THE FOURTH VOLUME Of the SACRED Hiſtory and Myſtery OF The New-Teſtament;

Logically Diſcuſt and Theologically Improved.

Beginning at

The Birth of Chriſt, and ending at the laſt of the *Revelations*: Wherein is held forth the Life of Chriſt, and the Lives of all the Apoſtles.

Tora, oar, Hebr. *Prov.* 6. 23. *Lex, lux*, the Law is light; If the *Law* of *Moſes* be the *Light of Men*, tho' it be *Vailed*, how much more is the *Goſpel* of the *Meſſiah*, who was the *true Light, which lighteth every man that cometh into the World?* John 1. 9. Seeing it is ſo clearly Revealed, and ſo plainly Explained here. *The Preacher ſought to find out words of delight, even words of Truth*, Eccleſ. 12. 10. *Philip* ſaid to the *Eunuch*, *Underſtandeſt thou what thou readeſt?* he anſwered, *how can I, except ſome man guide me*, Acts 8. 30, 31.

By *Chriſtopher Neſs* Miniſter of the Goſpel in *London*.

LONDON,

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To the truly Noble Lord,

Judge *Rookesby*.

My Lord,

ANtiquity of Pedigree may moſt truly be ſtiled, the worthleſs Moſs of Antient Times, and is too often found to be only a Nobility by Parchment. The Etymologiſt doth define *Nobilis, quaſi præ aliis Virtute Notabilis*; intimating, that the more *Noble* in Title a Man is, the more *Notable* in Virtue he ought to be 'Tis the ſaying of one of the *Heathen Sages, Nobilitas ſola eſt atque unica Virtus*, ſignifying, that Titles of Honour ſhould be the ſhadows of Virtue; hereupon a moroſe Philoſopher affirmed, that *Honours* without *Virtues* are but the Mask of Vices. A Noble Genealogy from Antient Times, is but the *matter* of true Nobility; 'tis Virtue only that is the *form* and *ſoul* of it, which doth animate and quicken it, and without which it is no better than a dead carcaſs, that ſoon putrifieth into ſtench, and dwindles away into nothing, when Honour is not found growing upon the back of Virtue, and is not born up by it, as by its ſupporting Pillar. Hereupon it was once a moſt tart Sarcaſm of one (who roſe to Honour by Virtue) to one (who ended his Honour by Vice) *Meum genus à me incipit, Tuum verò in te deſinit*; and the witty Poet ſingeth, *Quæ nos non fecimus ipſi, vix ea noſtra voco.* The Platonick Definition of *Nobility*, is [εὐγένεια ἀρέτη εὐγενοῦς ἤθους] in Engliſh its ſenſe is, that the beſt *Gentility* is a virtuous exerciſe of generous Manners: Upon this account, the *Men* of *Berea* were called [εὐγενέστεροι] that is, better *Gentlemen*, or more Noble than thoſe of *Theſſalonica*, *Acts* 17.11. Aſſuredly that Nobility is the beſt, and moſt truly Divine, where God is the Top of the Kin, and Religion the Root of it, *&c.*

Now, *My Lord*, thoſe happy Conjunctions (I ſpeak without vanity) are

To the truly Elect Lady,

Madam *Rookesby*, &c.

Madam,

THough there be too many Ladies in our Day (for which the Land mourneth) that are called Ladies of Honour; but alas! they have been Ladies of Pleaſure, as well as of Honour. But I can call you with confidence, not only a Lady of Honour, but of Holineſs alſo. I know, that the holy Education wherewith the Lord did bleſs you under your very Religious Parents (both of them belonging to famous Mr. Bowles his Church at York) hath left a Divine Tincture abiding upon your ſpirit unto this day, and I hope it will accompany you into a better World, Rev. 14. 13. Whereas other Ladies do ſpend moſt precious time in beholding their Faces by Reflection, and do therein (as it were) even nail the Eyes of their Heads upon the ſurface of their Looking-Glaſſes; yet all this while they hereby overlook the moſt important Concerns of their moſt precious and immortal Souls, quite forgetting what Solomon ſaith, Favour is deceitful, and Beauty is vain, but the Woman that feareth the Lord, ſhe ſhall be praiſed] *Prov.* 31.30. But I preſume your Ladyſhip hath learnt better Leſſons in Chriſt's School, Eph. 4.20. namely to improve all opportunities in viewing the ſtate of your Soul as the Looking-glaſs of the Law of Liberty doth repreſent it to you, James 1. 25. and nailing (as it were) the Eyes of your Mind, to the ſubſtance of the Word of God, which you do prefer above all the moſt coſtly Chryſtal Mirrours in the World, as it doth exceed and excel them in many unparallell'd excellencies. As (1ſt.) In its Clearneſs; no Looking-glaſs that is but of Man's making, can be compared to this Mirrour of the Word which is of God's own making. (2dly.) In its Truth, making no falſe Repreſentations of evil for good, or of foul for fair, as ſome Artificial Glaſſes will do. (3dly.) In its Largeneſs; for God's Word ſheweth to thoſe that ſeriouſly inſpect it, what they are within, as well as without, and what they are behind, as well as before, which the beſt Glaſs of Man's making cannot perform. (4thly.) In its Duration; one foul fall may break the fineſt Looking-glaſs, but this of God's Word doth laſt for ever, and not one tittle of it can fail, John 10. 35. Matth. 5. 18. Yea, it will ſerve at laſt to break thoſe who endeavour to break the Commands of it by a wilful neglect, or a ſcornful contempt, John 12. 48. (5thly.) In its ſingular Efficacy; this Divine Glaſs can ſmooth thoſe wrinkles, waſh away

moſt happily found in your Lordſhips, both Parentage and Perſon, in whom Honour and Holineſs had their mutual and reciprocal Splendour: For firſt, I had the happineſs to have a perſonal and particular knowledge of your Honourable Deſcent from a truly honourable and holy Father, Coll. *Rookesby*, who was pleaſed to dignifie me with a Call of being his Chaplain, and whom I thereby became acquainted with, *&c.* to be a truly Noble and Religious Patriot of the late deſigned, and ſo much deſired Reformation, *&c.* as alſo from a godly Mother and Grandmother, both which I very well knew to be grave Matrons, and Mothers in *Iſrael*, and cordial well-wiſhers (in their capacities) to the power of Godlineſs. And ſecondly, as to your own Perſon, I have known your Lordſhip long to be an unfeigned Friend of our Lord the Bridegroom and of his Royal Bride the Church, *Tantus quiſq; eſt, quantus ille eſt apud Deum*; All Honours are well meaſured by the neareſt approach to the King of Kings, who is the beſt Fountain of the trueſt Honour; therefore the right valuation of every Man amongſt Men, muſt be according to the valuation which that Man hath with the great God. This or that Man becomes not to be honourable, becauſe he commendeth himſelf, or is commended by his fellow-creatures; but 'tis he *whom the Lord commendeth*, 2 Cor. 10. 18. The Cuſtom among the *Jews* and *Perſians*, was to call their moſt honourable Courtiers [*Men of the King's preſence.*] Thus haughty *Haman* was ſo characteriz'd, and after him Modeſt *Mordecai* had the ſame Character. How much greater Honour it is to be a *Man of God's preſence*, to be one of *God's Neighbours*, as the Hebrew phraſe is, *Lev.* 10. 3. the *Lord is Neighbour to all them that fear him*, Pſal. 34 18. God complains of his *evil Neighbours* that do diſhonour him, *Jer.* 12. 14. when he had made them *as Gods* in high places, *Exod.* 22. 28. but God promiſeth, that they which honour him, he will honour them; but they which deſpiſe him, ſhall be lightly eſteemed, 1 *Sam.* 2. v. 30.

thoſe ſpots, and amend thoſe faults which it diſcovereth, when the Spirit doth take Chariot in the Word, John 17. 17. Luke 5. 17. (6thly.) *In its manifold Variety of Images it preſents and repreſents for an holy imitation by all Ladies in all after-Ages*; *yea, and all thoſe Images or Objects are to be ſeen at large, and all at once* (*which is both impracticable and impoſſible in common Looking-glaſſes*) *by a ſincere inſpection into it. Thoſe holy Images for imitation are threefold*: *The* firſt *is of holy Perſons*; *the* ſecond *is of holy Actions*; *and the* third *is of holy Qualifications, all relating to the Female Sex. Firſt*; *of the firſt, The* Holy Perſons, *or Religious Ladies, that the Looking-glaſs of God's Word doth repreſent to open view, are many, both in the Old and in the New Teſtament, all for holy Patterns and Imitation.* (1ſt.) *In the Old Teſtament. As* (1.) Sarah *leads the Van like a Royal Lady, and is preſented as a moſt eminent Example to all Ladies for Faith, Obedience*, &c. Heb. 11. 11. 1 Pet. 3. 1, 2, 3, 4, 5, 6. (2.) Rebekah, *Gen.* 25. 22. *and* 27. 4, 6. (3.) Rahab, *Joſh.* 2. 11. *James* 2. 25. *Heb.* 11. 31. (4.) Deborah, *Judg.* 4. 4. *&* 5. 1, &c. (5.) Naomi *and* Ruth, *Ruth* 1. 16, 20, &c. (6.) Manoah's *Wife*, Judg. 13. 3, 23, &c. (7.) Hannah, 1 *Sam.* 1. 13 28. *&* 2. 1, 2, &c. (8.) Abigail, 1 *Sam.* 25. 25, 26, 28, 31, &c. (9.) Bathſhebah, *Prov.* 31. 1, &c. (10.) *The Queen of* Sheba, 1 *Kings* 10 1, 8, 9. *Matth.* 12. 42. (11.) *The* Shunamite, 2 *Kings* 4. 8, 9, 10. (12.) *The* Widow *of* Zareptah, 2 *Kings* 17. 12, 15, 18, 24. (13.) Eſther, *chap.* 2. 20. *&* 4. 16. &c. *To name no more here for brevity's ſake.* (2dly.) *In the New Teſtament*; *As* (1.) *The bleſſed Virgin* Mary, *who found favour with God above all Women*, &c. Luke 1. 30, 46, &c. (2.) Elizabeth, *Luke* 1. 6, 42. (3.) Anna, *Luke* 2. 36, 37. (4.) Mary Magdalen, *and the other* Mary, *Matth.* 28. *v.* 1, &c. (5.) Joanna *the Wife of* Chuſa, *and* Suſanna, *Luke* 8. 3. *&* 24. 10. (6.) Priſcilla, *Acts* 18. 18. 26. (7.) Tabitha *or* Dorcas, *Acts* 9. 36. (8.) Phœbe, *Rom.* 16. 1. (9.) Lois *and* Eunice, 2 Tim. 1. 5. *Many more might be added, ſeeing ſome Criticks do obſerve that the New Teſtament affords more holy Women upon Record, than the Old doth.* Secondly, *The* Holy Actions *of Religious Women* (*that are Recorded for imitation*, Rom. 15. 4.) *be many more than the Confines of an Epiſtle can contain. Take a few Inſtances, beſide that of* Sarah (*whoſe Name* Hebr. *ſignifies a* Lady, *or Princeſs*) *above-mentioned. As* (1ſt.) *'Tis a laſting monument upon the heads of thoſe* wiſe-hearted Women, *who* ſpan with their hands *Blue, Purple and Scarlet*, &c. *for the uſe of the* Tabernacle *in* Moſes's *Time*, Exo. 35. 25. *I do not at all doubt but your Ladiſhip hath ſpun fairer Threads for the Service of*

the

My Lord, becauſe your Lordſhip is one that honours God, therefore hath he honoured you, and hath lifted up your Head (as another *Joſeph*) above your Brethren. The *Judge of all the Earth* (as God is called, *Gen.* 18. *v.* 25. and *Pſal.* 94. 2.) hath advanced you to that Honourable Station of a Judge, which is the reſemblance of his own Infinite Grandeur and Glory. As one of the Twelve Famous Patriarchs of *Iſrael* was called *Dan* (which ſignifieth a *Judge* in Hebrew) becauſe he was *to Judge the People*, *Gen.* 49. 16. So your Lordſhip is raiſed up at this Day *to Judge the Mount of Eſau*, &c. *Obad. v.* 21. even a company of Incarnate Devils, who lately conſpired to Aſſaſſinate the Sacred Perſon of our Righteous Soveraign, &c. the Lord (whom you do ſincerely ſerve with the beſt of your Service) hath exalted you to ſhine among the Stars of the firſt Magnitude in our Engliſh Horizon, and to *ſerve your own Generation* (as *David* did, *Acts* 13. *v.* 36.) *by the will of God* in your Generation-work; yea and that in ſuch a Day, wherein Hell and its Imps have been clubbing their moſt Sublimated Wits to deſtroy both our King and our Kingdom, yea, and to cut off the Locks of our Land, wherein our ſtrength doth lie, as was done to *Samſon* by *Delilah*, and to ſteal away our *Palladium* from us, as *Ulyſſes* did from *Troy*, namely, our Religion, which is not only an *Ornament*, but alſo a Muniment and Safe-guard to us. Your Honour's honourable work now is to bring thoſe Peſts to condign Puniſhment. The Moraliſt ſaith, He that will be truly generous and noble, muſt *ſerve Philoſophy*, how much more to ſerve Theology, and the *Call* of the Goſpel, wherein the Creature doth moſt eminently ſerve his great Creator: *Deo ſervire, eſt Regnare*, ſaith the Father: And *David* did account it his greater Honour to be the *Servant of the Lord*, than to be the King of *Iſrael*, *Pſal.* 18. title. My Lord, I cannot but admire, that, notwithſtanding your providential Lameneſs, *the* New Jeruſalem, &c. (2*dly*) *'Tis a Memoir of great Honour to thoſe Devout Women, who ſo willingly reſigned up their own curious Looking-glaſſes, that a Sacred Laver of Braſs for God's Service be made of them*, Exod. 38. 8. *Reſolving, that whereas other Women, out of vanity, do ſpend many hours in looking upon their Looking-glaſſes; theſe zealous Souls will ſpend their precious Time better in Faſting and Prayer at the Door of the Tabernacle: Likewiſe I dare with confidence affirm, Madam, that you ſpend much more precious Time in looking into the Looking-glaſs of God's Word, how you may* adorn the hidden Man of your heart, 1 *Pet.* 3. 3, 4. *to render you the more acceptable to your Creator*, &c. *than you do to compoſe your Outward Dreſs in your common Glaſs for Acceptance among Fellow-creatures; and you could freely ſacrifice all your Artificial Looking glaſſes, ſo the glory of God's ſervice might thereby be promoted.* (3*dly*) Abigail *is famous upon Record for her* meek and quiet Temper (*which is in* God's ſight of great price, 1 *Pet.* 3. 3.) *who would not croſs her Husband while the Springtide of his Paſſion laſted; but ſhe prudently waited until it was a low Ebbing-water, and then ſhe made an effectual Application*, 1 Sam. 25. 36, 37. *And 'tis a Ruled Caſe, that the Husband and the Wife ſhould never be angry both together*, &c. (4*thly*) Phœbe *hath an high Title of Honour given her*, Rom. 16. 2. *where ſhe is called not ſo much an* Helper, *but a* Patroneſs; *as the word* προστάτις *ſignifies.* (5*thly.*) Priſcilla *is called a Co-worker with the Apoſtle, as the word* συνεργὸς *ſignifies*, Rom. 16. 3. *ſee* verſe 6. *and* 12. *There is not Room to add more Inſtances.*

Thirdly; *The* holy Qualifications *ſumm'd up together*, (1.) Virtuous, *Ruth* 4. 11. (2.) Gracious, *Prov.* 11. 16. (3.) Prudent, *Prov.* 14. 1. (4.) Faithful, 1 *Tim.* 3. 11. (5.) Sober. (6.) Grave. (7.) Chaſt. (8.) Holy, &c. *Titus* 2. 5. 1 *Pet.* 3. 1, 2, 3, 4, 5. *If I ſay theſe Virtues have an happy conjunction in you, I can aſſure you*, Madam, *'tis not the ſtinking breath of a ſordid Sycophant; for I muſt ſay with* Elihu, [I know not

(which, like a dark foil in a well-drawn Picture, ſerveth to ſet off its Beauty) the Lord ſtill enableth you to Ride your Circuit, and what he calls you to, he qualifies you for it, even for that Noble work of Judging the World. The Apoſtle ſaith [*Know ye not that the Saints ſhall judge the World* of ſinful men, yea and the *fallen Angels* alſo?] 1 *Cor.* 6. 2, 3. You are not like to thoſe *Nobles* of the *Tekoites*, who would not put their Necks to the Lord's work, *Nehem.* 3. 5. but rather like thoſe Nobles of *Iſrael*, who digged Wells with their Staves of Honour for the common good, *Numb.* 21. 18. That the Lord may ſtill be with you, as he was with thoſe Judges, *Judg.* 2. 18. that you may ſtill walk in the way of that wiſe Counſel which good *Jehoſaphat* gave to his Judges, 2 *Chron.* 19. 6, 7. and ſo be ſtill more ſignally and ſingularly ſignificant in your high Station, is the cordial prayer of

Your ſincere Well-wiſher in both this World, and in that to come,

Chriſtopher Neſs.

to give flattering Titles to any; in ſo doing my Maker would ſoon take me away] *Job* 32. 21, 22. *This I muſt ſay, you affect not the vanity of thoſe fooliſh faſhions drawn up by the Finger of God himſelf in that Map of one and twenty Ornaments,* Iſa. 3. *where the* Moons *there mentioned,* verſe 18. (*which Women wore upon their heads then*) *ſeem now grown to the* full Moon, *in our wanton Dames; but your Dreſs is decent, rather below than above your Station,* &c. *That you may retain your Honour by Humility, as the ſtrong Man retaineth Riches* (*by Wiſdom and Power*) Prov. 11. 16. *That you may ſtill walk humbly with your Maker, both in God's* Arm, *and in God's Armour; and that all thoſe Sacred Truths contained in this Volume may be writ by the Spirit of God upon the Table of your heart, as the Epiſtle of Chriſt,* 1 Cor. 3. 3. *is the unfeigned prayer of*

Your Ladiſhips Servant in the beſt Bonds,

Chriſtopher Neſs.

A Brief Account and Recommendation of the Author's worthy and profitable Labours in theſe four Books ſtyled, *The Hiſtory and Myſtery of the Old and New Teſtament*; although we judge that they carry a ſufficient Teſtimonial within themſelves, and that they need no other commendation from, or to any man, but the ſerious Reading and puruſal of them: For we find, that by his ingenious Contexture of the Hiſtory of the Scriptures, and opening the Myſtery contained therein, he hath made the Reading of the Scriptures more pleaſant, more profitable, and more plain to the underſtanding, than what may be found in any Expoſitour that hath gone before him; & we cannot but bleſs God, who hath inclined the heart of our worthy Brother to a work of this nature, and to publiſh it in ſuch a ſeaſon, wherein ſo many Attempts have been made to caſt contempt upon the Scriptures, and all revealed Religion.

Auguſt. 27. 1696. *George Griffith,*
Matthew Barker, Samuel Slater.

Many more hands might be procured, but the Preſs will not give time.

An Alphabetical Table of the Principal *Matters* contain'd in the Fourth Volume of the New Teſtament.

A

Vol. 4. Page.

ABraham's *boſom, what* 155
Accounts *to be given by and of all* 185, 186
Actions *of the ſame godly Man different* 298
Evidences of Saintſhip 451
Adam *at his Fall fell among Thieves* 111, 112, 113
More reſtored by the ſecond, than loſt by the firſt Adam 144
Afflictions *promote Salvation* 427
All *muſt come to Chriſt* 84
Antichriſt *riſing* 520

B

Backſliding *dangerous* 112
Bath Coll, *the Voice from Heaven* 169, 170
Bethlehem Ephratah, *ſignifying the fruitful houſe of Bread* 17
Bethesda, *its Pool* 47
Blaſphemy *of Papiſts in imitating Chriſt* 5
Blaſphemy *againſt the Holy Ghoſt* 60
Burial-places *without the City, antient* 57

C

Chriſt *his Life; its preheminence above the beſt of Lives* 2. *Miracles not imitable* 3. *Teſtifyed by* Joſephus 53. *His Moral acts to be imitated* 3, 4
His Conception 6, 8, 9. *Reaſons of his Incarnation* 8
His low Condeſcenſion *in his Humiliation* 10 *His Birth, of whom,* 12, 13. *Time when* 14, 15, 16. *The Place where,* 16, 17. *Its Manner,* 17, 18. *Manifeſtation,* 18, 19. *Circumciſion,* 20, 21. *Preſentation,* 23. *Flight into* Egypt, 24. *Return,* 25. *His Occupation,* 28. *His Travels,* 29. *Baptiſm,* 30. *Sympathy,* 48. *His Perſecution,* 49. *Sermon on the Mount,* 54. *Tranſiguration,* 95, 96, &c. *Compared to a Woman,* 131
Chriſt's *Apprehenſion, Arraignment and Condemnation,* from 192, to 226. *His Crucifixion, its Circumſtances,* from 226, to 252. *His Prayer on the Croſs,* 234. *His temporary Sufferings a Satisfaction, and why* 245, 246
Chriſt's *ſeven laſt words on the Croſs* 247, 248, 249
Seven ſigns of Chriſt's *Triumph* 250, *to* 253
Chriſt's *Burial* 254, *to* 259
Chriſt's *Reſurrection* 260, *to* 276
Chriſt's *Ten Appearances* 277, *to* 321, &c.
Chriſt's *Aſcenſion* 323, *to* 328, &c.

Vol. 4. Page.

Church, *its parallel to a Ship,* 68. *Diſparity* 69
Converſion *wonderful* 44
Conformity *to him directed and commended* 5, 6

D

Damned *Souls void of eaſe* 156
Dangers *to be avoided* 78
Darkneſs *at the Death of Chriſt, why,* 240, 241
Deliverances *convincing and confounding* 349
Devil, *his Impotence,* 31. *Truckling to the Power of Chriſt,* 58. *Tormented by Chriſt's approach* 71
Dependency *on Divine Conduct* 401
Devotion *evidenced by Family Duties* 382
Diſſenſion *the ground of deliverance* 472
Diſpute *againſt Chriſt by corrupt Churchmen* 86
Docility *the beſt gentility* 432
Diſeaſes *of Body the health of Soul,* 45. *To be* Dumb *better than profane* 76
Dreams *Natural and Diabolical, ordered by God* 216
Duty *to Parents to give way to Duty to God* 28

E

A terrible Earthquake *at Chriſt's Death* 242
The Eclipſe *of the Sun at the Death of Chriſt miraculous* 239
Elimas *ſtruck blind* 407
Enemies *of the Church, numerous* 473
Enoch's *Prophecy* 508
An Ethiopian *converted,* 351, 362
The Evil *of Sin the greateſt* 252
Eutychus *raiſed* 453
Expounding *before Sermon laudable* 410
Extremity *the time of Deliverance* 488

F

Faith *muſt not doubt of Chriſt's Power or Will,* 45. *Its Degrees diſcernable* 73
Faithfulneſs *the beſt ground of Union and Communion* 424
Favour *ſeldom ſingle* 59
Fidelity *to Servants a famous inſtance* 55
Formality, *what,* 118. *Its Inſufficiency,* 119
Fraud *and Force combining* 474

G

God *to be truſted, not tempted* 43
God's *goodneſs to ſuch as fear him,* 383. *His Soveraignty over his Servants* 397
Goſpel *not to be ſubdued* 51

Guilt

Guilt *expoſeth to fear* 102
Grace, *its beauty*, 56. *Extolled by Chriſt*, 56. *And the Seal of it to go together* 392
Its Truth more regarded than Meaſure 64
Grievances *to be redreſſed* 428

H

Happy *is the Place where Chriſt is* 43
Healing *of a poor Cripple* 48,49
The Heart *is to conceive Chriſt*, 11. *Compared to Soil*, 65. *To give Birth to Chriſt*, 12,13
Herod *and* Herodias's *ſin*, 40. *Their miſerable Death* 41
Heaven *and* Hell *deſcribed* 157
Hell *filled with variety of Torments* 156
The High *in Faith may be Low in Humility* 55
Hereticks *are Wolves* 456
Humility, *its nature* 55
Hypocrites *moſt for Ceremonies* 52
Sooner or later detected 360

I

Ignorance *inexcuſable* 330
Incredulity *reproved* 104
Indifferencies *require a ſingle Eye* 421
Innocency *maketh happy* 480
Inſinuations *to gain Attention lawful* 464
John Baptiſt's *beheading* 40
Judas *admitted to the Lord's Supper* 192
The general Judgment *of the World; its circumſtances* 183
Divine Juſtice *comes at laſt* 212

K

Kingdom *of Chriſt* 518 519
Knowing *of Chriſt is from Revelation* 102

L

Learning *alone cannot learn us Goſpel* 434
Learning *at its height in* Judea, *when Chriſt diſputed the Doctors* 26
Legion *of Devils in one Man* 70
Leproſie *moſt prevalent in our Lord's time*, 45
How we ought to Love *Chriſt* 25
Luxury *moſt in rich Cities* 438
Lyes *charged on Chriſt* 201,202

M

Man *the Microcoſm* 132
Man *fallen is the loſt Groat* 132
Marriage *honoured by Chriſt* 33
The Apoſtles Married 34
Means, *tho' weak, may work much* 44
Mercy *requireth Duty* 46
Meekneſs *needful in Churches* 302
A Salvo of Mercy *in the Church's Miſery* 349
Mercy *remembred in the midſt of wrath* 408
Miniſters *ſhall loſe nothing* 80
Mobile *changeable* 413
Moſes *and* Meſſiah *on the Mount* 97

N

Nicodemus, *his ignorance and timorouſneſs*, 37.38
Non-Conformity *not to be wondred at* 86
Number 12 *affected by God* 323

O

Obedience *to a general Precept may be Diſobedience* 76
Obſtacles *removed in coming to be healed by Chriſt* 47
Obſtinate *ones ſharply rebuked* 495
Obſtructions *to the Miniſtry to be removed*, 494
Offence, *not to be cauſleſly taken, or careleſly given* 87
Oppoſition *to Satan, a good work* 472

P

Papiſt's *New Gentiles* 512
Parables *of the Sower* from 61, to 65
Parable *of the Sower* 61,62
Parable *of the Man fallen among Thieves* 111 to 123. *Of the great Supper*, 123, 124 *Of building the Tower*, 125. *Of the loſt Sheep, Groat and Son*, 125, to 148. *Of* Dives *and* Lazarus, 149, to 158. *Of the Ten Virgins*, 177. *Of Pounds and Talents*, 178, to 188
Seed Temporal and Spiritual, their congruity, 63. *Their diſparity* 64
Preachers *to be tender* 78
Preaching *a Means of Grace* 77
The Prayer *of Faith prevalent* 75,427
Worldly Profeſſors *taken up with worldly things* 44
Philoſophers *prime Patriarchs of Hereticks*, 436
Piety *compared to a Tower* 124,125
Providence *over-ruling all* 17
The concurrence of its works 43
The Prodigal *Son* 135,136
The Puniſhment *of notorious Sinners under the Goſpel-Miniſtry* 347
Policy *ſubſervient to* Piety 432

Q

R

Reformation, *not all at once* 37
Righteouſneſs, *natural or moral, what*, 115, 116
Its inſufficiency for Salvation, 116,117
Repentance *to be Preached* 117
Rewards *above, whether equal* 187,188
Reproofs, *ſingular kindneſſes* 418
Rome *Heathen leſs cruel than Papal* 496

S

Sabbath *a means of ſanctifying Grace* 423
Saints *glorified know each other* 99
The good Samaritan 120,121
Saul's *famous Converſion* 365
One Sin *makes way for another* 347
Requiring Signs, *an evidence of Hypocriſie* 92
Simony, *from* Simon 361
A famous Sorcerer 406
Separation, *when lawful* 444 445
Sleeping *at Sermons dangerous* 452

The

The Lord's Day Sabbath *hinted at by Circumcision on the Eighth day* 21
Shiloh *signifies a* Secondine; *hence Christ so stiled* 9
Simony *abhorred and corrected* 36
Sins *of Great Men to be reproved* 41
Socinians *refuted* 4
Syllogisms *used to confute the* Jews 50

T

Talents *allowed to all* 178
A Thief *converted at the Death of Christ,* 237. 8, 9. *His Prayer* 238
A peculiar Time *of Promises fulfilling* 14
Time *of Christ's coming to comfort* Zion, 513
Traditions *pleaded against Truth* 86
Tranquillity *of the Church short* 446
Tricks *of Tyrants* 397

U

Unbelief *cleaves to the best heart* 90
Unbeliever's *State most miserable* 252
Unconverted *Men drive a Trade of Sin* 111
Unity *of Ministers amiable* 395
Unanimity *alone cannot authorize Opinions,* 426

V

Vanity *used to effect great ends* 435
Divine Vengeance *sleeps not always* 26
Believers *call'd Vessels, because rather Patients than Agents in Conversion* 372
The wise and foolish Virgins 176
Vipers *destroy each other* 490

W

Waiting *on God a duty* 14
The World *a Warfare* 314
Man's *way not in himself* 465
Weaknesses *discovered before the Power of Christ* 79
Wise *men, their Offerings to Christ as Prophet, Priest and King* 25
A Word *in season very good* 478

X

Y

Youth *a sleepy Age* 453

Z

Zeal, *with Revenge* 37
Blind Zeal 355, 356

An Exact Index of the Scriptures of the Fourth Volume upon the Old Testament.

Genesis	Chap.	verse	Vol. 4. page
	5	3	9
	15	1	513
	22	14	400
	32	10	17
	37	23	215
	49	10	9

Exodus	chap.	verse	Vol. 4. page
	2	26	25
	3	2,3	261
	7	3	428
	8	15	196
	18	21	219
	19	16,18	101
	34	19	97

Levit.	chap.	verse	Vol. 4. page
	14	4	46
	25	23	242

Numb.	chap.	verse	Vol. 4 page
	14	28	221
	16	27	424
	22	28	434
	23	23	407
	25	4	225

Deut.	chap.	verse	Vol. 4. page
	17	2,8,12	209
	18	11	424
	28	58	218
	32	32,33	224
	33	1	42
	34	5,6	508

Josh.	chap.	verse	Vol. 4. page
	2	19	437
	10	12, 13	401
	14	6	42

Judg.	chap.	verse	Vol. 4. page
	6	37, 39	415

Ruth	chap.	verse	Vol 4. page
	4	15	57

1 Sam.	chap.	verse	page
	2	2	243
	14	39	226
	21	9	43
	26	10	27
	28	7	424

2 Sam.	chap.	verse	Vol. 4. page
	7	10	198

2 Sam.	chap.	verſe	Vol. 4.	page
	9	1,3		43
	15	11		508
	21	6		225

1 Kings	chap.	verſe	Vol.4	page
	3	16		27
	19	11,12		48

2 Kings	chap.	verſe	Vol 4.	page
	6	18		408
	7	9		208
	19	29		400

1 Chron.	chap.	verſe	Vol.4.	page

2 Chron.	chap.	verſe	Vol 4.	page
	20	12		104
	33	12		243

Ezra	chap.	verſe	Vol.4.	page
	9	13		59

Neh.	chap.	verſe	Vol.4.	page

Eſther	chap.	verſe	Vol.4	page
	9	1		420
	10	3		217

Job	chap.	verſe	Vol.4.	page
	15	11		513
	22	29		260
	33	17		353
	42	2		269

Pſalm	verſe	Vol.4	page
18	5		193
22	6,7,8		232
45	2		34
76	10		40
84	11		511
103	13		137
105	19		25
118	20		36
119	96		116
128	1, 2		511

Prov.	chap.	verſe	Vol 4.	page
	1	10,13		270
	7	21,23		270
	8	30		25
	14	32		239
	16	9		500
	20	11		115
	29	25		219
	31	14		513

Eccleſ.	chap.	verſe	Vol.4.	page
	7	14		260

Cant.	chap.	verſe	Vol.4.	page
	1	3		12
	2	16		456
	3	11		216

Iſa.	chap.	verſe	Vol.4.	page
	1	12		36
	2	2		15
	7	14		12
	11	4		196
	26	20		114
	42	8		402
	53	4,5,6,11		8
	65	24		401

Jer.	chap.	verſe	Vol.4.	page
	2	2		137
	7	11		36
	10	23		114
	23	6		117

Lam.	chap.	verſe	Vol.4.	page
	1	12		231
	3	30		205

Ezek.	chap.	verſe	Vol.4.	page
	3	17,18		440
	4	6		512
	20	6		31
	21	20		114
	38	4,6		511
	39	1		404

Dan.	chap.	verſe	Vol.4.	page
	2	35,45		410
	3	26		246
	6	8		250
	7	27		326
	8	26		511
	9	24,26		8,15
	12	4,7,9		511

Hoſea	chap	verſe	Vol.4.	page
	2	14		512
	10	8		223
	11	1		27

Joel	chap.	verſe	Vol.4.	page
	2	13		138

Amos	chap.	verſe	Vol.4	page
	3	2		242

Obad.	chap.	verſe	Vol.4.	page
		21		422

Jonah	chap.	verſe	Vol.4.	page
	4	2		138

Micah	chap.	verſe	Vol.4.	page
	2	10		198
	5	2		16

Hab.	chap.	verſe	Vol.4.	page

Nah.	chap.	verſe	Vol.4	page

Zeph.	chap.	verſe	Vol.4.	page
	1	15		241

Hagg.	chap.	verſe	Vol.4	page
	2	6 7		243

Zech.	chap.	verſe	Vol.4.	page
	1	16,17		515
	3	3		422
	4	6		319
	9	9		515
	11	6		219
	12	10		205
	13	7		309

Mal.	chap.	verſe	Vol.4.	page
	2	7		210
	4	2		32

The New Testament.

MATTHEW.

Chap.	verse	Vol.4. page
1	23	12
2	1	16
		25,26
3,4		29,30
4		31,32
8	17	7
8		45
		55
13	45,46	9
20		159
21		172
22		173
24		175
25		176, *to* 188
26		188, *to* 216
27		217, *to* 256
28		257, *to* 280

Mark	chap.	verse	Vol.4. page

Luke	chap.	verse	Vol.4. page
	1	1	1
		34,35	8
	2	23	17
	1		*from* 7, *to* 13
	2		13, *to* 20
	3		20, *to* 34
	4		34
	6		50
	7		56
	9		41
	10		111, *to* 123
	14		123, 124
	15		125, *to* 148
	16		149, *to* 158

John	chap.	verse	Vol.4. page
	1	4	1, *to* 7
	2		37
	3		38
	4		43
	5		47
	11		159, *to* 167
	12		167, *to* 171
	13	15	2
	18		188, *to* 216
	19		217, &c.
	20		281, &c.
	21		307, *to* 322

Acts	chap.	verse	Vol.4. page
	1		322, *to* 336
	2		336, *to* 340
	3		340, *to* 342
	4		342, *to* 345
	5		345, *to* 351
	6,7		351, *to* 357
	8		357, *to* 364
	9		364, *to* 382
	10		382, *to* 386
	11		386, *to* 396
	12		396, *to* 403
	13		403, *to* 412
	14		412, *to* 415
	15		415, *to* 419
	16		419, *to* 429
	17		429, *to* 437
	18		437, *to* 442
	19		442, *to* 450
	20		450, *to* 458
	21,22		458, *to* 468
	23,24,25,26		468, *to* 484
	27,28		484, *to* 496

Rom.	chap.	verse	Vol.4. page
	1	24,28	413
	4	20,21	513
	5	5	336
	8	19	23
	13	13	141
	15	30	192

1 Cor.	chap.	verse	Vol.4. page
	1	26	439
	4	7	330
	6	19	37
	10	13	348
	13	13	224
	15	43	215

2 Cor.	chap.	verse	Vol.4. page
	5	1	37
	6	1	422
	7	5	441
	8	9	43
	10	18	222
	12	1	416

Gal.	chap.	verse	Vol.4. page
	1	4	329

Gal.

Gal.	chap.	verse	Vol. 4.	page
	2	20		306
	5	12		415
	6	1		508

Ephes.	chap.	verse	Vol. 4.	page
	1	19		56
	3	17		37
	4	22		117
	5	7,11		445
	6	21		498

Phil.	chap.	verse	Vol. 4.	page
	1	1,7,13		498
	2	25,26		498
	3	13		5
		19		50

Col.	chap.	verse	Vol. 4.	page
	1	18		271
	2	9		37
	3	11		415
	4	14		42

1 Thes.	chap.	verse	Vol. 4.	page
	1	6,7,8		431
	2	15		430
	4	13		57
	4	16		509

2 Thes.	chap.	verse	Vol. 4.	page
	2	16		513
	3	8		439

1 Tim.	chap.	verse	Vol. 4.	page
	2	11,12		443
	3	16		257
	4	1		505
	5	12		508
	6	2		43

2 Tim.	chap.	verse	Vol. 4.	page
	1	5,6		420
	2	12		210
	3	15		420
	4	11		42

Titus	chap.	verse	Vol. 4.	page
	1	2		432
	3	10		445

Phile.	chap.	verse	Vol. 4.	page
		22		500

Heb.	chap.	verse	Vol. 4.	page
	2	17		43
	4	15		43
	5	2		43
	7	3		9
	9	2		37
	11	8,13		513

James	chap.	verse	Vol. 4.	page
	2	19		501
	4			501
	5	8,9		501

1 Pet.	chap.	verse	Vol. 4	page
	1	12		18
	2	9		3
		24		192
	3	1,2,3		217
		19		257
	4	7,12		504
	5	6		205

2 Pet.	chap.	verse	Vol. 4.	page
	1	14		504
	2	1,2		505
	3	16		6

1 John	chap.	verse	Vol. 4.	page

2 John	chap.	verse	Vol. 4.	page
		12		485

3 John	chap.	verse	Vol. 4.	page

Jude	chap.	verse	Vol. 4.	page
		1,17		505
		4,5,6		506
		7,8,9,&c.		507

Rev.	chap.	verse	Vol. 4.	page
	1	9		509
	6	11		521
	9	11		424
	11	15,17		510
	12	10		330,511
	13	8		250
	14	4		12
	19	6		511
	20	2,3,&c.		511

THE

THE History and Mystery Of the Most Illustrious LIFE of CHRIST.

CHAP. I.

A Præliminary Discourse upon the Life of Christ in General, whose Life is call'd the Light of Men, John 1. 4. *before we treat in particular upon his Conception, Birth, Circumcision, Private Life,* &c.

MANY Learned Men (both *Heathen* and *Christian*) Have Undertaken to write the *Lives* of the great *Heroes* and Grand Worthies of the World in all Ages, Countries and Kingdoms. Among *Heathen* Authors *Tacitus* and *Suetonius*, &c. have written the Lives of the *Roman Cæsars*: And others have given their Narratives of the Lives of other *Grandees*; But Brave *Plutarch* bears the Bell above All in that Heathen Academy, for writing the Lives of the *Grecian* and *Roman* Sages and Champions, in so copious a Volume, and in so elegant a style, making them Run in parallel lines of correspondency each to other, *&c.*

Among *Christian* Authors, *Eusebius* hath writ the Life of *Constantine the Great*, &c. And many more have *done worthily at Ephrata*, and *been famous at Bethlehem*, for writing the Lives of the Antient *Fathers* of the Church, *&c.* yet all These are but low Things to the *Life of the Lord Jesus*, the Redeemer of the World: The Lives of the *Heathen Philosophers* are below the *Lives* of the *Christian Fathers*; but even these and the best mens lives in the World, do fall Infinitely short of this *Life of Christ*, which transcends all other beyond a parallel.

No Christian *Plutarch* now can Tell
Where to find out Christ's parallel.

The *Life of Christ* is a life of such transcendency, that though many *Undertook to write it*, *Luke* 1. 1. yet was it fit work for none but for the *Four Evangelists*, who were all extraordinarily qualified (by Divine Inspiration) for that High Enterprize; and were Eye-witnesses of those great Truths, which They do distinctly yet coherently Record concerning *Christ*. Hereupon, though others Attempted, yet none Effected it, save these *Four*, who [ἐπεχείρησαν] *Took it in hand*: *Matthew* wrote his Gospel *Eight years after Christ*, *Mark Ten*, *Luke Fifteen*, and *John forty two*. According to the common opinion from the most Antient Copies. Whoever writes the *Life of our Lord Jesus*, must light their Lamp at this Golden Candlestick, having these four flaming Candles all lighted by Fire from Heaven. To fetch any feigned Stories of *Christ* (not founded upon Gospel-Evidence) from other fabulous Authors, is, but a *speaking wickedly*

edly for God, and *talking deceitfully for Him*, Job 13. 7. As my Deſign is to Avoid this *latter*, ſo my Deſire is to Obſerve the *former*. In this Eſſay I ſhall ſhift off and ſhun the *cunningly Deviſed Fables*, (Artificially compiled and compoſed, not without ſome ſhew of Wiſdom and Truth) ſuch as the *Romaniſts lying Legends* abound withal: It being but a laborious loſs of Time to ſearch into ſuch Things, whereof we can have neither Proof, nor Profit, the *Gains* will not pay for the *Pains*: And the *Task about Toys can never be worthy the Toil*, 1 Tim. 4. 7. 2 Tim. 4. 4. Tit. 1. 14. *and* 2 Pet. 1. 16. I ſhall therefore keep cloſe to the *more ſure word*, ver. 19. *Scripture Authority.*

N. B. The *Life of the Lord Jeſus* hath a manifold preheminency *Col.* 1. 18. above the beſt Lives of the choiceſt and chiefeſt of all mortal men, in many reſpects:

As, *Firſt*, The *Life* which Chriſt lived upon Earth, was not only a Godly Life, but it was a Life without the leaſt prævarication from the Rule. This Immaculate *Lamb* did lead ſuch an Immaculate Life, that he challeng'd his moſt Critical Adverſaries to *convince him of any one ſin*, John 8. 46. *&c.*

Secondly, The *Life of Chriſt*, was not only a Godly Life in compleat Univerſal Obedience to the Commands of God, but it was the very *Life of God*: 'Tis ſaid of ſome men, that they are *Alienated from the Life of God*, Eph. 4. 18. that is, They cannot live a Godly Life, becauſe they do not *partake of the Divine Nature*, 2 Pet. 1. 4. not having the *Image of God Imprinted on them*, nor the *Life of God Imparted to them*: But 'tis ſaid expreſly that *Chriſt's Life* was [*God manifeſted in the Fleſh*] 1 Tim. 3. 16. and that *Chriſt* is the *expreſs Image of God's Perſon*, and the *Brightneſs of His Glory*, Heb. 1. 3. The Father and the Son are called *Equals* in the *Greek Plural*, *Phil.* 2. 6. that is, every way *Equal*, in *Being*, *Life* and *Operation*, *Chriſt* is *Alius* from the *Father*, not *aliud*, yet *Co-eſſential* and *Co-equal*, not a *ſecondary Inferior God*, as *Arrius* ſaith.

Thirdly, That *Chriſt* led not only the Godly Life of a mere Man, but alſo the Godly Life of [Θεάνθρωπος] *God-Man*. So he had a *Duplication* of a *Godly Life*, both that of an *Holy God*, and that alſo of an *Holy Man*, and both in purity and perfection.

Fourthly, *Chriſt* lived in his Humane Nature, not only a ſingle *Temporal*, *Godly Life upon Earth* (like that of a *Godly Man*) to wit, from his *Birth* to his *Burial*; but even a Double one alſo, to wit, from his *Reſurrection* to his *Aſcenſion*, beſide that of Eternal Life (in the ſame Nature in *Heaven*.

Fifthly, Over and Above all Theſe, may be added, That the *Godly Life* which *Chriſt* led upon Earth (as the *Son of Man*) *was the light of Men*, John 1. 4. His Life was a Lovely and *Lively Looking Glaſs*, for all men to Dreſs themſelves by in their Generation-Work both of *Doing God's Work*, *and of ſuffering God's Will*. The Life of *Chriſt* is the moſt *perfect pattern of all True Piety*, for our Practice and Imitation. We muſt all *learn of him*, Mat. 11. 29. and we ſhould *walk*, *as he walked*, 1 John 2. 6.

From hence naturally ariſeth this great Fundamental, and moſt Evangelical Divine Truth. That

[*The moſt Sanctimonious Life of our Lord Jeſus Chriſt is the light, the Lanthorn and Law, whereby all Men, Women, and Children ought to be Directed in all parts both of Active and Paſſive obedience, while they live in this lower World. They muſt all live as their Lord lived.*]

For the further and fuller Illuſtration of the light Hereof, let me call in (beſides thoſe two Texts aforementioned, to wit, *Mat.* 11. 29. and 1 *John* 2. 6. Hereafter Amplified) other corroborating Scriptures. As,

Firſt, It is expreſly aſſerted by the Apoſtle *Peter*, that the *life of Chriſt was the leaving us an Example*, 1 Pet. 2. 21. the word is, [ὑπογεγραμμὸν,] which ſignifies a *Copy* to write after, A *Samplar* to work by, and the moſt perfect pattern to Regulate our ſteps in walking the good ways of God.

Secondly, The Apoſtle *Paul* affirmeth, that *whom God doth foreknow, them he doth Prædeſtinate to be conformed to the Image of his Son*, &c. *Rom.* 8. 29. Now this Conformity to *Chriſt* is extenſive; (1.) To his *Holineſs* and *Diligence* in *Doing* his *Father's work*. *He muſt be about it*, Luke 2. 49. *and it was Meat and Drink to Him to be ſo employed*, John 4. 34. (2.) To his Humility and Patience in ſuffering his *Father's Will*, Mat. 26. 39. and thus the ſame Apoſtle was Ambitious to become *conformable to Chriſt's Death* (as well as to *his Life*) Phil. 3. 10. And, (3.) To his Happineſs and Glory in *Heaven* as the Wages of that *Double work on Earth*, which alſo was the Top-branch of the ſame Apoſtle's Ambition, That *His Body might be faſhioned like the glorious body of Chriſt*, (which is the principal Standard of Glory) *Phil.* 3. 21. 1 *Cor.* 15. 20, 49, &c.

Thirdly, Our *Lord Jeſus* himſelf ſaith, That *He hath given us an Example for doing as he hath done*, &c. John 13. 15. The Greek word is [ὑπόδειγμα,] which ſignifies a *pointing out our way to us*, and therefore are we ſo oft bid to Follow Him, and if we be

Right

Right Followers of *Christ*, we must Tread in the *same Foot-steps* of *Christ*; In so Doing we shall find that *his footsteps drop fatness* (for us to gather up for the fatning of our Souls) *Psal.* 65. 11. And if we be Disciples of *Christ*, we must *learn of Him* to be lowly and Meek, *&c. Mat.* 11. 29. we must learn to be *Holy as He was*, 1 Pet. 1. 15. and *pure as He*, 1 John 3. 3. and the *same mind must be in us that was in Christ*, Phil. 2. 5. not as a *Picture resembles a Man in outward* Lineaments only, *but as a Child his Father in Inward Dispositions* also, *for Christ is our Father*, Isa. 9. 6.

And thus are we bid to *Preach forth the Praises, Vertues, and Graces of Christ*, (as the word [ἐξαγγείλητε,] signifies, 1 *Pet.* 2. 9. Our Lives should be as so many *Sermons* upon *Christ's Life*, while we strive to express Him to the World in all His Imitable Excellencies. Our suitable *Holy practice is the best sort of Preaching forth Christ's praise:* The Image of this our Dearest Friend, should not only be Hung up in the *Private Closets* of our *Hearts*, but also in the most *Conspicuous places* of our *Lives*. This is to *walk in Christ*, Col. 2. 6. not daring to take so much as one step out of *Him who is the way*, (to walk in) the *Truth*, (to walk with) and the *Life* (to walk by) *John* 14. 6. And this is *to walk as he walked* (treading in and following his Holy footsteps) *If we abide in him*, 1 John 2. 6.

In this *General Discourse* upon the *Life of Christ*, there be three things next to be Discussed, The *Caution*, *Counsel* and *Comfort* hereof.

First, *The Caution.* It may not be Imagined unnecessary to build some Battlements about this lofty structure, to secure Children and Fools from Toppling and Tumbling over. Know then that the Actions of *Christ's Life* are of three sorts. 1. *Miraculous.* 2. *Moral.* And 3. *Mediatory.* As to the *First* which were *Miraculous*, They are not set down in Scripture as Actions Imitable by us poor Mortals, for some of them were *personal* as of the *World's Redeemer*, Thus was *he born of a Virgin*, which we cannot be, *He suffered upon the Cross* for the World's Ransom, and for Sin's Expiation, which we cannot Do. Nor can we *Rise again the third Day*, as He did for our *Justification*, and *Ascended* Triumphingly into Heaven, *lead Captivity Captive*, &c. wherein we cannot Immitate *Christ*. Those and such like were our *Redeemer's Personal Actions*, and peculiar only to him as *Incommunicable* to any other. There be other Actions of *Christ* (beside those *Personal*) which are not only *Præter-natural*, but also *Supernatural*; As were, *His Fasting Forty Days*, *His Giving sight to the Blind*, *Life to the Dead*, &c. Now for any Mortal to presume an Imitation of *Christ* in the Former of these, is no better than *Blasphemy*. These were the proper Prerogatives of *Christ's* Person. And for any man to strive as presuming to follow Him in the *Latter* (which were all *Miraculous*) is a mere *Impossibility*, *Christ did such works as never any Man did*, Joh. 9. 32. Therefore we are no where bid, to *make a new World*, *to walk on the Sea*, &c. *as he did.*

Secondly, Next to *Christ's Miraculous*, (both Personal and Supernatural) are his *Moral Actions* to be considered. And these we are to Imitate our Lord in, He commands us to *learn from him* the right Practice of those two Twin-Sister-Graces of *Meekness* and *Lowliness*, Mat. 11. 29. and to follow his very footsteps in the practick part of his Holy Life: *Christ* is the *Head of the Church*, *which is the Body*, Eph. 1. 22, 23. Now as the *Body Natural follows the Head naturally*, so ought the *Body Mystical to follow Christ Spiritually* in all his *Morals*, though not in any of his *Miracles*; especially in those two *Moral Vertues*, or rather *Evangelical Graces* [*Meekness and Lowliness*] which so walk hand in hand together, as they are there call'd *Christ's Yoke*. The Yokes that the Flesh, the World, and the Devil lay upon Mankind are manifold, but *Christ's Yoke* is but *one*, not *many*. All Gospel-Duties are reducible to one single Head, *Rom.* 10. 9. that is, to *Faith which worketh by Love*, Gal. 5. 6. There is but one main Duty, and this is the *Whole Duty of Man*, Eccles. 12. 13. which hath Two Objects and Two Offices: The two Objects be *God* and *Man*. The Grace of *Lowliness* giveth to God his Due, and the Grace of *Meekness* giveth also to Man his Due. And the Two Offices do concern the Debt (as the two Objects do the Due) for *Lowliness gives*, and *Meekness forgives the Debt*: Both these in conjunction make up *Christ's Yoke* as one, which, while it is *Green* (*and we be unaccustomed to the Yoke*, Jer. 31. 18.) seems Heavy; but when this *Yoke of Christ* comes to be Dryed, Tryed, and Worn a while, then it proves Easie (as *Christ* calls it. *Mat.* 11. 30.) and *very Light*, after a Man is once used a little to it, (though perhaps He cannot fadge so well with it at the first) 'tis then no more a *Burden* than *Wings* are to *a Bird* wherewith she flies aloft when and whither she listeth: That which maketh this *Yoke of Christ easie*, is, that *Christ* beareth up the heaviest part of it upon his own Shoulders, as He did the *cross-burdensome end of his own Cross*, when *Simon* the *Cyrenian* bore only the Lower and Lighter end upon his Shoulders *after Jesus*, Luke 23. 26. And *Christ* gives his *Spirit to help our Infirmities*, in all those Duties which

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He Himſelf Acted in his own Perſon, for our Inſtruction and Imitation; Hereby come we up to *Delight in doing the Will of God*, Pſal. 40. 8. This main *Duty of Man* is yet a *Yoke*, leſt any ſhould Preſume, but ſtill 'tis a *light and eaſie Yoke*, leſt any ſhould Deſpair. This confuteth *Carnal-Goſpellers* on the one Hand, and the *Monkiſh Merit-Mongers* on the other hand; aſſuredly our *Lord Jeſus*, by paſſing through all the parts of Active and Paſſive Obedience, hath made all Goſpel duties both eaſie Imitable and Delectable too, *now no command of God is grievous*, 1 John 5. 3. *&c.*

N.B. Thus a ſerious Meditation upon the *Meekneſs of Chriſt*, did moſt powerfully convert the *Æthiopian Eunuch*, Act. 8. 32, 33, *&c.* And we read of an *Earl* call'd *Eleazar*, who being oft overcome with Immoderate Anger, was cured of that Head-ſtrong Paſſion and Inordinate Affection, by his ſedulous ſtudying upon the *Patience of Chriſt*, which conſideration He never ſuffer'd to paſs out of his meditating and muſing mind, before He found his Heart transformed into his *Saviour*'s Similitude, as *Surius* (who writes this *Earl*'s *Life*) tells the Story of this Paſſionate Prince.

Thirdly, The *Actions of Chriſt* are not only *Miraculous* and *Moral*, but alſo *Mediatory*, as *Chriſt's Dying, Riſing again, and Aſcending*, &c. As we ought to Imitate *Chriſt* in his *Moral Works* by a Real Doing and Suffering as we have Him for Our *Example*. So muſt we imitate him in his *Mediatory Works by way of Similitude*, This is done by Tranſlating that to our Spiritual Life, which He did as our *Mediator*. That is, we muſt *Dye to Sin, Live to Righteouſneſs, Aſcend up to God with our Deſires, and Sit down at his Right Hand* with our Affections.

Beſides this, There is a *Conformity* to him in the framing of our *Inward and Spiritual Life*, which conſiſts not in a doing what *Chriſt* did upon the Croſs, *&c.* but in Doing the like by a certain kind of imitation. As, (1.) As *Chriſt* reſign'd up himſelf an offering with *ſtrong Prayers and Tears*, &c. ſo ſhould we give up our ſelves to God, as a *Spiritual Oblation*, and as a *Reaſonable Sacrifice*, Pſ. 40. 8. *and* Rom. 12. 1.

(2.) As *He bare his own Croſs*, &c. ſo ought we to *bear ours*, Luke 9. 24. If it lays 'twixt us and our Duty.

(3.) We *muſt be like Him in Crucifying and Mortifying the Curſed Body of Sin*, as was *done* by the *Curſed Jews to his bleſſed Body*) Gal. 5. 24.

(4.) When *we have wounded it* by the *Sword of the Spirit*, even to Death, then muſt we *bury it as he was*.

(5.) We *muſt riſe again* out of *the Grave of Sin to ſerve God in Newneſs of Life*, ſo get *gradually out of the Dungeon*, as *Jeremy* did, *Jer.* 38. 12.

(6.) We muſt *Aſcend like him into Heaven* in *our Deſires*, &c. Phil. 3. 20. Col. 3. 1.

Nor is it the *Pattern* of *Chriſt* that doth effect this only (as the *Socinians* ſay) but 'tis alſo the *Vertue and Power of Chriſt's Death and Reſurrection*, &c. that works all theſe Things effectually in his *Called and Choſen*, not as an *Exemplary Cauſe*, or as a *Moral Cauſe* by way of *Meditation*, but as having a Force and Power Obtained by it, and Iſſuing out of it, *Phil.* 3. 10. Even the Spirit, that killeth ſin, and quickens the Soul to all Holy Practice.

N.B. To *know Chriſt aright*, is a moſt excellent work, and the worthieſt part of Heavenly Wiſdom Yea ſatisfactory and ſalutiferous to the Soul of Man, *Iſa.* 53. 11. *Joh.* 17. 3. 1 *Cor.* 2. 2. *Gal.* 6. 14. and *Phil.* 3 8. This Divine knowledge conſiſts of *lively Affection*, as well as of *particular Application*, and a *Notional Conſideration*. 'Tis the common Rule of expounding Scripture [that *works of knowledge imply Affection.*] 'Tis not enough to know *Chriſt* notionally. *The Devils do ſo*, nor muſt we barely know Him, either as God, or as Man, or as a Jew of *Judah's Tribe*, or as *Judge of the World*, but eſpecially as a *Redeemer*, and as *our Redeemer* by whom all God's benefits (both Temporal and Spiritual) are convey'd to us, and Received by us. The Three grand *benefits by Chriſt*, Are, 1. His *Merits*, Price and Ranſom, whereby we are Reconciled to God, *&c.* 2. His *Vertue*, or *Power of His Death* and *Reſurrection*, Phil. 3. 8, 10. 3. His *Example*. To which we ſhould conform Simply and Abſolutely without exception, not *ſo to that of the higheſt Saints*, who had ſinful frailty as well as holy Graces, *&c.*

The *Second Thing* (after this Caution) is the Counſel God's word gives us concerning this imitation of *Chriſt*. *N. B. In the daily Practice of true Piety*, both as to *Inward and Outward Life*, all *Chriſt's Actions* are for our *Inſtruction, not All for our Imitation*: we may not Imitate the Works of *Chriſt* that were *Miraculous*, nor ſuch as were Perſonal and Proper to Him as *Mediator*. The Ignorance of which hath carried ſome Impoſtors to Counterfeit themſelves to be *Chriſt*. Nor need we Indeavour to imitate Him in his *Natural* (therefore unblamable) *Infirmities* (which had *weakneſs* in them, but not *Sin*) we are not to ſtrive to be *Hungry, Weary, Sleepy*, &c. becauſe He was

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sometimes so. But we must imitate our *Lord Jesus* in all his imitable Graces and Actions, both *walking in Christ*, Col. 2. 6. *and walking as Christ*, 1 John 2. 6. *and following his steps, preaching forth the praises of him that call'd us out of Darkness into his marvelous Light*, 1 Pet. 2. 9, 21. And though we cannot follow him *Passibus Æquis* taking such long strides as he did; yet must we shew our Good-will, *Mark.* 14. 8. Stretching and straining out our outmost, as *Paul* did, *Phil.* 3. 13. Endeavour. Reaching forth his Head, Hands and whole Body (as do Runners in a Race) to lay hold on the price proposed.

Conformity to Christ and Nonconformity to the World, are both the certain commendable and comfortable Duties of every good Christian, *Rom.* 8. 29. and 12. 2. The First is Conformity to Christ, which may be inforced by these three *Arguments*.

(1.) Seeing *Christ* condescended so low as to Conform Himself to us in taking our Humane Nature, Attended with *Hunger, Weariness, and all other Infirmities, Sin only excepted*, Heb. 2. 17. & 4. 15. & 1 Pet. 2. 22. &c. How much more ought we to press after a *partaking of his Divine Nature*, 2 Pet. 1. 4. that we may be *Conformed to his Holy Image unto which we are Prædestinated*, Rom. 8. 29.

The (2.) *Argument* is, Seeing the *Image of God, favour from Him and Fellowship with Him*, be the Branches of Man's Antient Glory, in the *State of Innocency*, which the Subtle Serpent did Deceive us of in the Fall; 'Tis but rational, and requisite, that we put our selves forth to the utmost, for recovering them by *Conforming them to Christ*, that we may Gain again by the Second *Adam* All the Three Gifts lost by the First *Adam*.

And the *Third* Reason is, Where there is no *Conformity to Christ*, there can be no Salvation had. The Means must not be separated from the End, as *Acts* 27. 30. *Except these stay in the Ship, ye cannot be saved.* So here, except we be Holy, we can never be Happy. *God hath chosen us in Christ before the Foundation of the World, that we should be Holy*, Eph. 1. 4. and *without Holiness no man can see the Lord*, Heb 12. 14. *Blessed are the pure in heart* (and life) *for They shall see God*, Mat. 5. 8. We must *purifie our selves as Christ is pure*, 1 John 3. 3. And this Purity or Holiness is our Conformity to the Image of the *Holy Child Jesus*, for undoubtedly God gave Christ to be a Samplar, as well as He Gave Him to be a Saviour. 'Tis the mistake of the *Arminians* to put *Christ* to an Arbitration, in their assigning Ninety Nine parts to Him in the work of Conversion, and the Hundred part to Man, contrary to *Col.* 3. 11. where *Christ* is call'd [*All and in All.*] The whole of that Divine work flows from the Free Grace of *Christ*, and not any part of it from the *Free Will of Man*, and we have no Commission to bate one Ace in that point. Yet the Errour of the *Socinians* is of a far grosser Brann; In their Asserting *Christ* to be a Pattern only, and not a Propitiation at all. They suppose Him only a Samplar for our bare Imitation, but no way a Saviour for our Sins Expiation. Thus they quite exclude *Christ* from the Justification of the Penitent and Believing Sinner, quite contrary to the whole *Tenure* of the *Holy Scriptures*, and they make *Christ* no more than a Mere Martyr, for all the Holy Martyrs were Patterns and Samplars of Sanctity, both in their Sanctimonious Doings and Sufferings; If *Christ* signify'd no more than a Samplar.

N. B. This *Conformity to Christ is twofold.* The First is partly in this Life. And the Second is partly in the Life to come. (1.) That in this Life we should all *Learn of Him*, and from His *Pious Pattern* All those *Works of Holiness*, which we find Recorded of Him, such as these, His *Subjection to his Parents*, His *Loving of his Brethren*, His *Painfulness in his Calling*, His *Perseverance in Prayer*, and many more of the like Nature.

We should strive what we can to Resemble Christ in his *going about to do good*, Acts 10. 38 *In his fidelity for his function*, Heb. 3. 1, 2. In his *Diligent and Patient Obedience*, Heb. 12. 2, 3. In his *Constancy of Profession*, 1 Tim. 6. 13. In his *Benevolence and Beneficence* to poor Saints, 2 *Cor.* 8. 9. And in *His love to Brethren, and forgiveness to others*, Eph. 5. 2. This is Conformity in the practice of Outward and Moral Duties.

The Blind Papists do Blasphemously in making a Play upon Their *Good-Friday*, wherein They Act over an Apish Imitation of all the personal parts of *Christ's Redeeming the World*. And They do as Ridiculously in Imitating *Christ's Real and Supernatural Miracles*, by shewing their *false and pretended ones*. To pretend an Imitation of Christ in his *Works of Redemption*, is *Black Blasphemy*: And in his *Works of Miracles* is a plain Impossibility, but to follow him in his *Works of Holiness*, is both True Piety and a Manifest Duty. We may imitate Him in his Morals, not in his Miracles; *Austin* saith well, Christ no where bids us *learn of Him, How to create a World*, or how to *Raise the Dead*, &c. But how to be *Meek and Lowly*, and how to *Love one another*, &c. we must follow him in his *Well Doings* and in his *Patient Suffering for Righteousness-sake*. The

Thief on the Cross (saith *Austin*) was *similis in Pœnâ*, but *dissimilis in Causâ*: He *suffered* the *same Death* with *Christ*, but not for the *same Cause*. *N.B.* This *Example of Christ* hath more in it than a bare Pattern, or any other Example; for it doth not only shew us what we ought to do, but 'tis also both a *Remedy* against many *foul Vices*, and a *Motive* to many good Duties. As 1. A serious Consideration of *Christ's* suffering the *first and second Death for my Sin*, this must make me *hate my Sin*, and *my self for Sin*, that cost *Christ* so dear: I am to be blamed, as well as *Judas*, the *Jews*, *Pilate*, &c. *Zech.* 12. 10. 2. This *Meditation* is a *means* to breed *Reformation*, and a *Resolution* to *Sin no more*, and not to *crucifie him afresh*, &c. 3. This also must make me think that all my Sorrows and Sufferings are not comparable to *Christ's Agony*, *Bloody Sweat*, &c.

The *Third Considerable* is, the *Comfort* from hence, which is twofold; 1. In our *Conformity to Him here*: And 2. *In that hereafter*: In the *first*, Christ hath given us such a perfect Pattern of Holiness, as the least Imperfection cannot be found in it: 'Tis *comfort to a Learner* to have a *compleat Copy* before him to *write after*, that in *minding* it *duely*, he may be *mending his Letters daily*: So may we be *mending our Lives* of their *crookedness* much more, if we were more in *minding* our *straight Copy* that *Christ* hath given us *for our Example*. It is said of *Hierom*, that having read the Godly Life and Christian Death of Holy *Hilarion*, he folded up the Book, and said, well this Holy man *Hilarion* shall be the *Champion* whom I will follow: Should we not much more say so of this *Holy Child Jesus*. There is the *Regula Regulans*, and the *Regula Regulata*: The *Example of Saints* is but the *Rule Ruled*, for the Example of our Saviour is the *Rule Ruling*: The *Saints* are call'd a *Cloud of Witnesses*, Heb. 12. 1. That *Cloud* in the *Wilderness* had a *directive Vertue* in it, yet had it a *Black-side* as well as a *Bright*: So the *best Saints* had some *soilings* of Darkness, some *Nævos Patrum*, and Imperfections, their Frailties recorded in Scripture are *Exempla Cavendi non Cadendi*; their Sins are set down as *Rocks in Maps*, that Sailers may shun them, and not run upon those Rocks to suffer Shipwrack to their Ruine; such as follow the *Dark-side* of *this Cloud of Witnesses*, are *Egyptians*, and are *drowned* in the bottomless Pit: But such as follow the *Light side* thereof are *Israelites*, and *pass over* to the *Heavenly Canaan*. The Apostle *Paul* proposes Himself a Pattern, 1 *Thess.* 1. 6. 1 Cor. 10. 33. yet with this *Restriction*, that we should *follow him no farther than he followed Christ*, 1 Cor. 11. 1. not one Inch farther than *Christ's perfect Pattern*.

In thus *Conforming* to *Christ* here, this brings us to our being *conformed* to *Christ* hereafter, which is the second *Branch* of *Comfort*: If like him in this Life, we shall be like him in that to come: Our *Bodies* shall be made like unto his *Glorious Body*, which is the *Standard*, Phil. 3. 21. *more glorious* than was the *Body* of *Adam* in Innocency, the *Glory of that second Temple shall exceed the Glory of the first*. So there shall be no need of *Adam's Mourning* as the *Jews* did, *Ezra* 3. 12. then shall we live and reign with *Christ*: But it shall not be so by a *conforming* to the *World*, (which is the *second Branch*, to wit, *Nonconformity to the World*) For we are bid, be *transformed from that* into *Christ's Image*, *be Holy with him here*, *and then Happy with him hereafter*.

CHAP. II.

HAving dispatched the *General Account* of *Christ's Life*, as it was the *Light of Men*, shewing how we should be *conformed to his Image*, John 1. 4. and *Rom.* 8. 29. Now I come to give a *particular Account* of his *Life*, shewing how *Christ* was *conformed to Man's Image*; even from his *Conception* to his *Ascension*: All the steps that he took in this lower World, as He was the *Son of Man*.

The *first step Christ* took upon Earth was His *Conception* in the *Womb* of the *Virgin*, which the *Apostle* affirmeth [*Without Controversie, a mighty Mystery*] 1 Tim. 3. 16. Though the *Morals* concerning *Christ's Meekness*, *Humility*, *Holiness*, &c. be plain and obvious to the mind of Man, as are all the *Moral Duties* contained in the *two Tables of the Law* of *Moses*: Yet the *Intellectuals* concerning *Christ's Conception*, are truly call'd [Δυσνόητα] *hard to be understood*, *which some wrest to their own* Destruction, 2 *Pet.* 3. 16. by thrusting their *dead and putrified Fancies* into the *bosom* of the *Scripture*, as of a *Mother thereof*, like the *Harlot*, 1 Kings 3. 19, 20. *N.B. Oh would to God, there were no Strife, no Contention in the Church* (but about this *grand Point*) *which of us can be most conformable to Christ's Image in ways of Holiness*, and who can *come up highest and nighest*

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to him in *Imitation of his Morals*; and which of us can be the *best Writer* after that *perfect Pattern* in *pious Practices*. We may justly judge it the shame of Mankind, that so many can imitate the *Voices of Birds*, &c. Yet so few do imitate the *Vertues of Christ*: But as to those profound Points, (call'd *profundum sine Fundo*, a depth without a Bottom, *Rom.* 11. 33.) and unsearchable Counsels about *Christ's Conception*, &c. We can better *Admire*, than *Determine*: *Pruritus disputandi destruit ecclesiam*: An *Itch* in searching unsearchable Mysteries brings both the *Scratch*, and the *Smart* into the *Church*, saith the *Antient Father*. *N.B.* 'Tis said, *The Spirit of God moved upon the Waters*, *Gen.* 1. 2. but *sure I am*, it is no other than the Spirit of the Devil, that moves so much upon the *Waters of Strife*, where Men dare be but *Circumstantial* in *Substantials*, yet seem so *Substantial in Circumstantials*, which concern not the matter of Salvation: Some abstruse Points overcome our Intellectuals, and we cannot subdue them to our understandings: *Eorum quæ scire nec datum, nec fas est, docta est Ignorantia: Scientia appetentia, est ipsania species*: 'tis a learned Ignorance, not to know, what we may not know, 'tis a sort of Madness to search them, saith *Austin*: It belongs not to us to *know secret things*, but such as are revealed only: 'Tis madness to desire more, and 'tis equally as ridiculous as for an *Eagle* to desire to *Swim*, or an *Elephant* to *Fly*, whereas *God* hath not given to either of them any such Appetite: Such *Curiosity in Man is from the Devil*.

For a more manifest understanding of the *History* and *Mystery* of *Christ's Conception*, 'tis necessary to know, as previous thereunto, the twofold Estate of *Christ*, 1. His *Estate of Humiliation*. 2. His *Estate of Exaltation*: The first of these is the matter of our present Discourse.

In his *Estate* of *Humiliation*, there were *divers Degrees* or Steps, like a King coming down from his Throne, descendeth step by step, till he cometh to the last and lowest Step: So the *Son of God* did gradually descend from his Royal Throne, *from that Glory which he had with the Father before the World was founded*, John 17. 5. and did *abase himself* to take upon him the *Nature of Man*, so passed He lower and lower to his dying Day, *Phil.* 2, 6, 7, 8. *Emptying* himself (as κένωσεν there signifies) all along by *passing* through *many little Deaths all his Life long*, till at last he *emptied* himself out of the World by undergoing that cursed and painful *Death of the Cross*, *his Soul also being heavy to Death*, Matth. 26. 38. which plainly demonstrates, that *Christ* at his *Conception*, took not only a *part* but the *whole Nature of Man* upon him, both a *Body* and a *Soul*: He took *a Body of Flesh*, *whereby He reconciled* us, *Col.* 1. 21, 22. even *his own Body*, 1 Pet. 2. 24. As without Controversie He had a *Body*, so 'tis most certain He had a *Soul* too, even the *whole Nature of Man*: Hence the Fathers (*Irenæus*, *Athanasius*, &c.) argue excellently against the Sophistical Disputers of their Days, that had *Christ* but taken upon him only *one Part* of the Nature of Man, it had been impossible for *Him* to be our *Redeemer*; then had he *Redeemed one Part of Man*, *only* with that *Part which He assumed*: He had therefore a *Body* to *redeem our Bodies*, and a *Soul* to *redeem our Souls*, so the whole Nature of Man comes to be redeemed by *Christ*, who *took the whole Nature in his Incarnation*. Yea, 'tis expressly said, that *God sent his Son in the likeness of sinful Flesh*, &c. *Rom.* 8. 3. *Omne simile non est idem*; *Every like is not the same*, saith the *Philosopher*. *Christ* indeed took not only *Man's whole Nature*, but also the *Infirmites* thereof, which are of two sorts, 1. Those that are *sinful*: These *Christ* took not, for no Sin was in Him, 1 *Pet.* 2. 22. *He knew no Sin*, 2 Cor. 5. 21. with a *practical Knowledge*, though with an *Intellectual*, *He knew it*, else He could not have reprov'd it: The *Sanctity of Christ's Nature* did exclude all *sinful Infirmities*, just as *hot Coals* swallow up the Water that is drop'd upon them. But 2. There be other *Infirmities* of our Nature, call'd *Pœnal*, which are *unblameable Passions*, and *void of Sin*, such as, to be *Hungry*, *Thirsty*, *Weary*, &c. These are *universal* to all the *Children* of *Adam*: There be also such Infirmities (beside these *common* and *universal*) which are only *Personal*, as to have divers Diseases, which arise from particular procuring Causes; these *properly Christ* took not on him, for He assumed not any Man's *Person*, but the *Nature of Man*; yet by way of Proportion, *Christ* is said to *take our Infirmities and to bear our Sicknesses*, Matth. 8. 17. as he *bare our Sins*, 1 Pet. 2. 24. so by *Participation*, *he bare our Sicknesses*, for we may thank the *former* for the *latter*, Rev. 2. 22. *Jezebel's Bed of Security* in Sin, soon brought her to a *Bed of Sickness*; Asa *laies God's Prophet by the heels*: And *God soon after laies* Asa *by the heels*, *diseasing him in his Feet*, 2 Chron. 16. 10, 12. *Sin is an universal Sickness*, as well as the proper *Cause of it's kinds*, John 5. 14. 1 Cor. 11. 30, *&c.*

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The Reasons why *Christ* took upon him, not only our Nature, but also these *Frailties* of our Nature (which yet in him were *sinless Infirmities*) are *Four*.

First, for *satisfaction sake*, that he might satisfie for our sins: He that must satisfie for them, must undergo the whole punishment of them in the *way of expiation*; hence the Prophet saith, *He bore our griefs, carry'd our sorrows, was wounded for our Transgressions, bruised for our Iniquities*, and *became surety for our sins*, &c. *Isa.* 53, 4, 5, 6, 11. *Dan.* 9. 24, 26. So that it may as well be said *(in sano sensu)* that Christ laid down to be sick for us, as to dye for us, seeing all his sorrows were not at all for himself (a just one) but wholly and solely for our sakes who are Sinners.

Secondly, To *strengthen Faith in the Incarnation*, that we might know he was a very Man, because he had the common weaknesses of Mankind, as eating, sleeping, and such like; whereas had not he been subject to all our frailties, we might have doubted whether he had been Man or no, but this helps out belief, *&c.*

Thirdly, *For our Example*, that as he was subject to Hunger, Thirst, Cold, and Nakedness, so we should be contented with the like also when called thereunto, as our Pattern did, as above.

Fourthly, But the *grand Reason* in *Scripture* is rendred, for his *assuming our Infirmities*, that he *might be more compassionate towards us*, Hebr. 2. 17. *He was made like to us in all things, that he might be the more merciful*, &c. A *Man Visiting the Sick* (who himself hath had experience of the same Disease) will be more compassionate and pittiful than twenty others. This therefore makes us come with more confidence to *Christ*, because he hath been *touched with our frailties*, saith the same *Apostle*, *Heb.* 4. 15, 16. As he that hath been poor, or troubled with Tooth-ach, will shew the most pity to those that are so: Thus *Christ* is both *apt and able to succour and save us*, Heb. 2. 18. and 5. 7. and 7. 25. Jude *v.* 24.

Concerning the *Conception* of *Christ*, which was the *first step* of his *state of Humiliation*, when the *fulness of time* came, that the *Divine Nature* of the *Second Person* (as it were) step'd out of Heaven to assume *Humane Nature* and its frailties upon Earth, according to the *Covenant* betwixt the *Father and the Son*, &c. There be *Three Grand Inquiries* exceeding Coſiderable here, about the *manner* of *Christ's Incarnation*, and taking our Flesh upon him.

First, *Of what Matter Christ was Conceived?*

Secondly, *By what Power this Conception was compleated?* and

Thirdly, What strange *Commotions there were about his Conception?*

The Answer to the first is this, That the Matter Christ was Conceived of, (1.) Negatively, First, He was *not made of nothing*, as the World was at the *Creation*: Secondly, Nor was *he raised* out of the dead earth, as *Adam* was; nor Thirdly, Did he *bring his Flesh with him out of Heaven*, as some fondly imagine: But (2.) Positively, He was Conceived of the *living flesh of the holy Virgin*, Gal. 4. 4. *when fulness of time was come*, God (who doth all things, *pondere, mensurâ, & numero*, as *Plato* saith, in weight, measure, and number: Therefore as he never comes too soon, so nor doth he ever stay too long, but *times his mercies in the best season*, Isa. 30. 18.) *then he sent forth his Son (even out of his own bosom*, Joh. 1. 18. *loe how he loved us*, Joh. 11. 36.) to be made of a Woman, that is, of the sanctified substance of the holy Virgin. *N. B.* Note this, (against the *Marcionites* and others that do deny it) and *made under the Law*, &c. With this *Apostle* concurs the *Angel* of God, saying to the Virgin [χαῖρε κεχαριτωμένη] *Hail thou highly favoured*, &c. Luke 1. 28. *loe thou shalt conceive in thy Womb the Holy Child Jesus*, ver. 30, 31. The *Son of the Highest*, ver. 32. And *though thou know not a Man*, yet the *Holy Ghost shall come upon thee*, and the *power of the most High shall overshadow thee* (as once he did the *confused Chaos* in the *World's Creation*, hovering over it, and hatching out the Creature as the Hen doth the Chickens) *therefore that Holy Thing which shall be born of thee*, (that is, as τὸ γενόμενον Ἅγιον, the *Greek* word implys, of thy *Flesh* and *Substance*) *shall be called the Son of God*, ver. 34, 35. Some Heterodox Men hold, that Christ brought his Flesh from Heaven, and that he passed through the Virgin's Womb, as Water passeth through a Conduit-pipe: But the *Orthodox* believe from those two *Scripture Testimonies*, &c. That the matter whereof Christ was conceived, was the Flesh of the Virgin, because also, had he taken other Foreign Flesh, or brought it from Heaven, this would have made him an unmeet Redeemer; for by the order of Divine Justice, the same nature that sinned, must suffer for sin: As it was Man that had sinned, so it must be Man that must be punished; therefore took Christ the Flesh of a Woman, *&c.*

The

The *Second Inquiry* is, by *what Power Christ was Conceived?*

Answer (1.) *Negatively*, It was not done by the power of Nature, for all that are conceived by ordinary generation, are sinful; *who can bring* (saith *Job*) *a clean thing out of an unclean*, Job 14.4. As if he had said, 'tis the common lot of all Mankind, proceeding from sinful Parents, to be unclean, and unavoidably infected with Original Corruption: And Jesus himself confirms that of *Job*, saying [that which is *born of the flesh is flesh*,] Joh. 3. 6. *corruptus corruptum*, faln *Adam* begat a Son after his *own faln Image*, Gen. 5. 3. by this *one Man sin entred upon all*, Rom. 5. 12. so that *by nature all are Children of wrath*, Eph. 2. 3. whole man is in evil, and whole evil is in man: The first man defiled nature, and ever since nature hath defiled every Man: Hence *David* candidly confesseth [*that he was conceived in Sin, and shapen in Iniquity*,] Psal. 51. 5. He look'd upon his Original Sin to be the sad Source and corrupt Fountain from whence all his filthy streams flowed.

Answer (2.) *Positively*, Therefore this *sinless Babe of Bethlehem* was *conceived by the power of the Holy Ghost*, so saith *Luke* afore quoted, *Luke* 1. 35. And *Matthew* makes forth the same great truth saying [*that* (*Holy thing*) *conceived in Mary, is of the Holy Ghost*] Matth. 1. 20. as the efficient, not as the material cause; the power of nature could never have brought forth such a pure Redeemer, no more than a Tree can by nature bring forth a Chair of State; though it should grow a thousand years, yet it could not grow of it self into the form of a Royal Throne, this fashion it must receive from a Skilfull Artist, though the substance of such a Seat be in it. So though *Christ* were in the loins of *Adam*, yet Nature could never be able to bring forth Christ; no, this could only be effected by the power of the Holy Ghost. The *Virtus formatrix*, or formative faculty (which the Virgin had not) is ascribed to this power, wherewith the Holy Ghost framed and fashioned Christ of the flesh or substance of the Virgin, sanctified miraculously, and without Man's help. Thus Christ is said to be conceived of the Holy Ghost three ways;

First, The Godhead did sanctifie that part of the Virgins Flesh whereof Christ was made, severing and purifying it from sin and corruption, as the Cunning Artificer draws dross from the Gold, *&c.*

Secondly, The Holy Ghost did frame and fashion that part of the Virgin's Flesh (so purified, so sanctified) and made it a fit House or Temple for his Godhead to dwell in: Therefore is *He* call'd [*that Holy thing*] Luke 1. 35. and that *Holy of Holys*, wherein the *Godhead dwelt bodily*, Col. 2. 9. that is *Personally*.

Thirdly, He did Unite the *Humane Nature* to the *Divine*, so *made one person of both*, so He is call'd the *Son of God*, very often in the holy Scripture.

N. B. The Mystery of this History is manifold, As First the Abstruse profound Speculations hereupon, which the Learned, both Antient and Modern, have collected hence.

(1.) *Augustin* saith though Christ be call'd (by the Angel) the *Son of God*, yet was He not the Son of the *Holy Ghost*, as He was the Son of the Holy Virgin, for He was not Conceived of *Him*, as he was of *Her*. He was Conceived of Her, as of a *Mother*, not of the Holy Ghost as of a *Father*, lest there should seem to be *Two Fathers in the Holy Trinity*: We must not say (saith He) that the *Holy Ghost* was born of the *Dove* (in whose shape He appeared, *Mat.* 3. 16.) As Christ was of the Woman, because the Spirit came not down to Redeem the Doves (as Christ did to *Redeem Mankind born of a Woman*) but to signifie unto us by that significant form all *Spiritual Innocency, Amicableness and Love to little Ones, found in those that have the Spirit*.

(2.) Another Curious Notion of the Learned is, that Christ was call'd *Shilo*, Gen. 49. 10. because that Hebrew Name signifies a *Secondine*, which is the *Tuniole* wherein the Child lyes wrapped up secure in its Mothers Womb, Hence Christ was call'd *Shilo*, as He was the *Son of Mary's Secondines, ut ostenderet Christum de Matre absq; patre Nasciturum*, to shew that the *Blessed Virgin's Secondines* alone, brought him forth without the help of Man: Hence is He said to be *without Father*, as *Man*, and *without Mother*, as *God*, Heb. 7. 3.

The (3.) Is That this *Precious Pearl* (as Christ is call'd, *Mat.* 13. 45, 46.) *Ex Rore Spiritus Sancti in Conchâ Virginis erat conceptus*: As Pearls are made up of Dew in a *Shell-fish*; so Christ was Conceived of the *Spirit's Dew*, in the *Virgin's Womb*: Besides *Daniel* tells us, that this precious Little Stone, was not Digg'd out of the *Bowels of the Earth*, but was *cut out of the Mountains of Heaven*, a most curious piece and a *Cut of the Art of Heaven*, even the overshadowings of the Holy-Ghost, and All this without hands, *Dan.* 2. 34, and 45. or any Humane Helps.

The (4.) Is, That Christ is not call'd the *Son of God* in respect of his *Humane Nature*, for then there would be in the Person of Christ two *Sons*, One of the *Father*, and Another of the *Holy Ghost*. Christ was Conceived of the Holy Ghost, not Spermatically but Operatively, yet so Secretly and Mystically, as the *Virgin her self knew not How*. Luke 1. 34.

The (5) is, *That as no Mother knows the manner of her Natural Conception*, so much less *can mere Flesh and Blood conceive Aright of the wonderful Conception* of *Christ*, Psal. 139. 14, 15. & Eph. 4. 9. 'tis high presumption for us to search into so deep a mystery. The Union of Three Persons into One Nature in the Trinity, and the Union of two Natures into one Person in Christ's Incarnation, are Deep Wells, and (as the said, *John* 4. 11.) *we want wherewith to draw*, 'Tis a Great Mystery, 1 *Tim.* 3. 16.

But to let pass those Nicer Notions, yet Solid Speculations of the Learned (whereof many more might be mentioned by me, If they did not more Appertain to Academick Schools than to an Evangelical Pulpit) I come now to more Practical Points, and to Declare that Mystery of Godliness, which is couched and comprehended in the *History* of *Christ's Conception*.

As First, Lo here, *How low did our Lord stoop in his first step of his State of Humiliation*. *N.B.* Christ stoop'd thus low to begin at the far end of Sin, which begins at our Conception. The Seond *Adam* was not made a perfect man at the first, as the First *Adam* was. Christ Condescended so low, as was

(1.) The Distance betwixt His *Father's Bosom*, John 1. 18. and the *Foundation-Stone*, Isa. 28. 16. which is always First laid, and laid always lowest, yea sometimes (in some Stately Structures) is laid by some Royal Hand: Sure I am, This *sure Foundation-stone* was laid by a *Royal Hand*, even by the *Almighty Hand of the King of Kings* [*I have laid it, saith the Lord.*] And He laid it Low (*fundamenta latent*) yea as low as Hell in his *Agony* and *Sufferings*, &c. Oh how this *Foundation-stone* did sweat (as the common ones commonly do against a Storm) even [θρόμβους αἵματος] *Grumos sanguinis*, Clods of Blood before the *storm of his Passion*, Luke 22. 44. And this *foundation-stone* was *first laid*, both before The *Foundation of the World in the Eternal Purpose of God*, Eph. 1. 4. & 3. 11. 1 Pet. 1. 20. Tit. 1. 2. Rev. 13. 8. and 17. 8. And at the *Foundation of the World* too in the *Evangelical Promise* of God, *Gen.* 3. 15. *Christ is the first born of every new Creature*, Col. 1. 15. and *before all things*, ver. 17. moreover this *Foundation-Stone*, that it might the better bear up the weight of the whole Fabrick, (according as the nature of the place and the matter do require) is both broader and stronger than the rest of the Building, both by the grace of Union, and by the grace of Unction: Christ was the *Broader* by the *Hypostatical Union* of his *two Natures*, and by the *Extraordinary Unction* wherewith he was *Anointed above all his Fellows*, Psal. 45. 7. *Receiving the Spirit without measure*, Joh. 3. 34. And he was the stronger by both those ways of *Union* and of *Unction*, as having a *Divine Nature*, as well as an *Humane*, and the former to corroborate the latter. Thus *Nature* provides deepest Roots for tallest Cedars: *quantùm vertice, tantùm radice*, the higher the Tree or Structure, the deeper is the root or foundation: *Austin* saith, *rebus ad ima tendentibus in imo ponitur fundamentum, &c.* An House's Foundation is laid low, because by its own weight it presseth downward, but there it is staid in its place hereby from sinking lower. So nor can the *Church sink lower than Christ*, who is our *Eliakim*, on *whom all Vessels of grace* (great and small) *hang firmly*, Isa. 22. 24.

(2.) *Christ* stooped so low herein as is the distance betwixt the *Sate of Innocency*, and the *faln State*. Here was stooping upon stooping: In the former Christ abased himself more, than if a King (for the good of his Subjects) should be content to become a *Toad*. This were a great Abasement, but behold that was a greater in *Christ*; for the *Philosopher* could say [*there is no proportion betwixt a finite and an infinite Being*] greater is the disproportion betwixt the *Son of God*, and the *Son of Man*, than betwixt the most Glorious King, and the most contemptible Creature in the World: *God is the Maker of them both*, Prov. 22. 2. and all Creatures are not only made by the same hand, but also of the same matter, the *King* and the *Toad* are both made up of Earth, and when they dye, both are turned into Earth again; yea into such Earth as cannot be distinguished the one from the other. But in this *latter* here is *still a lower stoop*: That Christ should assume the faln Nature of Man: It was *Solomon's* Wonder [*But will God dwell on the Earth, behold the Heaven of Heavens cannot contain thee*, &c.] 1 *Kin.* 8. 27. How much less this Temple though made so glorious as Hands of Mortals could make it. That was wonderful Condescension; yet this is more that God would vouchsafe to Dwell in the very *Defaced and Burnt Temple*: The State of Man's Innocency was like

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like the Temple in its Glory, then all Creatures did Him Homage, Had the Son of God taken that first State of *Adam* upon him (though that had been much) yet this is more to take the Faln State upon him, when *Man's Nature was faln into Disgrace with God his Maker*, and was *bound over to the Devil by his Treasonable Disobedience*. While a Nobleman keeps the King's favour and his own Splendour and Grandeur, 'tis no Disgrace for his Men to wear his Livery, as it is when He is Proclaimed Traitor. And this was Christ's Case of Condescension, to take the Nature of Man, when faln into Disgrace with God, *&c.* Yet the Son of God was not ashamed to wear the Livery of this Faln Nature, nor to call *Sinful Mortals his Brethren*, Heb. 2. 11. Taking not only the Substance of our Flesh, and all the properties of our Bodies, and all the faculties of our Souls, but also the Unblameable Infirmities of our Nature, as to be Hungry, Thirsty, Weary, (as before) yea to *grow in Stature*, and to *Increase in Wisdom and Knowledge*, &c. *Luke* 2. 52. Christ took our Miserable, not our Culpable Infirmities upon him: and Christ did not grow in the Knowledge of Vision, or in that *Infused* (*this belongs to Saints on Earth*, as *That* to the *Glorified in Heaven*) both those Christ had in perfection from the first, but in Natural, Acquired, and Experimental Knowledge only, such as to be Angry and Grieved, *Mark* 3. 5 & 6. 6. and to be Ignorant of some things, *Mark* 13. 32. *Mat.* 24. 36. The *Son knew not the last day but from the Father*, This was *Ignorantia meræ privationis, non pravæ Dispositionis. Notewel.* If Christ thus humbled Himself that he might Suffer for us both in Soul and Body, *&c. How should we be content to be Humbled even to a Nothingness for His Glory, and the Churche's Good?* and how should we be *content to be Humbled One for Another?* The *same Mind* that was in *Christ should be in us*, Phil. 2. 5, 6, 7. and we should *wash one another's Feet* as *He gave an Example*, John 13. 14, 15. *'Tis a shame for Man to be so Proud where God hath been so Humble*, &c.

Notewel, Secondly, As Christ was Conceived in the Womb of the Virgin, so must He be Conceived in the Heart of a Christian, *Gal.* 4. 19. *Paul* had a Travelling Spirit, till Christ were formed in them: This he did promote by two Means. (1.) By casting the Seed of the Word into their Souls, which being *Hid in the Heart*, Psal. 119. 11. and Well Watered there by the Ordinances, will Through Grace breed Christ. (2.) He presseth them to *mix this word with Faith*, Heb. 4. 2. otherwise It will be as a Miscarrying Womb. No sooner did *Mary* Believe what the Angel had told her, but she straightway Conceived Christ, *Luke* 1. 35, 38. So Faith is a necessary Ingredient for *Conceiving Christ Spiritually*, for *Christ dwells in our Hearts by Faith*, Eph. 3. 17. All which we may know by the Babe's Motion as in the Womb. And without this we can have no comfort in the Literal, unless we can feel the stirrings of the Spiritual Conception also. The *Antients* say, That *Mary* carry'd *Christ* [ἐν νηδύϊ] in her Heart, as well as [ἐν χερσί] in her Arms.

Notewel, Thirdly, As the Literal so the Spiritual Conception cannot be wrought by any Power of Nature, but by the *Overshadowings of the Spirit of Grace*. As the *Watry Cloud Overshadows a Fleece of Wool*, and the Rain thereof soaks and sinks into it insensibly, so did the Spirit into the Virgin's Womb, and so sometimes into our Hearts. Many may abound with the Power of Nature, and be indued with all Natural Excellencies, yet not have *Christ Conceived or formed in their Hearts*: This cannot be till the *Power* of the *Holy Ghost* come upon us, (which the Wisest Sages, and the greatest Luminaries of the Heathen World were strangers to, 1 *Cor.* 2. 8. *Eph.* 4. 18.) *No man can say that Jesus is the Lord, but by the Holy Ghost*, 1 Cor. 12. 3. There can be no *fiducial Assent of the Heart* to own *Christ* as *our Lord*, but *by the Spirit*.

Notewel, Fourthly, As Christ was Conceived by the Holy Ghost, that Man's Nature and Sin might be Severed Asunder. All born from the first *Adam* had Nature and Sin so joined together, that none could take Man's Nature, but He must take his Sin too, till the second *Adam* came to part these two by his Supernatural Conception. So All that have *Christ* Conceived in their Hearts by the Over-shadowings of the Spirit, shall feel this parting Power of *Christ*, who was the first from *Adam* that purify'd Man's Nature and parted it from Sin. Thus it was in Regenerated *Paul* [*The good He would do, He did not, The evil He would not Do, He Did*,] Rom. 7. 19, Sin was one thing in him, and Nature (Imported in the word *I*) was another, would to God we may All have this parting power of Christ, to say as the Apostle ['*tis no more I, but Sin that Dwells in me*,] that though we keep the Nature of Man, yet Sin may be parted from us: As a spark of Fire may burn up Towns and Cities, *&c.* So this Spirit of Burning can consume a World of Corruption in us.

Notewel. The *Fifth* Mystery arises from the Third Particular, to wit, The Com-

motion at *Chriſt*'s Conception [*Joſeph cannot ſleep, Mary muſt be put away*, and the *Angel muſt come to quiet all*, &c.] *Mat.* 1. 19, 20. Thus there is much ado when *Chriſt* is conceived in any Chriſtian Heart, ſuch a one preſently becomes a Table-Talk, *A Song of the Drunkards*, Pſal. 69. 12. Men ſay, *He is Mad* or (at leaſt) *Melancholy*, Acts 2. 13, 15. & Mark 3. 21. Oh what a Rout is made about it, and nothing but an *Angel from Heaven* can huſh all, not only without in the World, but alſo within in the Chriſtian's own Conſcience, *&c.*

CHAP. III.

AFter *Chriſt's Conception* followeth his *Birth* to be Diſcuſſed, wherein conſider five Particulars. (1.) The Perſon of whom he was Born. (2.) The Time When. (3.) The Place Where. (4.) The Manner How. (5.) The Manifeſtation of it. Firſt of the Firſt.

Firſt, The Perſon of whom He was Born. Wherein two Branches be obſervable. (1.) He was Born of a Virgin. (2.) Of the *Virgin Mary*, Mat. 1. 23. 1. Of a Virgin for three reaſons. 1. That he might be freed from the Guilt of Sin which comes by the courſe of Nature: *All have ſinned in* Adam, *Rom.* 5. 12. who proceed from his Loins by ordinary Procreation, Though *Chriſt* was, as a Man, in *Adam*, yet not ſimply ſo, as other Men Are both from *Adam* and by *Adam*. He was from him in his Humane Nature, but not by him as a Procreant Cauſe by Ordinary Generation. Therefore was he Born of a Virgin, not in the common courſe of Nature, that the purity of his Conception and Birth, might ſanctifie the Impurity of Ours. *Chriſt Began at the farther end of Man's Sin* (the *firſt Tincture* whereof is, when *Conceived and Brought Forth, both in Iniquity*, Pſal. 51. 5.) That he *might be our Compleat Saviour*. The 2*d Reaſon* is, To *Fulfil the Prophecies of Him*, Iſa. 7. 14. Gen. 3. 15. *A Virgin ſhall bring forth Immanuel*, and the *Seed of the Woman* (Born without the Seed of Man) ſhall be the *Breaker* of the *Serpent's Head*, and by this Signal and Singular Sign he was known to be the *Saviour of the World*. The 3*d Reaſon* is, That the ſtrangeneſs of *Chriſt*'s Birth might awake a Drowzy World to expect ſtrange matters by his Life: Yea much more than at the ſtrange Births of *Iſaac*, *Jacob*, *Moſes*, *Samuel*, *Samſon* and *John Baptiſt*. The World did wonder a little at it, *Luke* 2. 18. 'Tis a wonder that they wondred no more, that *Chriſt* ſhould be *Born of a Woman without Man*, whereas *All the World wonders after the Beaſt*, Rev. 13. 3. and not at this, that the *Son of God* became the *Son of Man* to *make us* (Sons of Men) to be the *Sons of God*. Learn hence a fourfold Myſtery. (1.) What is *Impoſſible with Man, is yet poſſible with God*, Mat. 19. 26. That a *Virgin ſhould bear a Son*, is Impoſſible by the Power of Nature, yet Poſſible by the Power of God. 'Twas Impoſſible in Nature that *Sarah* (when her Womb was Old and Cold) ſhould bear a Son, yet was it poſſible with God: for nothing that is Poſſible or Honourable is *too hard for his Power Omnipotent*, Gen. 18. 12, 14. Rom. 4. 19, 20. When *Moſes* ſmote the Flinty Rock, *Numb.* 20. 10. 'twas more poſſible in Nature to fetch Fire out of it than Water, yet was Water not Fire fetch'd from it by the Almighty Power of God. The Unbelieving Lord ſaid, *God's plenty promiſed by the Prophet, could not poſſibly be performed though the Windows of Heaven were opened*, 2 Kin. 7. 1, 2. With *Nicodemus* we oft ſay, *How can theſe things be?* John 3. 9. *Can God prepare a Table*, &c. *Pſ.* 78. 19. *Can this Corruption be mortified? Can this Temptation be Reſiſted? Can this Sin be Remitted? Can our bodies be Raiſed? Can Chriſt's Cauſe be revived?* Thus do we *Err, not knowing the Scriptures, nor the Power of God*, Mat. 22. 29. Remember to reſt your Souls upon the Power of God in his Promiſes, as *Dan.* 3 17. and *Mat.* 3. 9. & 8. 2. & 26. 53. *&c.* He can make a *Virgin bear a Son*, &c. *He can, what we cannot.*

Ῥᾴδια πάντα Θεῷ τελέσαι καὶ Ἀνύσσαι ἅπαντα.

The Heathen Poet *Linus* could ſay, All things are eaſie with God, and nothing is Impoſſible. *Notewel. Were we but Virgins*, Cant. 1. 3. Rev. 14. 4. *Chriſt and his Cauſe may be born again of, in, and among us. There is nothing Impoſſible with God*, &c.

N.B. The Second *Myſtery* is, As there muſt be a *Spiritual Conception of Chriſt* in the Conſcience of a *Chriſtian* (*ut ſuprâ*) ſo there ſhould neceſſarily follow a *Spiritual* or *Myſtical Birth of Chriſt*: He muſt be *born of us*, as well as *conceived in us*, and both theſe are beſt effected in and by a *Virgin-Heart*, that is *renewed* ſo as to love *Chriſt* with an Holy

Holy, *Chaſt, Virgin-love* (as more of that after) alas there be many that ſeem to have *Conceptions* of *Chriſt*, but they prove meer *Embryo's, Moles, falſe Conceptions*, that become bare Abortives and never ſee the Sun: Many have good Motions and good Deſires kindled in their Conſciences by ſome ſtrong Convictions, yet theſe come to be *quenched*, either by *withdrawing of Fuel* (a *neglect* of *Ordinances*) or by *pouring on Water*, in falling into foul Courſes; ſo *Chriſt*, that ſeem'd to be *conceived* in the *Heart*, comes not on to be *born* and *brought forth into the Life*, they cannot ſay [*'Tis not I that live, but Jeſus Chriſt* that liveth in me, *&c.* Gal. 2. 20. How many *fair Buds* of *good Deſires* are blaſted, and never *Bloſſom* into the flower of *good Reſolutions*, much leſs into the *Fruit* of *good Actions*: Some ſeeming Palpitations or Pantings of Heart after good, ſome Inquietations of Spirit, and unſatisfiableneſs of Soul are oft ſtifled by Men, who ſhould not *quench the Spirit*, 1 Theſſ. 5. 19. but be careful to add fuel to that *Holy Fire*, Lev. 6. 12, 13. and 24. 2, 3. The neglect of this Duty ſhould be confeſſed, 2 *Chron.* 29. 6, 7. and we *ought to blow up thoſe ſparks* of the *Spirit* of *Burning* (Iſa. 4. 4.) *into a Flame*, 2 Tim. 1. 6. that our *Lives may ſhine* in a *dark World*, Matth. 5. 16. *Phil.* 2. 15. 1 *Pet.* 2. 12. If we have but the *ſparks* of *true Grace*, and we be but *ſmoaking Flax*, *Chriſt* will not ſmother or *quench* it, *Matth.* 12. 20. *God forbid we ſhould do it our ſelves.* Therefore ſhould we be like the *Woman greatly wondred at, which Travelled* and *was in great pain to be delivered*, &c. *Rev.* 12. 1, 2. The *New Birth* will coſt us *ſtrong cries* and *tears* before we *bring forth Chriſt* into our *Lives and Actions.*

N.B. The Third *Myſtery* is, This can be done in none but in a *Virgin-Heart* (as was before intimated) *effectually: Chriſt* was *born of a Virgin:* And 'tis the *Virgins* that *love Chriſt*, Can. 1. 3. that have a ſpiritual Chaſtity, and are not defiled with the *Corruptions that are in the World through Luſt:* 2 Pet. 2. 20. Theſe *follow the Lamb, whitherſoever he goeth*, Rev. 14. 4. and theſe are they that bear and bring forth Chriſt (firſt *conceived* Myſtically in their *Hearts*) into the moſt conſpicuous Parts of their Lives and Actions: The *Life* that they *now live in the Fleſh, they live by the Faith of the Son of God*; Gal. 2. 20. they are *Redeemed* for *Royal Uſe*: The *Hebrew* Word [*Gnalamoth*] for *Virgins*, ſignifies God's *hidden ones*, for ſo they are called, *Pſalm* 83. 3. *Their Life is hid in Chriſt*, Col. 3. 3. Would to God ſuch *Virgins were without number*, now Cant. 6. 8.

N.B. Note well, The Fourth *Myſtery* is, As *Chriſt lay* nine *Months in his Mother's Womb*, not *Idle* but *eating out the Core of Corruption*, which *cleaves to our Natures*, and *then was born:* So we *under the Spirit of Bondage* are *prepared for the New-Birth*, ſhe firſt *received* of the *Holy Ghoſt*, before ſhe *conceived* and *brought forth Chriſt:* So muſt we do, *&c.*

The Second *Branch* is, The *Perſon* of whom Chriſt was born, was (as a *Virgin* in *General*, ſo) the *Virgin Mary* in *Particular*: Concerning whom there is a *double Hiſtory* and *Myſtery*, reſpecting; 1. *Her Stock.* And 2. *Her State:* She was one of a very *high Stock* and Pedigree, yet one of a very low *State* and Condition.

Firſt, The *Mother of our Lord* was nobly deſcended, therefore is Chriſt call'd the *Son* of *David*, *Matth.* 1. 1. and 9. 27. and *Luke* 20. 41. So was *Joſeph* (his *Reputed* or *Foſter-Father*) of *David*'s Lineage alſo, *Matthew* ſhews the latter, and *Luke* the former: *Matthew* calls Chriſt the *Son of* David, and of *Abraham*, Matth. 1. 1, 2. becauſe theſe two had the Promiſe of Chriſt's proceeding from their Loins: This was for the Comfort of the *Jews* that God had made his Promiſe good to *Abraham*, whom they call'd *their Father:* And *Luke* derives Chriſt from *Adam*, Luke 3. 23, 38. for the Comfort of the *Gentiles* who were of *Adam*, though not of *Abraham:* Theſe were convincing and undeniable Teſtimonies, that Chriſt was the true *Meſſiah*, and the *Saviour of the World*, This we muſt believe, and (with *blind Bartimæus*) cry out [*Jeſus, Thou Son of* David, *have Mercy on me*] Mark 10. 46. ſo ſtrong was his Faith, that it did not only *break through*, but alſo *increaſed* by all rebuking Contradictions [*He cryed a great deal the more*] ver. 48. *Notewel, True Faith works its way* (as the *Sun doth*) through *all Obſtructions:* Yea and when *he* heard, that *the Maſter call'd him* (as *he doth us daily*) *he caſt away his Garments*, ver. 50. (though but a *Beggar*, ſo knew not where to get another Coat) in this Caſe, he ſtood not upon the loſs of his Coat, but for *Joy of his being called*, caſt it from him that he might haſten to his Redeemer: Oh that we could caſt away our rotten Rags of Sin, *Heb.* 12. 1. and that *filthy Garment* alſo of *our own Righteouſneſs*, Iſa. 64. 6. let *Chriſt tread upon it*, Matth. 21. 8. *Leave thy Water-pots* and all, *John* 4. 28. All this is Recorded in the *Goſpel* for the Everlaſting Honour of this *poor Blind Man*, when *mighty Monarch's* are paſs'd over in ſilence; they, if not utterly forgotten, lay ſhrouded up in the Sheet of Shame, *&c.*

Secondly, Though *Mary* was of a moſt *noble ſtock* (of *David's Royal Race*) yet lived ſhe but in an *ignoble State* (as the World deemeth) being but a *poor Maid*, and match-

ed to a common Carpenter: Yea at *her Purification* (though she was rather *sanctified* (or *perfumed*) than *polluted* by *bearing Christ*) this *blessed Virgin* was not Rich enough to *bring a Lamb* (according to the Law, *Lev.* 12. 8.) but brought a *pair of Turtles* only, *Luke* 2. 24. *Note well*, None ought to be contemned by others, or disconsolate in themselves, because of want, when the *Mother of our Lord* was no *wealthy Queen*, but a *poor Virgin* not worth a *Lamb*: As this cuts the Coxcombs of such as vaunt of their vain *Gentility*: So it Comforts *poor Christians*, who may be more happy in *Russet* than in *Tissue*, in *Raggs* than in *Robes*; *Smyrna*, the *poorest* was the *purest Church*; I *know thy Poverty* (saith *Christ*) but that is nothing, *Thou art Rich*, Rev. 2. 9.

N.B. Note well, *Mary* Anagram *Army*;
{ How well her Name an Army represents
{ In whom the *Lord of Hosts* did pitch his Tents. } *Herbert.*

All the Daughters of *Jacob* desired Marriage and offspring, especially now to bring forth the *Messiah*: *Mary* must be *espoused to a just Man* to *provide things honest in the sight of all Men*, Phil. 4. 8. to secure her Reputation of Innocency about her great Belly: *We must shun all appearance of Evil* 1 Thess. 5. 22. especially, that the Devil might not know when *Christ* was born, well knowing that He must be *born* of a *Virgin*, from *Isa.* 7. 14. saith *Ignatius*. No sooner did she submit to God's Will, saying, *Behold thy Handmaid*, &c. *Luke* 1. 33. but she conceived; so then are we most capable of Coelestial Incomes, when *we yield to God in a Promise*.

The *second Head to be handled* is the *Time when Christ was born*: This is expres'd in Scripture by, 1. *General*, 2. By *particular Terms*.

First, The *General*, we find, *Gal.* 4. 4, 5. *When fulness of Time was come*, &c. that is, *when the season* (*appointed by the Father* for accomplishing his Promise of sending forth his Son, *ver.* 2.) *appeared*, then *Christ appeared also*: *Three Grand Remarks* are here comprehended.

N.B. Note well, 1. *There is a fulness of Time for the accomplishment of all God's Promises*.

2. *This fulness of Time*, *as it hath brought forth already the grand Promise of the Old Testament* (*to wit*, *of sending his Son*) and *that of the New* (to wit, *of sending his Spirit*) so it is *still a coming to bring forth*, the *Promises of the latter Day*, not yet *accomplished*.

3. When the *fulness of Time* is *come for accomplishing other Promises not yet accomplished*: *Then shall all God's Promises* infallibly *have their full accomplishment*.

From these three *Corollaries* various *Inferences* do arise. As

1. A *Word of Caution*, that *God Times all things wisely*, *He does all things well*, Mark 7. 37. This great Truth that Divine Philosopher in the Heathen World, *Plato* was not Ignorant of, who could affirm as before, that the great God wrought all his Works [ἐν τῷ γεωμετρεῖν] by Geometrical Rules, that is in *Number*, *Weight* and *Measure*. As God *never comes too soon*, so *He never stays too long* in *his way*, either of *Mercy* or *Judgement*: *Every thing is beautiful in its season*, saith *Solomon*, Eccles. 3. 11. *Zachary must be Dumb* till the Day the thing promised was performed, *Luke* 1. 20, and 62. *Christ* was born in *due Time* as ('tis said) *He died* in *due Time*, Rom. 5. 6. and He will *come again* to save us (though *ungodly*) in *due Time* too, *v.* 8, 9. *Deut.* 32. 35, 36. 1 *Pet.* 5. 6. and we shall *reap in due season*, *if we faint not*, Gal. 6. 9.

2. This is a *Word of Counsel* to waiting Work, to *wait on God in Duty* (which is *blessed Work*) who *waits on us with Mercy*; as most wisely both knowing and chusing the best Times, wherein to deal forth his Favours. *Isa.* 30. 18. God both *hears Prayer*, and *saves his People* in the *most acceptable Time*, Psalm 69. 13. and *Isa.* 49. 8. Hence *Jacob willingly waited* for *God's Salvation*, Gen. 49. 18. and *old Simeon* for *Israel's Consolation*, Luke 2. 25. when *He had his armful of Joy*, ver. 29. The *Vision is yet for an appointed Time*, Hab. 2. 3. The *Souls under the Altar must rest for a season*, Rev. 6. 10, 11. and *Joseph* must *tarry the Time till his Word come*, Psalm 105. 19. and so must *Israel in Egypt*, *Exod.* 12. 41. and the *Jews in* Babylon, *Dan.* 5. 30. *Sion's Salvation hath a set Time*, Psalm 102. 13. *We must tarry for it*.

3. It also affords a *Word of Comfort*: Though we meet not with Mercy (whether *Personal* or *General*) at *our expected Time*, yet will it certainly come at God's *appointed Time*: We may set down one Day in our Kalendar, and God sets down another in his: Though we meet not Mercy (wherewith we would be *early satisfied*, Psalm 90 14.) to *Day*, or to *Morrow*, this Winter or next Summer, *&c.* Jer. 8. 20. yet sure I am, when *fulness of Time comes* God's Promise (of *saving Jacob*, Jer. 30. 7, *&c.*) shall certainly be fulfilled: We should not be short spirited in thinking *God's Time*, (which

(which is the *best Time*) tarries too long: The *Bethulians* (in *Judith's* Story) limited God to five Days for their deliverance, whereas *God* is a *free Agent* and *not to be limited by Man*, Psalm 78. 41. Yea *Moses* himself *murmur'd*, that God was no quicker in delivering *Israel* by his Hand, *Exod.* 5. 23. He consider'd not, *how long a* Date God's Promise bare, but would have been setting God a Time: Thus *Mary* (the Mother of our Lord) was too *hasty* with *Christ*, so was reproved for *halting*, she had *one Hour*, and *Christ* had another, saying [*Mine hour is not yet come*] John 2. 4. and *Christ* turns short also upon his own *Kindred* (who were precipitant in their Proposals to him) Saying to them [*Your Time is alway ready, but my Time is not yet*, John 7. 5, 6.] 'Tis not meet to *set the Sun by our Dial*, or to send for the King by a Post boy, yet this we do, when we prescribe the most wise God to our Time, or to set him a Day for Deliverance. *N.B. Notewell, Our Time is, when there is want*, but *God's Time is*, when there is *sense of want*, and of the *Sin that brings the woe*: We must not *awake, nor stir up our Beloved, until himself please*, Cant. 2. 7, *&c.* 'Tis enough for us to know (as our *stay*) that his *fulness of Time* stayeth at no Time, but is *always a coming: Behold he cometh leaping over Mountains*, &c. *Cant.* 2. 8. and every step *He* takes (as the *returning* Lord, *Matth.* 25. 14, 19.) He draws nearer and nearer home: He lingers or loiters no where, no Time, either Night or Day, but is ever approaching, and would to God, *He were within* our hearing the *sound of his Foot steps*, that we might say [*'Tis the Voice of our Beloved*, &c.] as the Spouse did, *Cant.* 2. 8. this we shall undoubtedly do at the *fulness of Time*, which is daily hastning nearer and nearer, *Rom.* 13. 11. *Hebr.* 10. 25. and *Dan.* 7. 22. *Christ* gives *some signs of Redemption drawing nigh*, Luke 21. 28. and the *Lord laughs*, when He lets *the wicked see that their Day is coming towards them*, Psalm 37. 13. that which is for *Terrour of the Wicked*, must be for *Comfort to the Godly*, the Destruction of the former is the Salvation of the latter, and both these are making haste every Day in their coming nigher and nigher: Every *Year*, *Month*, *Week*, *Day* and *Hour*, they make nearer approaches: Whoever expected *Christ's* coming into the World before this *fulness of Time*, were disappointed; *He* then came when but *four* or *fewer* look'd for his coming: God oft stays so long, that he hardly *finds Faith on the Earth*, Luke 18. 8. till Men have done expecting. And then doth God do *things they look not for*, Isa. 64. 3. As *Jacob* said to *Laban* [*Give me my Rachel, for I have served my Time*] Gen. 29. 21. So when we have *fulfilled our Days*, we may say to God, *Give me what thou hast promised*, He *will not cheat us as* Laban *did him when the Time comes.*

Secondly, And more *Particularly* (beside this *General Term* aforesaid) the *Time* of *Christ's Birth* is described in Scripture to be, 1. In the *last Days*, Isa. 2. 2, *&c.* to wit, about the *four thousand Year from the fall of* Adam. 2. At the *Expiration* of *Daniel's seventy Weeks*, Dan. 9 24. which are to be accounted from the *end of the* Babylonish Captivity, making in all four hundred and ninety Years. 3. When the *Scepter departed from* Judah, *Gen.* 49. 20. for *Pompey the Great* had lately subdued *Judea* to the *Roman Government*, and reduced it into a *Province*. 4. In the *Days of* Herod *the King*, Matth. 2. 1. At that time the *Scepter* was newly departed from *Judah*, and *Herod*, an *Edomite*, was made *King* of *that* Countrey. 5. When *Augustus Cæsar* (the *Roman Emperour*) caused all the *Roman World* to come *and be Taxed*, Luke 2. 1. from which *express Histories* many *hidden Remarkable Mysteries* do naturally manifest themselves. As

First, *It was the good Pleasure of God*, that Christ should not be born, either sooner or later than in the *last Days*, so many Ages from the beginning of the World: This very Consideration of the Time of *Christ's Birth*, conduceth greatly for the *Confirmation of our Faith*. For thus we may well argue, if God, who upon the *fall of our first Parents*, made a *Promise* to them of their Restoration by the *Seed of the* Woman, but deferred *it* for about four thousand Years, and yet accomplished it at length to the very full: It necessarily followeth, that though there be many *Divine Promises* Recorded in Scripture (such as the *Conversion* of the *Jews*, the *fulness* of the *Gentiles*, the *pulling down* of Babylon, the *Building* up of *Sion*, the *Resurrection* of the *Body* and *Life* Everlasting, *&c.*) None of which are yet accomplished, yet God in his good Time will as surely bring them to pass, as all former *performances* now be: Thus the accomplishment of all things past, should assure our Hope concerning things to come: *Christ* will certainly come again, and *restore all things*, *Acts* 3. 19, 21.

The Second *Mystery* hence is to signifie, How exact *God* is in fulfilling his *Prophecies* and *Promises*, for *Christ* came in the Flesh, as the true *Shilo*, at the very Time foretold by the Patriarch *Jacob*, when the *Crown* was taken from *Judah*, and set upon the Head of that bloody *Herod* of the race of *cursed Edom* or *prophane Esau*: *All Scriptures either have been, or shall be fulfilled*, Matth. 5. 18. and 13. 14. and 24. 34. and 26. 54, 56.

Mark

Mark 14. 49. and 15. 28. *Luke* 4. 21. *John* 13. 18. and 17. 12, *&c.* As ſure as *Chriſt* hath had his State of humiliation, ſo ſure he will have his State of exaltation, *Job* 19. 25, 26. *Acts* 3. 17, 19. 1 *Cor.* 15. 24. *Revel.* 11. 15. 17. and many more.

N.B. Note well, God's Promiſes are Sealed, but they are not Dated, in fulneſs of time appointed by God, they ſhall all ſurely be accompliſhed.

The Third *Myſtery* hence is, as Chriſt came then when it was the worſt with the *Jews*, their Kingdom was at the loweſt ebb, a ſtranger was King over them: So Chriſt will come now, when things are moſt deplorable and deſperate: Then is his time of manifeſting his power and goodneſs, *Deut.* 32. 35, 36. *Iſa.* 59. 16. & 63. 5, *&c.* As *Joſeph* found his Brethren in *Dothan* (which ſignifies defection,) ſo Jeſus found the *Jews* under a ſad defection when he came; ſcarce were there *four*, or fewer found among them, that *waited for the conſolation of Iſrael*, as before: yet then among the *poor Gentiles* a plentiful Harveſt, a very great number of Elect were ready ripe, *Mat.* 9. 37. *Luke* 10. 2. *Joh.* 4. 35. But ſtill the Eſtate of the *Jews* was at low water mark, it is not a time for *Chriſt* to come, till *Herod* be King, till things be at the worſt, and we hopeleſs as well as helpleſs: All the *Wine muſt be ſpent*, before Chriſt would put forth his power of *turning Water into Wine*, Joh. 2. 3, 9, 11. So of turning *our Water of affliction into the Wine of Conſolation*, which we (with old *Simeon*) *do long for*, Luke 2. 25. *Lazarus* muſt be *dead four days*, and *ſtink*, before *Chriſt came to raiſe him up*, *John* 11. 17. 39. and the Diſciples muſt be toſſed with the tempeſt (raiſed by the Prince of the Air) all the night long, till the *Morning Watch*, before *Chriſt came to calm the Sea*, and to *quiet the ſtorm*, Math. 14. 24, 25. Where Man ends, there Chriſt begins, *&c.*

The Fourth *Myſtery* hence is, the Prince of Peace came into the World, when all was at peace throughout the World, and the *Roman* Empire in its greateſt Grandeur; to fulfill the Prophecy, *Dan.* 2. 44. Where it was foretold that God would ſet up another Kingdom, in the days of the *Roman* Kings, that ſhould batter, break down, and deſtroy all thoſe Kings, which Kingdom ſhould ſtand for ever. Therefore though we be Citizens of other Cities, and Subjects of another Kingdom, yet ſhould we (with the Penitent Thief on the Croſs) all deſire Chriſt to remember us when he comes into his Kingdom, and to be made Subjects of that Kingdom which will waſte all others, and it ſelf never have an end.

The Fifth *Myſtery* hence is, To ſhew how Chriſt for our ſakes came under the Tax, not only the Mony Tax from Man, but alſo that heavy Tax of the *wrath of God*; as he *bore our ſins*, Iſa. 53. 4, 5. As *Abraham* took the *wood* wherewith the *Aſſe* was loaded, and laid *it upon his Son Iſaac*, Gen. 22. 6. ſo we were the Aſſes that were burthened, but God took off the burthen, laid it on his Son Jeſus to pay all, and to bear all for us. Oh! how ought we to love God and Chriſt for this, and never murmur whatever we are Taxed for him, in our Names, Purſes, or Perſons.

N.B. Note well, (1.) The glad tidings of *Chriſt*'s Birth came from God, not for his, but for Man's need.

(2.) God could have found out other ways of reconciling Man to himſelf, but this way was inſtituted (as *Jordan*, not *Abanah*, and *Pharpar*, though of greater Name, Fame and Stream or Current) for the *only way* of Divine Wiſdom, *&c.*

(3.) This Innobles Man's Nature which was taken up into the God-head: till then it was below Angels, but hereby it was advanc'd above them.

(4.) Oh what a Conſort of Joys was there, when the two Mothers met; Firſt, The *Mother* of him, who was the greateſt born of Women, and Secondly, The *Mother* of him who was the Baptiſt's Lord, to whom he paid his firſt homage, by ſpringing in his Mother's Womb.

(5.) *Mary* made haſte over the Mountains, for her burthen was no burthen to her, having ſeen it, to teach us *Chriſt's Yoak is eaſie*, &c.

(6.) Her joy in Singing Hymns was ſoon damp'd with juſt *Joſeph*'s intent to *put her away*, to ſhew, our joy here is but Temporal, that only in Heaven is Eternal.

The *Third Particular* (after the Perſon of whom and time when) is the place where Chriſt was Born: One would think that the Maker of the World might have choſen the *Grand Cairo* of *Egypt*, or the Royal City of *Judea*, or ſome other ſtately Place and Palace to be born in: No, it was not in *Jeruſalem*, nor in *Nazareth*, nor in any other Famous City, but in a poor Village of *Judea*, call'd *Bethlehem*, one of the leaſt comparatively, *Mic.* 5. 2. Nor was Chriſt born in the braveſt Houſe of this little Town, but in an Inn, nor in the beſt Room of that Houſe, but in a Stable: Thus the Son of God was born in a baſe place, though conſidering his Dignity and Deity, the beſt place in the World had been too baſe for him, *Math.* 2. 1.

From

From this History, the first Mystery to be learned is, There is an over ruling Providence of God over all the thoughts and ways of Man. The Great Emperor *Augustus* must decree that all the World be Taxed, and this Decree was so cruel and Tyrannical, as not to spare Big-Bellied Women; which occasion'd the Blessed Virgin (then great with Child) to travel four Miles from *Nazareth* to *Bethlehem* to be Taxed with *Joseph*. As this was a special Providence of God that the Holy Virgin might have with her the Keeper and cover of her Virginity, to wit, her Husband, to prevent the Devil's taking an occasion of raising any false reports about her great Belly: So it was no less a sweet providence that *Augustus* at this juncture must issue forth his harsh Decree, which fetcheth *Mary* out of *Nazareth*, that Christ might be born at *Bethlehem*: The Emperour thought nothing of the Messiah's Birth in these actings, no more than *Nebuchadnezzar* did in another case, *Isa.* 10 7. both those Grandees look'd only at proclaiming their own grandeur, and uncontroulable Commands to the World: However God appoints and disposeth all this to his own end, that the Babe of *Bethlehem* might be born in the place which he had fore-ordained, and foretold by his Prophet, *Mic.* 5. 2. *Math.* 2. 1, 5, 6. *Luke* 2. 4, 5, 6. Thus God still over-rules the excentrick actings of all Princes to bring forth his own glory, and to accomplish his own Decrees and Promises without the least mistake; they do God's will, while they think to do their own, *&c.*

The Second Mystery, *Bethlehem* (being the place of Christ's Birth) signifies in the Hebrew Tongue the *House of Bread*, and *Ephrata Mic.* 5. 2. signifies *fruitful*, or *fruit-bearing*; yea and (as some Geographers say) that City of *David* is situated in the very Navel and Centre of the Earth. *Note well*, All which do denote to us,

First, That Christ is that *Bread of Life* which *came down from Heaven*, and *Tabernacl'd among us*, Joh. 6. 32, 35. and 1. 14.

Secondly, That *from him is our fruit found*, Hos. 14. 3. and

Thirdly, *He* was born in the *middle of the Earth*, because in *him all Nations should be blessed*.

The Third *Mystery* is, The *Son of God* was not born in a place prepared for that purpose, as the *Porphyro-geniti* in *Constantinople* are, but [ἐν πανδοχείῳ] which signifies a place of Universal Entertainment, as an Inn is, all Guests that come from all quarters are bid welcome to an Inn, to shew that all commers to Christ have their welcome with him; he is ready to receive them all, and *will in no wise cast them out*, Joh. 6. 37 This was clearly demonstrated, not only by the place of his Birth, but also by the posture of his Death, for he died with his arms spread wide open upon the Cross, in a posture ready to embrace all penitent commers to him, yea, such as *come without Mony are wellcome*, Isa. 55. 1.

The Fourth *Mystery* is, Christ was born in a Hole of the Earth, an Under-ground Den (as *Justin Martyr*, *Epiphanius*, *Eusebius*, and *Origen* do jointly testifie) the Stable was digg'd out of the ground, and *Jerom* adds, *in hoc terræ foramine*, &c. In this Cell or Hole was the World's Creator Born, Swathed, Visited, Adorned, Circumcised, *&c.* His Swadling Cloaths were poor and ragged, (as σπαργανόω signifies) wherewith he was wrapped, and then he was not laid down in a Golden Cradle, but in a mean Cratch or Manger; all which was done to teach us what an humble Saviour we have, that would descend, and condescend thus low, to make us ascend up on high, to procure better places for us, both soft Beds, and furnish'd Boards, *&c.* on Earth, and Mansions of Glory in Heaven: Oh then murmur not at thy meanness, for at thy lowest state 'tis better than his was, *&c.*

The Fifth *Mystery* is, All this did befall Christ as a surety for our sins, which shews the heinous guilt thereof: Sin is compared to a *Curst Dog that lyes at the Door*, Gen, 4. 7. No sooner was Christ come into the World, but this *Bandog* (Sin) caught hold of him, stop'd him, and strip'd him of his former glory, turn'd him into a stinking Stable, *&c.* From whence we may know our guiltiness to be such, as hath forfeited our interest in all God's favours, and that we are *less than the least mercy*, Gen. 32. 10. yea unworthy of the worst accommodations, either for dwelling or livelyhood, *&c.*

The Fourth *Particular* is, The manner of Christ's Birth, which was (1.) in the common and ordinary manner of all Mankind; though Christ's Conception was extraordinary, (and accordingly described in Scripture) yet his Birth was no more than ordinary, having no other remarks put upon it in Sacred Record, but what is on *John Baptist*'s Birth, though his Conception hath an higher and a distinct Character. 'Tis expresly said, *Luke* 2. 23. that *Christ* was Born by the *opening of the Womb*; this plainly proves, that *Mary* brought him forth in a *Natural way* (as are others) and not

[*Utero Clauso*] without opening it, Passing through her by a Miracle, as the *Romanists* foolishly fancy, the better to prove their fiction of *Transubstantiation*. Oh how low did *Christ* stoop herein, to be *Born as we were!*] that we *might be Born again*, was he contented with the pains of a *Natural Birth*: Oh how should we love him, and submit to *the pains of the Spiritual Birth*!

As *Christ* was born after the Common, so (2.) After the Meanest Manner that might be. We do not read of any persons present to assist, but when the *Blessed Virgin* had brought him forth, such was her love to him, that she swadled him with her own Hands though newly Delivered, *Luke* 2. 7. Nor do we read of any fine Things (such as are commonly used now) to be put upon Him, but she wrap'd him in *Vilibus & Veteribus Indumentis*, saith *Ludolphus*, *In Mean and Musty Clouts*. *No Light shining, nor Angel appearing* there that we hear of. All the Angels Admire the baseness of *Christ*'s Birth, and are confounded to consider how Poor the Manner was as well as the Place thereof. Therefore are they said παρακύψαι, *Prono Capite & propenso collo Introspicere*, to Peep into it, and to look Wishtly and Intently upon it, 1 *Pet.* 1. 12. As the *Cherubims* of old *Looked into the Mercy Seat*, Exod. 25. 18, 19. Hereupon the *Romanists*, not being able to reach the Reasons why *Christ* was so poorly born, have devised sundry strange stories to *Grace his Birth*, as this, when *Joseph went for the Midwife*, *Christ was Born in the mean time*. *At which time there was such a Light, as they might see as well at Mid-night, as at Noon-Day*. And many more such Fopperies Popery hath invented in their Supposititious Gospel of St. *James*: All which (as that Gospel is) are false and fictitious, 'tis a *being wise above what is Written*.

The Reasons why *Christ* was Born Poor, were (1.) To *fulfil the Scriptures*, Psal. 22 6. He was the *Contempt of the People*, and *Isa.* 53. 2. *The Root out of the Dry ground having neither Form nor Beauty*. (2.) To distinguish his State of Humiliation and first coming in the Flesh, from his State of Exaltation and last coming in Glory. (3.) To confute the World's Wizards, who account the only way to be Happy, is to be Wealthy, *&c.* (4.) Above all he became Poor *to make us Rich*, 2 Cor. 8. 9.

The *Inferences* hence are, 1. *How should we love Christ*, who was willing to be Born as we are, to creep along and grow up as we do, to Live and Dye not only as we do, but all these with us, and to lye in the Grave with us, that our sinful Bodies might be purified and quickened by his *Holy Body*. Oh cry, *Lord What is Man, that thou art so mindful of him*, Psal. 8. 4. and lo, *how Christ loved us*, John 11. 36.

2. How should *we loath Sin*, that not only brings many Bad Men to Beggary, but also our *Good Jesus* to Baseness of Birth and Poverty, that he might save us from our Sins. *The Uglines of Sin is best Discerned upon the back of Christ*.

3. How should this teach us content in the meanest Estate, seeing it was the estate of the *Son of God*, who pass'd through it to sanctifie it to us, the *Poor may be Holy and Happy*.

4. Wonder that the *Inn* had room for Swaggerers and Swearers, *&c.* but none for *Christ*; hath your *Heart a Chamber for Lust*, and not *a Corner for Christ*, but he *must be Thrust into a Stable*, &c. Many at this Day make Room for Maskers and Mummers, yet have no room for *Christ* and his *Members*, whom they thrust into Stables, Prisons, Dungeons, yea out of the World. But 'tis because *Christ's Word hath no room in them*, John 8. 37.

The *Fifth Particular* is, The Manifestation of Christ's Birth. So obscurely was He born, that 'tis a wonder how the World heard of it, but it was made known (1.) *By an Angel to the Shepherds*. (2.) *By a Star to the Wisemen*. This shews, that God is no respecter of Persons, in revealing this Grand Mystery to Shepherds and Wisemen; the one Poor, the other Rich, the one Learned, the other Unlearned, the one *Jews*, the other *Gentiles*, The one near, the other afar off. The *Tree of Life* stood in the midst of the *Garden of Eden*, Gen. 2. 9. and in the *Heavenly Jerusalem*, the *Tree of Life stands in the midst of the Street*, Rev. 22 2. Importing that it equally imparts it self to all Ranks Poor and Rich, *&c.* (where an Heart is given to come to it) and is not guarded from Any. The midst of the Street is easily come at by All. Yet we find the little Fishes bite most at the Bait of the Gospel, *Mat.* 11. 5. *Jam.* 2. 5. &c. so the Greatest Clerks are not always the Wisest Men in the Affairs of God. Had the Wisemen met with the *Shepherds of Bethlehem* (when they by misreckoning the point, mist the right Haven) they certainly might have received better Intelligence of the Master-Shepherd from them, than they could from the Learned Scribes of *Jerusalem*: God chuses the *Weak of the World to confound the Wise*, 1 Cor. 1. 27, 28. with 26. A Carnal Cardinal (passing to the *Trent Council* with his Collegue, and observing an honest Shepherd Admiring

miring how God had not made him that Toad before him) cried out, *Surgunt Indocti & Rapiunt Cœlum, sed nos cum Doctrinis nostris Detrudimur in Gehennam*, The Unlearned take Heaven, when we with our Learning go down to Hell. None are so far from *Christ*, as Knowing Men sometimes be. Yet is there but one way, *John* 14. 6. For the Rich and for the Poor, for the Learned and for the Unlearned. *Christ* is the Vine, *John* 15. 1. That begins to wrap about the bottom of the Pole (in his *Poor Fishermen*) but at last creeps up by little and little, till it wind and twist it self to the Top hereof. Hereby Learned *Nathaniel*, *Joseph* of *Arimathea* and *Nicodemus* (all Masters in *Israel*) became *Christ*'s Disciples, lest it should be thought, that if only Simple-men had been called, they had been Deceived out of their Simplicity. And these *Magi* or Wisemen, were also Rich Men (as appear'd by the gifts they offer'd to *Christ*) yet *took many a weary footstep in coming from far*, which Teaches us *no pains must be accounted too great to come to Christ*, Isa. 60. 2, 3, 4, Mat. 8. 11. Luke 11. 36. we must go to the Market, especially while Manna is rain'd down at our Tent Doors, go out to gather it. But we must in seeking *Christ* follow the Star of the word, and not Humane Reason which when they did, they were led to the wrong port. If *Christ seek us, much more ought we to seek him.*

Notewel. First, The Angels and Shepherds rejoice at *Christ*'s Birth by giving Glory to God, *Luke* 2. 14. we need not fetch Joys from Hell for it, as the profane do, making it the *Calf-Day*, Exod. 32. 6. or as a feast to *Bacchus* or *Ceres* in all licentious liberty, down they sit to Feast, and up they rise to Play, as if *Christ* were a Master of Misrule.

Notewel. Secondly, Though *Bethlehem* was a mean Place, yet the *Shepherds went thither*, Luke 2. 15. Because *Christ* was there. So any mean place is a *Bethlehem*, if *Christ* be but there in his Word and Sacraments. Thus *all the City gathered together at the Door* of a poor Fisherman's Cottage, *Mark* 1. 33. because there was the healing power of *Christ*; where this may be found, there let us resort, tho' others run to Plays and to Places of Pleasure and Rioting, *&c.* if we go to our *Bethlehem*, we shall not see *Christ* in a cratch, as the Shepherds did, but on his Throne as *Stephen* did, *Acts* 7. 55. and reaching down Grace to us.

Notewel. Thirdly, As the Shepherds made haste, notwithstanding their Letts, as (1.) The Darkness of the Night. (2.) The Danger of their Flocks in their absence. (3.) None to direct them either thither or there as we have, no body could tell them of *Christ* either in Country or City, yet break they through all, as *they did through the Roof*, in *Mark* 2. 4. *To let the Palsie man down to Christ*: True faith will break through all Difficulties. Thus should we with those *Shepherds* and with *Mary*, John 11. 29. Make haste to *Christ*, yea with *Peter*, we should leap overboard to come to him, *John* 21. 7.

Notewel. Fourthly, The Wisemen came from far to *Christ*, though they had but one *Star* to guide them, but we have many *Stars*, (every Pastor is a *Star*, Rev. 1. 20.) yet we come not though *Christ* be near us, *Rom.* 10. 6, 7, 8.

Notewel. Fifthly, When the *Wisemen* found not *Christ* at great *Jerusalem*, They Depart not Discourag'd, but seek him at little *Bethlehem*, where they find him in a poor state, yet despise him not but worship him and offer their best to him, *Mat.* 2. 7, 8, 9. *&c.* though none of the learned in the Law stirr'd a foot. *Jerusalem* is no place for us, If *Christ* not there. Say with *Isaac*, *where is the Lamb*, though *Fire*, *Wood*, *Water*, &c. be had, yet this must be no stay to us without the *Lamb in Ordinances.*

Notewel. Sixthly, *Herod* (an Usurper) and the *Jews* (for fear of losing their Worldly Kingdom, *John* 11. 47.) *were troubled at Christ's Birth*, there is no Man the worse, but a great many the better for *Him*; 'tis strange any should be troubled at Him, who is the Desire of Nations, and the joy of the whole World, *Hag.* 2. 7. *Zech.* 9. 9. *&c.*

Notewel. Seventhly, Though not a Man stirr'd to seek *Christ* out of *Jerusalem* with the Wisemen, yet they used right means to find Him and *God blessed them* with the *Star*, as *Israel* with the *Cloud*, Exod. 13. 20, 21, 22. and the Eunuch with *Philip*, Acts 8. 28, 29. and the Women with an Angel, *Mark* 16. 3. and *Mat.* 28. 2. *God blesses those that use right means.*

Notewel. Eighthly, Those Wisemen opened their Treasures to *Christ*. They are Fools that are narrow Soul'd to him in his Members; tho' *many may worship him, yet they must do it cheap*, &c.

Notewel. Ninthly, *They were warned of God to return another way*, Mat. 2. 12. Thus the People coming in at one Door of the Temple, were commanded to go out at the other opposite Door, *Ezek.* 45. 9. signifying, they must go *out changed from Sin to Grace*, quite *other persons*, as *Saul was turned into another Man*, 1 Sam. 10. 6.

Notewel. Tenthly, Old *Simeon* by a motion of the Spirit, made a more Ample Manifestation of *Christ*'s Birth. We (as He) must 1. Lay up all our Comforts in *Christ*,

not

not in Friends, Goods, Lands, this he waited for. (2.) We (as He) muſt be moved by the Spirit (not by Friends or other Reſpects) to ſeek Chriſt. (3.) We (as He) *ſhall find him in the Temple*, if Devout there, *&c.* (4.) We (as He) muſt not be content to ſee him in *Marie's* Arms, but we muſt take him into our own Arms and Hearts; eſpecially when the Child *Jeſus* cries to be there, for our Good, not His own. (5.) We (as He) will then bleſs God, that tho' we have lived to ſee much trouble, yet now to *ſee Chriſt in the Goſpel* qualifies all, *Mat.* 13. 16. *Acts* 8. 39. &c. (6.) This will make us (as Him) (1.) Willing to dye. (2.) As God's Servant. (3.) Departing only as out of one Room into another. (4.) In Peace of Conſcience and Favour with God. We live long enough when we have ſeen God's Salvation, *Luke* 2. 25, 29, 30.

CHAP. IV.

NO ſooner had our Lord Jeſus paſſed the Pains of his Birth (which Naturaliſts Affirm, is as much to Infants as the pains of Death to them; 'tis as painful to ſuch to be Born and come into the World, as it is at that time to Dye and go out of the World, but within a few Days after, He muſt alſo endure the Pains of his Circumciſion, wherein he muſt ſhed ſome Drops of Blood, wherewith the Bond of the Covenant was ſealed for his ſhedding all the Blood in his Body for us. The Evangeliſt tells us, that *Chriſt* was *Circumciſed upon the eighth Day*, Luke 2.21. and the Apoſtle tells us, That he was *made of a Woman* (not of *Bread Kneaded by the Baker through the Tranſubſtantiating Mouth of a Popiſh Prieſt*) and not only ſo, but *made under the Law* alſo, *Gal.* 4.4, 5. therefore would he be Circumciſed, whereby he made himſelf a Debtor bound to do the whole Law; All which he faithfully fulfilled, to *free us who were under the Law*; and though he punctually and perfectly performed the whole Law in his Active Obedience, yet Suffered he the *Curſe of the Law for us*, in his Paſſive Obedience. Thus Chriſt began betimes to bleed for us, even when but eight Days old, that he might Redeem us, or buy us off (who were in worſe caſe than the Turks Gally-Slaves Chained to an Oar, and that we might Receive the Poſſeſſion of our Adoption, the full Injoyment of our Inheritance, *Eph.* 1. 3, 5, 7, 11, 14, 18. Concerning Chriſt's *Circumciſion* theſe things are very conſiderable. *Firſt*, The Preparation to it. He muſt be eight Days old according to the *Law of its firſt Inſtitution*, Gen. 17. 12. Before this Sacrament was celebrated upon him. Till then, he (as our Surety) was preparing for it. This was done to ſignifie (1.) That all Infants under the Jewiſh Pædagogy, lay under the Uncleanneſs of their Blood for ſeven Days, according to *Moſes Law*, Lev. 12. 2. & 22. 27. & *Ezek.* 16. 4, 5, 6. The very young Cattel that were not accounted *meet Meat for Man*, till ſeven Days had paſſed over them, were likewiſe (till then) doomed *unfit Offerings for God*, but legally Impure, and in their Blood. Thus likewiſe were Infants deemed, who (as *Auſtin* phraſeth it) *Antequam nati ſunt Damnati.* Are Condemned as ſoon as they are Conceived, to ſhew the Corruption of Man's Nature from the firſt being, *Pſal.* 51. 5. Yea the Blind Heathens have ſome ſight and ſenſe of this Original Uncleanneſs, for this cuſtom is obſerev'd among the Grecian Midwives, They take the Born Child when it is five Days old, and run with it about a Fire (made for that purpoſe) to purifie it from its uncleanneſs. Thus the Jewiſh Infants were accounted unclean for ſeven Days. (2.) This eighth Day for Circumciſing the Child made the Jews conceit, that the perfection of the Creature depended upon the Sanctification of one Sabbath-Day at the leaſt. Hence, they ſay God ordained Circumciſion then, That at leaſt one Sabbath might paſs over the Child to prepare it for the Ordinance.

Thirdly, Yea this Eighth Day was ſo preciſely obſerved, that if it did fall upon the Sabbath-Day, yet they Circumcis'd the *Child*; from thence came their vulgar ſaying [*Circumciſio ſabbatum pellit*,] Circumciſion drives away the Sabbath, and upon this Chriſt made ſome reflections ſaying [*Ye on the Sabbath Day do Circumciſe*,] John 7. 22. Intimating thereby [*If you may wound a man on the Sabbath day*, (for that was done in Circumciſion) *Why may not I heal one?*] And if you may heal one Member of the Circumciſed on the Sabbath-Day, why may not I make a man every whit whole thereon? If you be at ſome pains to cure the Circumciſed Member with your Hand; why may not I (without any pains) cure this man with my word only? May not my Miracles as well as your Sacraments, Glorifie God on the Sabbath-day. *Fourthly*,

Fourthly, Others say, the eighth Day was appointed for *Circumcision*, because the Life of a Child is very uncertain all the first seven Days, and certainly less able to undergo the pain thereof, therefore was it deferred till that Day, which may serve to convince those that think God hath *simply tyed Salvation* to *Sacraments*; for it might have been accounted Cruelty in God to forbid Circumcision till the eighth Day, had Salvation depended upon it, because the Infant might dye before: The Covenant indeed is absolutely necessary to Salvation, but the Seal thereof is not so, but respectively only; as the Sacraments are the Counsel and Command of God, they *ought not to be rejected*, Luke 7. 30. The want of them is therefore *dangerous*, but the contempt of them is (in the *Fathers* Phrase) plainly *Damning*.

Lastly, The Sentiments of the *Antients* (*Ignatius*, *Cyprian*, and *Austin*) concurr in this, that the *first Day Sabbath* or *Lord's Day*, was wrapp'd up in the Institution of this eighth Day for Circumcision (as well as intimated by the number of *eighth* Persons saved in *Noah*'s Ark, and by the Title [*Shemenith*, which signifies eight] set upon several *Psalms*) to signifie, that the eight Day (next to the seventh or *Jewish Sabbath*) or *first Day*, should be the Day of our Lord's rising both to revive us, and whereon to bestow Spiritual Circumcision upon us: When the Shadow ceased, the Truth and Substance (prefigured thereby) did take its place: The *Jewish Synagogue* and *Sabbath* ceased at the entrance of the *Christian Church* and *Lord's-Day*. See more of this Point in my *Christian-walk*, and *Chapter upon the Lord's-Day-Sabbath*, &c.

The *Second Thing* considerable is, the *performances of it*, to wit, the *Act* of *Circumcision*, which was a cutting away the *Præputium* round the Instrument of Generation: When God intended to root out the cursed *Canaanites*, and to plant his People in their Place, the *Covenant* was, that *they should fear the Lord*, and *not walk in the ways* of *those Nations*, Lev. 20. 23. So the *sign of that Covenant* was such, as had reference to those *Sins of the Flesh*, wherein the *Canaanites had wallowed*, Lev. 18. 24, 25, to the end: Therefore the *Amputation* of the [περισσεια κακιας] *superfluity of Naughtiness* (so call'd, *James* 1. 21.) was commanded the People of the *God of* Abraham, lest their *Uncircumcision* should usher in their *utter Excision*: This *Circumcision* of the *Foreskin* signified, that they had better be flayed, and have their Skin quite stripped off, than to have it as a *Skin-bottle hanging in the Smoak of filthy Desires*, and blown full of unclean Motions with the breath of *Beelzebub*. Hence *Esau* was call'd *prophane*, because *He* was the *first that drew forth the Foreskin* after he was *circumcis'd*, whereby *He* denyed God and the Character of God's People, saith *Epiphanius*: This *Act of Circumcision* had a fourfold Use. 1. A *Political*, to *distinguish* the *Jews* from the *Gentiles*. 2. A *Moral Use*, to *mind them* of *mortifying their Sins*. 3. A *Theological Use*, to remind them, both of *God's Holy Covenant* with them, and of their being an *Holy Seed* to God. And 4. An *Eternal Use*, in the thing signified by it: The *Mystery* that this *History* Points at is, that *Circumcision of the Heart*, which (*Origen* describes) is *Purgatio animæ & abjectio vitiorum*. And the *Apostle* calls it, the putting off the *Old Adam* with his Actions by the *Circumcision* of *Christ*, that is, through his *Merit* and *Spirit*, Col. 2. 11. Rom. 2. 28, 29. The true *Circumcision* is *made without hands*, and *is that of the Heart* in *the Spirit*, not of the Letter, &c. Oh how honourable is the work of Mortification, to be call'd Αχειροποιητος, as if equal with a *Mansion of Glory not made with hands*, 2 Cor. 5. 1. yet this wonderful Work of the Spirit is wrought by the Word upon the Hearts of Christians at their first Conversion, when they are *let blood* in the *Heart-Vein*, as those were *Acts* 2. 37. whereby Corruption of Nature (that sink of Sin) is wounded, beloved Sins cast away with Sorrow, and the Sinner received into Everlasting Communion with God and his People. The Word *Gnorlah*, *Præputium* or *Foreskin*, is applyed to the stoppage of the *Mouth*, Exod. 6. 30. of the *Ear*, Jer. 6. 10. and of the *Heart*, Lev. 26. 41. *Isa.* 6. 10. *Acts* 7. 51. hindring the Operation of all these to good: Oh pray, that Christ may thrust his Holy Hand into thy Bosom, and pull off that *abominable Foreskin*: Sin is the *Devil's Vomit*, the *Soul's Excrement*, and the very *Garbage* of the *World*, therefore must it be cast away into *Kidron* or Town-ditch as *Hateful to God*, and *hurtful to Man*, James 1. 21. The *Duty is ours*, Deut. 10. 16. but the *ability for doing it is God's*, Deut. 30. 6. in the *former* God bids us *Circumcise our Hearts*, in the *latter* he says, *He will do it for us*: Urge him with his Promise, and doubt not of his Power, *jubendo juvat*, while God gives out the command, He gives Power to obey as to the Man with *the wither'd Hand*: *Stretch it out*, &c. *Mark* 3. 5.

The *Third Thing* considerable is, the *Reasons* why *Christ* was *circumcised*, seeing *He* needed it not upon accounts aforesaid: The *Reasons* were these.

First, That *He might shew himself* a *Member* of that *circumcised People*, John 1. 11.

Secondly, To teſtifie that *He* was our *ſurety*, and took our Sins upon himſelf ſo as to ſatisfie for them, *Gen.* 44. 22. *Pſalm* 119. 122. and *Heb.* 7. 22.

Thirdly, To ſignifie that he was a *Debtor to the Law*, and came fully to fulfil it on our behalf, *Gal.* 5. 3. and *Matth.* 3. 15. and 5. 17. *Rom.* 2. 17.

Fourthly, This *was a part* of *his Humiliation*, and bleeding Paſſion.

Fifthly, *Chriſt* was both *Circumciſed* and *Baptized* to teach us; that 1. The whole *Efficacy of the Sacraments* depend wholely and ſolely upon him. 2. That he was the *Mediator* of *Mankind* both *before* and *under* the *Rigour* of the *Law*, as well as *under the Grace of the Goſpel*: 3. That he is the *Knot and Bond* of *both Covenants*. 4. That all kind of Sinners (both *Jews* and *Gentiles*) might have all kind of Comfort in *Chriſt* as in an abſolute and alſufficient *Saviour to all ſorts*.

Sixthly and *Laſtly*, To denote that *Chriſt's Circumciſion* muſt take off our *Uncircumciſion*, pulling off that wretched Foreskin from our hearts, as our *Malady came by* the *firſt* Adam, ſo our *Remedy comes by the ſecond*. Hence are we alſo ſaid to be *buried with him in Baptiſm*, which ſucceedeth in the place of *Circumciſion*, Col. 2 11, 12. and is alſo to us, as it was to the *Jews*, a *Seal of the Righteouſneſs of Faith*, Rom. 4. 11. *Circumciſion* (of it ſelf) *avails nothing*, Gal. 5. 6. where the *Heart is not Circumciſed* (*unregenerate* Iſrael was to God as *Æthiopia*, Amos 9. 7.) And Men be not a Button better for their *Water-Baptiſm*: If they have not *that of the Spirit* alſo, and be *Baptized with the Holy Ghoſt*, &c.

The Fourth Thing conſiderable is, the *Commemoration*: It was the Time of Chriſt's taking his *Name Jeſus*, Luke 2. 21. The *Romans* gave names to their Children on the ninth Day, the *Athenians* on the tenth, and other Nations on the ſeventh, as the *Jews* here upon the eighth. Theſe *Tertullian* calls *Nominalia*, naming Days; but Chriſt, having abrogated both Jewiſh and Heatheniſh Rites, hath not confined us to a Day, either for Naming or Baptizing our Children. As Names were given at Circumciſion, ſo now at Baptiſm, for three ends. 1. For Diſtinction 'twixt Man and Man. 2. For minding us of the Names writ in the Book of Life. And 3. That we carry as God's adopted ones, having his Name put on us as his proper Goods. This Name *Jeſus* is famous in *Heaven*, *Hell*, and *Earth*, 'tis *as Ointment poured forth to Saints*. Cant. 1. 3. *Auſtin* pray'd, *Remember thy Name O* Jeſu, *and be a Saviour to me*, &c.

CHAP. V.

NOw after *Chriſt's Circumciſion*, the various paſſages of his private Life do follow. As

Firſt, *His Parents preſenting him to the Lord in the Temple at* Jeruſalem, *Luke* 2. 22, 23. This was done when Chriſt was about forty Days old, according to the *Law of Purification*, Lev. 12. 3, 4. The Mother of a Male-child was unclean ſeven days, *ver.* 2. till the eighth Day (for Circumciſion) came, ſhe might not converſe with Men, nor till the fortieth Day, might ſhe appear before God in the Sanctuary, nor then without a *Burnt-offering* for Thankſgiving, and a *Sin-offering* for Expiation of a double Sin, to wit, that of the *Mother conceiving*, and that of the *Male conceived*, &c. This Law of Purification proclaims our uncleanneſs, whoſe very Birth infects the Mother that bare us: The Virgin *Mary* obſerved this Law, not in *Conſcience* of any particular Sin by *conceiving Chriſt*, &c. (for ſhe was rather *purified* than *polluted* by his *Conception* and *Birth*) nor in ſhew, to ſatisfie the Law, much leſs in Hypocriſie: But in Conſcience of her own natural Corruption, which by her Oblation (according to the Law, not wrangling with it, nor claiming an Immunity from it) ſhe did humbly and holily acknowldge before God and his People: The *Law of the Lord*, ſaith [*The firſt born that openeth the Womb ſhall be given to God without delay*] Exod. 22. 29. ſo that no demurr being allowed in this Caſe, we may well ſuppoſe Chriſt was about *ſix Weeks old*, when He went from *Bethlehem* to *Jeruſalem* to be preſented as *Holy to the Lord*, Luke 2 23, 24. a young Traveller Chriſt became to redeem us the brood of Travellers (as 'tis Phraſed in the old ſinging Pſalms) *Pſalm* 24. 6. thither was he brought, that *it might be done to him according to the Law*, Luke 2. 27. that is, to *redeem the Redeemer of the World*, Exod. 34. 20. with matters of ſmall value, the *Lamb of God* was *redeemed* with *leſs* than a *Lamb*, Exod. 13. 13. even with a *pair of Turtle-Doves*, Luke 2. 24. becauſe his *Mother was Poor*, Lev. 5. 7, 11. and 14. 30, 31. and 27. 8. while this was in doing, 1. Old *Simeon* (one that was both a good firſt-Table and a good ſecond-Table Man, as both Righteous and Religious, *Luke* 2. 25.) came by the Holy Spirit's Direction (as

(as *Psalm* 37. 23.) and found this *Babe of* Bethlehem in the *Temple* (*would to God we could find him in God's Worship*) *takes him up in his Arms*, ver. 27, 28. as the most blessed Armful that ever the good old Man had in all his Life, laying in his Heart what he lap'd in his Arms, and then sang his Soul's willingness to go out of his Body, as fearing no Sin, and dreading no Death, yea saying (as it were) oh sweet Babe, let this Song of Mine be a Lullaby to Thee, and a Funeral for Me. Oh sleep in my Arms, and let me Sleep in thy Peace, *ver.* 29, 30. &c. *Note well*, Here we may observe the wise Dispensation of God in stirring up a Citizen of *Jerusalem*, and one famous among the *Jews* to make *Christ* known to the Holy City. Had the Shepherds been appointed to manifest *Christ*'s Birth, they might have been Despised, as Poor Men; or had the Wisemen done it, they being strangers would not have been believed, but here an Home-witness doth witness home indeed, as *Tit.* 1. 12. one of your own Poets, *&c.* no more of *Simeon*, because spoke of before.

2. *Anna* the Propheteſs by the like secret motion of the Spirit, (who is appointed as a Tutor to direct us into the right way, *John* 14. 16, 17, 26. & 16. 13. & *Isa.* 30. 21.) came also at that very Instant, and [*Succinuit Simeoni*] seconded *Simeon* in his Song, and these two old Saints sang the same Song, she gave Thanks likewise for this great Gift of God *Jesus Christ*, John 3. 16. & 4. 10. Luke 2. 36, 37, 38. Thus this coming of the World's Redeemer into the World at that very time was Confirmed by the Mouths of two extraordinary Witnesses, that the truth thereof might be the more established. 'Tis a quaint notion of *Gregory Nissen*, who makes *Simeon* (which signifies obedience) to represent the Tenure of the Law, that goes before, but *Anna* (signifies Grace) to figure the Gospel, for he was willing to let go, and to dye with the Law, yet lives with her to cherish her living longer with Grace and Gospel.

The second passage of his Private Life, was his flying into *Ægypt*. If *Herod* was troubled and all *Jerusalem* with him, *Mat.* 2. 3. At the manifestation of Christ's Birth at *Bethlehem* by the Wisemen, (this being a great distance from the Metropolitan City) how much more when Christ was come to *Jerusalem* it self, and thus proclaimed to be the Light of the World and the Glory of *Israel*, Luke 2. 32. Yea the World's Redeemer, *ver.* 38. and Governour or Ruler, *Mat.* 2. 6. All this (so near the Court) must needs bring prodigious perplexity. They were troubled at that, whereat the Shepherds, the Sages, and *Simeon* with *Anna* rejoiced: 'Tis said expressly that *Herod was exceeding wroth*, Mat. 2. 16. Hereupon the Destruction of this most Innocent Babe was Designed; but God (who had this Blood-Hound in a Chain) pull'd this harmless Lamb out of the Lions Mouth by a sweet Providence, for *He sent his Angel to warn them*, that the Devil in *Herod* would worry the Man-Child newly born, *Rev.* 12. 4. *Herod* intended to worry Christ while he pretended to worship Him, *Mat.* 2. 8. This the Angel told *Joseph* in a Dream, therefore bids him take the young Child and Flee into *Ægypt*, ver. 13. which they did, *ver.* 14. This was also (together with his Bleeding Circumcision) a part of his Passion, for from his Cratch to His Cross, *Christ* suffered many a little Death all his Life long. Banishment is call'd (in Law) a Civil Death. And here Christ was Banished betimes, to bring back his Banished (as 2 *Sam.* 14. 13.) not to the Paradise which was below (out of which *Adam* cast us by his fall, and which was destroy'd by the Deluge) but to that Paradise which is Above, which is our proper Country, *Heb.* 11. 14, 16. and toward which we groan and aspire, even with outstretched Necks (as the word ἀποκαραδοκία signifies) *Rom.* 8. 19. let us here make a pause and ponder a while (as *Moses* did at the Burning Bush, *Exod.* 3. 3.) At this great Wonder of Christ's so early Banishment, for which and for all his series of Sufferings, the Prophet *Isaiah* calls Him [*a Man of Sorrows*,] Isa. 53. 3. *&c.* The long Journey and Irksome way, This young Child (with his Parents) was to take from *Judea* to *Ægypt* lay through that vast and howling, terrible and roaring Wilderness of *Arabia Petræa*, Deut. 1. 19. & 8. 15. & 32. 10. A Land very Barren, full of Rocks, Sands and Mountains, Destitute of Waters, and subject to many Dangers. 1. From the perilous Sands, which the violent Winds there blow up in the Face of Passengers with that violence, that many Men and Beasts are suffocated thereby. 2. From the Savage Creatures, as wild Beasts, *Mark* 1. 13. *Fiery Serpents*; Numb. 21. 6. which made the Soul of *Israel* to melt into Discouragement because of the way, *ver.* 4 3. From the Saracens of *Ishmael* (their Patronymick) *whose hand was against every man*, Gen. 16. 12.) who were the Inhabitants of that Wilderness, and lived wholly of Robbing and Spoiling all that pass'd by that way. 4. Beside all these, It was a wayless Wilderness, Therefore God made a way for *Israel* there, *Isa.* 43. 19. by the Fiery Pillar, which (as the Rabbins say) burnt up eve-

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ry buſh, levell'd all the Rubbiſh that hindred *Iſrael*'s paſſage, yea 'tis now ſo pathleſs, that Paſſengers are conſtrained to guide their Journey by a Compaſs, as Mariners do at Sea. 5. And a Waterleſs-way, *&c. Note well*, Through this waſt and woful Wilderneſs *Joſeph* and *Mary* (with the *Child Jeſus*) paſſed from *Judea* into *Ægypt*; All expoſed to Danger of being Suffocated with Sands, of being devoured by Wild Bears, Bores, by Lions, Leopards, *&c.* which greatly abounded in that place, and of being Robbed (if not Murdered) of their Gold, Frankincenſe and Myrrhe (which the Eaſtern Sages had lately offered as an Homage and *Viaticum* to Chriſt) by thoſe Thieves that Infeſted the Wilderneſs: There were they exerciſed with the want of Water, of Meat and Drink, and no doubt but their Reſt and Sleep was troubleſome enough, in the midſt of ſo many perplexing fears. All theſe miſeries did thoſe two good Souls *Joſeph* and *Mary* ſuſtain (from the beginning) for the ſake of their Son Jeſus; And *N. B. Note well*, Why ſhould we murmur at our ſufferings for the ſake of *Chriſt*, ſeeing He hath told us, that *Through many Tribulations we muſt enter into the Kingdom of God*, Acts 14. 22. *Yea all that will live Godly in Chriſt Jeſus, muſt ſuffer Perſecution*, 2 Tim. 3. 12. and ſuch are Bleſſed, who are *Reviled and Perſecuted for his ſake*, Mat. 5. 11. 1 Cor. 4. 10. Acts 5. 41. *&c. N. B. Note well*, 'Tis matter of amazement alſo, how thoſe two poor Parents durſt attempt ſuch an hazardous undertaking with a *Young Child*, being no better accommodated nor attended with either Guard or Guide. Yet having the Lord's warrant for their way; Hereupon they made haſte, and delayed not, as *David* did, *Pſal.* 119. 60. and the ſame God that bid them go, provided for them by his preſence with them in the Wilderneſs, brought them ſafely down to *Ægypt* and up again into *Judea*. *N. B. Note well*, 'Tis a work of wonder likewiſe, that *Ægypt* muſt be a Sanctuary of Safety to the Son of God, which had been an houſe of Bondage to the Children of *Iſrael*. Eſpecially, conſidering, That when Chriſt came thither (as ſome ſay) All the Idols of *Ægypt* fell flat to the ground, *Iſa.* 19. 1. which muſt be an high Provocation to that Idolatrous Country. But God can ſay effectually, [*Let my Out-caſts dwell with thee, Moab,*] Iſa. 16. 4. and ſure I am, when *Chriſt* comes into the Heart, *the Idols there* (Ezek. 14. 3.) *fall down*, Hoſ. 14. 8.

CHAP. VI.

FROM the foregoing Hiſtories many more Remarkable Myſteries may be learned. As,

1. *Chriſt* humbled himſelf ſo low as Conception, (wherein we receive our firſt Tincture of ſinful Corruption, that he might become a compleat Saviour to us who are Conceived in Sin. Oh how humble ſhould we learn to be from *Chriſt*, Mat. 11. 29. and to be humbled for him, as He was humbled for us, *be cloathed with Humility*, 1 Pet. 5. 5. which is the Root, Mother, Nurſe, Foundation and Riband or String, that tyes together (as the word ἐγκομβώσασθε ſignifies) all thoſe precious pearls, the reſt of the Graces, if this ſtring break, they are all ſcattered, yea it alſo keeps them all ſweet for God. As the loweſt Vaults and deepeſt Cellars keep Wine in the briskeſt Flavor. So humbleſt Hearts preſerve our Graces in their ſweet taſte and reliſh, *&c.* Chriſt is call'd the Lilly of the Valleys, *Cant.* 2. 1. growing in the Lowly not in the Lofty Heart.

2. *Chriſt* took upon him, not only our whole Nature, but alſo the frailties of it, He took not the beſt of Man's Nature (to wit, that in the State of Innocency) but the worſt of it, even our weakneſſes, *&c.* This ſhould teach us, we muſt be contented to take not only the beſt, but alſo the worſt things for *Chriſt*, Shame as well as Honour.

3. Oh ſtand and wonder at this Born Babe of *Bethlehem*: Did ever Man ſee a branch of the Tree Elder than the Root from whence it ſprang? Was it ever Heard off, that a Child in the Womb ſhould be the Maker of the World, that an Infant was Father to his own Mother, that Eternal Life began to live? That the Antient of Days was a Babe not of an hour old? that He, whom the Heavens could not contain, ſhould be but a Span long? That he who was from Eternity ſhould come within the compaſs of Time? And that he who was an Infinite Being, ſhould be comprehended in a finite place, both in the Womb, and in the World? Behold this bleſſed bundle of Wonders, *&c.*

4. *Auguſtin* ſaith excellently, *Chriſt* was born as a Child, lived as an Angel, Died as a Lamb, Roſe again as a Lion and Aſcended to Heaven as an Eagle, *&c.*

5. *Chryſoſtom*

5. *Chrysostom* well obſerveth, that the Angel told not *Chriſt*'s Birth to mighty Monarchs for their Ears are clogg'd and cloſed with Honours and Pleaſures, *&c.* But the happy Tidings hereof were told to poor deſpicable Shepherds.

6. The Wiſemen offer'd *Chriſt* Gold as to a King, Frankincenſe as to a Prieſt, and Myrrh as to a Mortal Man. *Aurum, Thus, Myrrham Regi, hominiq; Deoq;.* The Gold was to Defray his Charges in his flight, *&c.* The Frankincenſe was to perfume his ſtinking Stable, and the Myrrhe was for his Burial. We ought often (in Soul) to go with the Wiſemen to *Bethlehem*, (being directed by the Star of Grace) and there fall down and worſhip this little King, offering to him the Gold of precious Faith, the Frankincenſe of fervent Prayer, and the Myrrhe of bitter Penitency and Patience, and then return, not by Cruel *Herod*, &c. but by a better way to our happy home. We muſt carry a little of each, the beſt of the beſt, *Gen.* 43. 11. as our *Pepper Corn to the Lord of all*, Iſa. 16. 1. Acts 10. 36.

7. Oh how ought we to love this lovely Babe, more lovely than *Moſes*, Acts 7. 20. Whoſe beauty while a Babe firſt moved his Parents, and then the Princeſs to pity him, *Exod.* 2. 26. Thus *Chriſt* was (1.) Lovely to men, to the Wiſemen, whom when they ſaw, they could not find in their Hearts to betray him into *Herod*'s Hands, but did Homage to him, when but in the ſhape and ſtate of a poor, feeble, helpleſs Infant, that we might come to the fulneſs of the Age in Chriſt, *Eph.* 4. 13. (1.) He was lovely to Angels, who praiſed God for his Birth though they had not ſo much intereſt in him nor benefit by him as we (*Luke* 2. 13.) for he was *good Will to men*, v. 14. yea a whole Quire of thoſe Heavenly Choriſters ſang him into the World. (3.) Lovely to God, his beloved Son, his Darling in whom he delighted daily, *Mat.* 3. 17. Sporting with him from Eternity, *Prov.* 8. 30. (If we men love him not) 1 *Cor.* 16. 22. wo to us, *&c.*

8. *Chriſt* broke not Priſon before the Period of time in the courſe of Nature, but calmly ſuffered his nine months confinement to the narrow Little-Eaſe of his Mothers Womb, to teach us patience under Perſecutions and Impriſonments, till the Time that our word come as *Joſeph* did, *Pſal.* 105. 19. and then did *the Sun of Righteouſneſs* (Mal. 4. 2.) break forth from and out of a fruitful Cloud: This Sun had been ſo long in *Virgo*, and when he takes to himſelf his great power, *Rev.* 11. 15, 17. He will then be in *Leo*, but when he comes to Judge the World, then this Sun will be in *Libra*, &c.

9. 'Tis a great comfort to poor People, that *Chriſt* (their Redeemer) was born poor (of a poor Mother, in a poor place, on a poor bed or uneaſie Craddle, nothing to feed upon but a little breaſt Milk, *&c.*) That he alſo lived poor, feeding upon Barley Bread, *&c.* John 6. 9. And wanting Money, ſo that for paying Tribute, he muſt fetch it by a Miracle out of a Fiſh's Mouth, *Mat.* 17. 27. and he likewiſe Died Poor, having no Houſes, Lands, or Goods and Chattels to Diſpoſe of by his Will to Friends and Relations: Never think God can love us better than his own Son, *&c.*

10. *Chriſt* at eight days old began to bleed for us, which was a Pledge and *Praliba-, men* or Foretaſt of that Sea of Blood to be ſhed for us at his Death. This bloudy Covenant of Circumciſion he Entred, not as needing it himſelf, for he had no Sin. But (1.) To aſſure us of his Humanity. (2.) To Satisfie and Sanctifie for the Sins of our Infancy. (3.) To leave the *Jews* without excuſe, who would have deſpiſed him, had he been Uncircumciſed. (4.) Becauſe he had taken *Abraham*'s Nature, therefore muſt he have on him *Abraham*'s Signature, though it was a bloody one, *Exod.* 4. 24, 25.

The Third Paſſage of Chriſt's Private Life, was his Return ſafe from *Ægypt*. How long he ſtaid there hath various Computations, after mentioned. However betwixt his Flight Thither and his Return Thence, did fall out the mercileſs Maſſacre of the *Bethlehem* Babes of two years old and under, *Mat.* 2. 16. Wherein ſome affirm Fourteen Thouſand Innocent Infants were bloodily Butchered: So 'tis Recorded in the Greek Kalendar, and (they ſay alſo) that *John Baptiſt* was in eminent Danger of being Murdered too, had not his Parents hid him from *Herod*'s hands, by ſending him away into the Deſart. (the *Place of his abode*, Mark 3 3.) for which his Father *Zacharias* was ſlain betwixt the Temple and the Altar, *Mat.* 23. 35. And *Tertullian* ſaith, the Blood of this Holy Prieſt could never be waſhed out from the place where it was ſhed; much leſs out of the Murderers Conſcience.

The Remarks upon this are theſe. 1. No Hiſtory makes mention of any ſuch matchleſs Murther as this *None-ſuch* was, whereby, without any heat of War, ſo many Thouſand Infants only periſhed, all others of other Ages eſcaping.

(2.) Neither the Consciences of those Cut-throats, nor the Outcries of either the Mothers or their Sucklings could move to any Compassion, no not to *Herod*'s own Child, which was there put out to Nurse among them, which *Augustus Cæsar* hearing of, said, It was better to be *Herod*'s Hog than his Son, for *he fed the former, but kill'd the latter*, lest the *Jews should take him and make him King.*

(3.) Yet how marvelously did God hide his own Son *Christ* from the hands of this bloody Tyrant *until the Indignation was over past*, Isa. 26. 20. While *Herod* waited for the Wisemens Return, the Child *Jesus* is conveyed away to *Egypt*; *Herod* mocked the Wisemen, and yet takes it ill, that he was mocked by them, *Mat.* 2. 16. but never takes notice, how God mock'd and made a fool of him, as he doth of all *His and His Sons Adversaries*, setting bounds which they cannot pass.

(4.) Mark here the Just Judgment of God upon those blind *Bethlemites*, That could behold no Beauty in this Blessed Babe *Jesus* at his Birth, to afford him no better entertainment than in a stinking Stable, They could find Room in their best Guest Chambers for Rioters, Revellers and Roaring Boys, but no Room for this Holy Child *Jesus*, whom they thrust out into the worst place. Their Sin therefore was writ upon their Punishment; They must all be bereaved of their Sons by a bloody Butchery of them, for their unkindness and unnaturalness to the *Son of God*. The like Sin in us must bring the like Judgment, 1 *Kings* 17. 18.

5. This matchless mourning for the Murder of so many Innocents was foretold by *Jeremy* the Prophet, *Jer.* 31. 15. When *a Woman should compass a man*, ver. 22. That is, at the Birth of *Christ*, to teach us, not only that the fulfilling of Prophecies is a convincing Argument of the Divine Authority of the Scriptures; but also, that no Tyrant committeth any outrage in the World at his own Will and Pleasure, but only according to the Præordination and Appointment of God, who had foretold here, what *Herod* should Hellishly act in his Day, *Mat.* 2. 17. *Pilate* can Act nothing against *Christ* (nor any Tyrant against his Members) without God's lending Power, *John* 18. 11. The Borrowing Power can never over-match God, who is the Lending Power.

(6.) 'Tis a marvelous matter also to consider how Almighty God held *Herod*'s Hands at the Purification of the Mother of our Lord, when *Christ* (the Babe) was personally present in *Jerusalem*, and presented to God in the Temple, where *Simeon* and *Anna* (both old and eminent persons) gave open Testimony of this Holy Child, and all this was done as (it were) under *Herod*'s Nose, while he was expecting to have an exact account of *Christ*'s Birth and Abode from the Wisemen, or perhaps he was taken up by some more courtly employments, *&c.* Thus God can give Diversions to the bloodiest Designs of Tyrants as of *Saul*'s pursuing *David*, 1 *Sam.* 23. 26, 27, 28. and of *Burying the slain Witnesses by the Beast*, Rev. 11. 9.

(7.) Those Innocent Infants suffered for *Christ*, before *Christ* suffered for them, hence, the Antient Fathers do affirm with one Mouth, that they died Martyrs for *Christ*, so were undoubtedly Glorified, which was a blessed Recompence for their being so Sacrificed, *&c.* and that their Souls (together with all other Martyrs) *Under the Altar, do daily cry to God* for vengeance upon such as be like bloody *Herod*, and his cruel Cut-Throats, *Rev.* 6. 9, 10.

8. Divine Vengeance doth not ever sleep (though for a while it may) but never dieth. Blood-guiltiness within the breast sooner or later brings severe Judgments upon the back; not long after this bloody Butchery at *Bethlehem* (which was so barbarous, as *Dead Rachel* buried there many hundred years before, *Gen.* 35. 19. could not but after a sort lament it, *Mat.* 2. 18.) This bloody *Herod* falls into a foul and loathsom disease, *He* was smitten of *God* with intolerable Tortures, an unbearable burning over all his body, Gripes in his Gutts, Ulcers in his Fundament, Lice in his Privities, Gout in his Hands and Feet, Convulsions in his Nerves, and stinking putrified matter streamed out from all parts of him; so that feeling himself in Hell while upon Earth, he would have slain himself, and was not suffered. In this Phrenzy *he* slew his own Son *Antipater* (whom a little before he had declared to be Heir of the Kingdom) and designed many more Cruelties against the Jewish Nobility, but was disappointed by God. As *he lived undesired*, so *he died unlamented*; *Qualis vita, finis ita*, as he lived, so he died. *Persecutors* (as we say of the *Devil*) always go out with a stench.

How long *Christ* was in *Ægypt*, *Authors do vary* in the *computation thereof*: Some say, he was not there above *four or five months, or less*; so soon *God smote Herod* for his butchering the Innocent Children, and for his *Murdering Intentions* against the *Lord of Life*. Those that think thus, think also, that *Christ* was *two years old* before he left *Bethlehem*, and fled into *Egypt*: But that Text [*Christ was in* Egypt *until the death of* Herod] *Matth.*

Matth. 2. 15. is interpreted to be *two or three years* at the least; for *Christ* was born in the 32d of *Herod*'s Reign, fled soon after his Birth, and returned not till the death of *Herod. ver.* 19, 20, 21. who Reigned (say *Chronologers*) thirty seven years. I omit the further canvasing of this controverted Point to the *Curious Criticks* in *Chronology*; 'tis enough here to know it was soon after the *Butchery* of *Bethlehem* Babes that this *Tyrant* was struck dead, and *God's Angel* (glad of an Office to *serve the Saints*, Heb. 1. 14.) comes flying with Tydings to *Joseph* in *Egypt*, *That they were dead which sought the young Child's Life*, ver. 19 20. *N.B. Note well. Joseph* had not heard from Heaven all the time (less or more) that he had sojourned in *Egypt*; but *God's Time* (he knew) was the best Time: As *God never comes too soon with false Tydings*, so *he never stays too long with true ones*. So in *due time God* will send word to his sinking Church, [*They are dead that sought thy life.*] Though to our thinking *God seems to fail us*, yet he *forsakes* us not: [*Not, that he doth not*] saith the *Author* to the *Hebrews*, *Heb.* 13. 5. Oh how many precious Servants of God escaped *Smithfield Fires* by *Queen* Mary's *Death*! *Persecutors Day to die must come*, Psal. 37. 13. *David rested on it*, 1 Sam. 26. 10. *N.B. Note well. However there is no doubt but Joseph and* Mary were glad they were going (at *God's call*) *out of such an Hell* as *Egypt*, whence *Israel brought back One Golden Calf*, *Jeroboam Two*, and these *two good Souls* could not but get there either Guilt or Grief. As they willingly went thither at God's command, though they (being both strangers) might well enough think with themselves, [How shall we maintain our selves with livelihood in that strange Country?] yet *Christ's Presence was their security*, and their going thither was in obedience to God. But the same Authority made them (doubtless) more willing to return into their own Country, so they hasten to *Judea* thinking to go again to *Bethlehem*, not then knowing but that the place of *Christ*'s Birth, must be also the place of his Education, but the fear of *Archelaus* (as Cruel, tho not so Crafty as his Father) and the Warrant of an Angel directed them into *Galilee*, ver. 23.

Thus are we to understand that passage in *Luke* 2. 39. *They returned into Galilee*, to wit, after they had first fled into *Egypt*: For the Evangelist *Matthew* had so fully handled the matter of the Wisemen, and of *Christ*'s Journey into *Egypt* before *Luke* wrote, that He had nothing left him to say thereof, but makes this Transition from *Christ*'s first coming to *Jerusalem* to be *presented in the Temple* about 40 days old, to his *coming again from Galilee* (where *Archelaus* had no power, being under *Philip*'s Jurisdiction. So God sets bounds to Persecution) to his second coming thither at 12 years old. Where we have Recorded the Fourth passage of *Christ*'s Private Life. To wit, *Christ*'s Disputing with the Doctors in the Temple, *Luke* 2. 39, 40, 41, 42, &c. There is none of the *Evangelists* that Recordeth any thing concerning *Christ* from the time of his Return out of *Egypt* about two years old, till he came to be *twelve*, so that there be nine years of *Christ*'s first age passed over in silence.

The *1st. Remark* hereupon is, That *Christ* will not continue for ever in *Egypt*, but he will return to the Temple again: *When* Israel *was a Child, then I loved Him, and called my Son out of* Egypt, *Hos.* 11. 1. *Exod.* 4. 22. *Numb.* 24. 8. & *Mat.* 2. 15. yea *If we seek Him, He will suddenly come to his Temple*, &c. Mal. 3. 1. *To Dispute with our Doctors, in our Day.*

2. When *Christ* came to dispute with the Jewish Doctors, then was the time that their School-learning was come to its very Ἀκμὴ or height in the School of *Hillel*, and *Shammai*, then did their Scholars grow so high and haughty, that they not only assumed the Titles of Rabbies (ambitiously affected, *Mat.* 23 8, 9, 10. as if their only opinions had been Oracles, and must stand for a Law) but also quarrell'd together one with another, to the effusion of blood, which animosities could not to be taken up, till a pretended *Bath-kol* or Voice from Heaven (to such fictions they were forced to betake themselves) caused them to cease. Then had they Invalidated and made void the Commands of God with their Traditions, *Mat.* 15. 3, 6, 9. pretending to perfect the Written Law by the Prescriptions of the Elders, thouldering God out of his Throne, *&c.* Thus *Christ* came seasonably to his Temple.

3. *Solomon* (the Type) shewed his wonderful Wisdom in deciding the controversie between the two Harlots by discovering the yerning Bowels of the one from the other when he was but twelve years old, 1 *Kin.* 3. 16, to 28. so our blessed Saviour (the Antitype) at the same Age, manifested his Matchless Wisdom among the Doctours, not only Hearing, but also posing them, so that they were all astonished at *His Understanding and Answers*, Luke 2. 42, 46, 47. For *the Grace of God was upon him*, ver. 40. yea without measure was his fulness of Spirit, *John* 1. 16. & 3. 34. & Col. 1. 19. yea so large was his Understanding that some have affirmed it infinite, however he

put forth a Beam of his Deity here, and as he confounded the Jewiſh, ſo he can the Popiſh Doctors.

The Fifth Paſſage of Chriſt's Private Life, is his *Parents loſing of him for three Days at the Paſſover Feaſt*, Luke 2. 41, 44. *&c.* See after on this. *Remarks* hereupon are, 1. Take heed of loſing *Chriſt* at our *Feaſts by Mad Merriments*, &c. 2. The *Beſt are ſometimes at a loſs*, and hard put to it, yea moſtly for their Security, *Cant.* 3. 1. and 5. 2, 4. &c. 3. *Chriſt may be loſt for three Days, or ſo, yet found again.* 4. *The Readieſt way to find a loſt Chriſt, is Addreſſing to the Temple.* 5. *To ſeek a loſt Chriſt, is a ſorrowful ſeeking.* 6. *To be careleſs of ſuch a precious Pearl* (as *Chriſt is*) *is Dangerous*, what could *Mary* think, but that *Archelaus* had now got his Prey, or that he was faln Sick, or (at the beſt) ſome Angel had caught him and carried him away. 7. *Duty to Parents muſt give way to Duty to God.* Wiſt ye not, *&c.* 8. The Three days do figure. (1.) *Patriarch's before the Law.* (2.) *Prophets under it, ſought but found him not as we* (3.) *do under the Goſpel.*

CHAP. VII.

NOW come we to *Chriſt's Publick Life*, which was the Principal Task of all the Evangeliſts, they treat of his Publick Miniſtry, and not of his Private Life and Imployment, whereof very little is Recorded till he was twelve years old, ſave what is above mentioned, nor after twelve till he came to be about thirty, *Luke* 3. 23. ſave only, that he returned from *Jeruſalem*, and from his Diſputations with the Doctors unto *Nazareth*, and there was *Subject to his Parents, and Increaſed in Wiſdom and Stature, and in favour with God and Man*, Luke 2. 51, 52.

The *Remarks* hereupon are Many. As, Firſt, What Chriſt did from his Infancy to twelve years old, and from thence to about Thirty, the Scripture is Silent, yet the Romaniſts have feigned ſo many Idle and falſe Relations of Him, as hath expoſed the Chriſtians to the Jeers of the Jewiſh, and Taunts of the Turkiſh Miſcreants: Where the Scripture hath no Tongue, we ſhould have no Ear, and where it hath no Mouth to ſpeak, we ſhould have no Tongue to ask. How *Chriſt* ſpent his Non-Age and Minority, is thought fit for ſecreſie.

Secondly, Some indeed have theſe ſentiments, that his bleſſed Mother *Mary* muſt undoubtedly be acquainted with ſome of his Domeſtick Miracles during his Private Life, which probably might be the grand ground of Her informing Him, that the Marriage Gueſts at *Cana* in *Galilee* (his place of Retirement from *Archelaus*, Matth. 2. 22.) wanted Wine, which otherwiſe had been more properly made known to the Ἀρχιτεκλίνῳ, or *Maſter of the Feaſt*, whoſe Office it was to ſupply all wants, *&c.* nor would ſhe otherwiſe have ſaid to the Servants (when She durſt ſay no more to Her Son, who had turn'd ſhort upon her for her Haſte, and Halting) *What he ſaith to you do*, John 2. 3, 5. as expecting a Miracle from him; but were this true, then that muſt be falſe, *ver.* 8. That *this was his firſt Miracle.*

Thirdly, Thoſe many years *Chriſt* ſpent with his Parents at *Nazareth* (the Antients opinion is) He carried on his Father's Calling of a Carpenter, Hence was he called (while *Joſeph* lived) the Carpenter's Son, but *Joſeph* Dying before his Son's full Manifeſtation, He was no longer call'd the Carpenter's Son, but then (in downright Terms) the Carpenter, *Mat.* 13. 55. with Mark 6. 3. *Juſtin Martyr* (that lived near Chriſt's time) teſtifieth that our Saviour before he entred upon the Miniſtry made Ploughs, Yokes, *&c.* to which *Baronius* conſenteth, ſaying, that *Chriſt* alludeth to his own making of *Yokes*, when He ſaid [*My Yoke is eaſie,*] Mat. 11. 30. Thus when *Libanius* was bid by *Julian* (that perſecuting Apoſtate) to ask a Chriſtian School-Maſter in a Sarcaſtick ſcorn what his Carpenter was a Doing, had this ſmart Repartee, that *Chriſt* was making a Coffin for that Curſed Apoſtate. 'Twas *Noah's* honeſt Imploy, who wrought in it an hundred and twenty Years, as a Type of *Chriſt* the Antitype, who might work till thirty years therein, (though he was the great Architect of the World) *Chriſt* came to bear the Curſe of *Adam's* Sin, and therefore might in the ſweat of his Brows, provide neceſſaries for Himſelf, for his Mother and Family; his Fellow Citizens call'd him a Carpenter, *Mark* 6. 3.

Fourthly, The Poverty and Meanneſs of Chriſt's Extract, Education, and Occupation, became a Stumbling Block and Rock of Offence to the Carnal Jews, who look'd for a Meſſiah of an Higher Port, and to come in a more pompous poſture; beſide, his coming out of *Nazareth* (from whence they expected no good, *John* 1. 46.)

at

at his first appearing in his Publick Ministry. The true Messiah was clouded from their Eyes with those obscurities, the Prince of Darkness having blinded them by holding his Black hand before their Understandings, 2 *Cor.* 4. 4. because *Christ*, being born at *Bethlehem* so many years before this his first publick appearing out of *Nazareth*) was either not taken notice of, or now not remembred. Therefore the *Jews* could not own Him for their Messiah, who made his first publick appearance (to be Baptized of *John Baptist*, Mat. 3. 13.) in coming out of *Nazareth* in *Galilee*, as out of an obscure Hole, where he had spent nigh thirty years in Subjection and Slavery, or Laborious Drudgery, *&c.*

N.B. Note well. Whereas our Answer to this Jewish objection is this, All these things (which the *Jews* stumble at) *became the Captain of our Salvation*, Heb 2. 10. In his state of Humiliation thus to empty himself of all Majesty and Glory, *Phil.* 2. 7. and to be subject to his Parents, *&c. Luke* 2. 52. For the World's Redeemer *must come in the likeness of sinful Flesh*, Rom. 8. 3. and be like to Man in all things, Sin only excepted, *Heb.* 2. 17. & 4. 15. 1 *Pet.* 2. 22. So that in respect of his Humane Nature (which he had Assumed) He is said to *grow in Wisdom and Stature*, (from Infancy to Childhood, Youth and Middle Age) for according to the measure of his Age, the Divine Nature did reveal to the humane more and more of the Divine Wisdom. Had he augmented his Body to Man's Stature when he was come out of the Womb (as he could have done) then would he have seemed some *Phantasm* or *Spectrum*, rather than any true, real Body. And had he shewed all Wisdom at the first, he would have been counted a Prodigy, saith *Theodoret*. *N.B. Note well*, Therefore did he manifest his growth in both by little and little, and at the Age of twelve years (which is the usual time when Reason comes to some ripeness) he gave out an eminent instance of his extraordinary Wisdom. Yet that Beam of his Deity (which he there put forth in disputing with the Doctors) he soon drew in again, and lay along time after obscured; for although he was both God and Man, yet follows it not, that things proper to the Deity were given to his humanity (saith *Calvin*) but so far forth only as was available to our Salvation, otherwise the Son of God hid his Divine Power. *N.B. Note well*, Some Antients say, *Christ* withdrew himself from his Parents unobserved by the same power, as he did through the midst of his inraged Adversaries, *Luke* 4. 30. for his Parents having brought him up with so great careful love, could never be guilty of such careless neglect as to lose him in the City, this may be granted thus far, that it being the *Jews* manner of returning from the Feast, the Men to go by themselves, and the Women by themselves, but the Children with either of their Parents, now *Joseph* supposing Jesus had been with *Mary* among the Women, and *Mary* suppos'd he had been with the Men, *&c.* so happen'd he to be lost. If he purposely withdrew, it was because he would not seem to despise his Parents, who might have hindred his disputing by commanding him away, and the same *Divine Power*, preserv'd him in his going up three times in the year with his Parents to *Jerusalem* who were afraid to go into *Judea*, Mat. 2. 22. for he had his *Fathers work to do*, and his *hour was not then come*, &c.

N.B. Note well. That *Christ* (the *holy Son of God*) should be *a man of sorrows*, and so *acquainted with griefs*, Isa. 53. 3. Who can but wonder, seeing *Pilate's Wife* calls him [*the Just one*] *Pilate* himself pronounc'd him *faultless*; *Judas* stiled *him* [*his Innocent Master*] and the Devils themselves openly *Declared him* [*the Holy one of God.*] All this Testimony from his Adversaries could not be tainted with flattery, yet his Innocency and Sanctity was no security from sorrows, as we have seen all along in his *Private Life*, at the best, undergoing hard Labour of Hewing Wood, *&c.* at Home, beside the Dangers he was exposed unto Abroad, *&c.* now he being about Thirty years old, and having but three years and an half to live in this lower World; Oh what a *Poor Pilgrim's Life did he live, not having an house where to lay his head*, Mat. 8. 20. *but went about* as a *Stranger and Traveller* from place to place, yet *doing good every where*, Acts 10. 38. every place (he came to in his Pilgrimage) was the better for him, and none worse. *N.B. Note well.* No wonder then that we (Men and Women of Sin) should be Men and Women of Sorrows, when our sinless Saviour was so to sanctifie us.

The First Place this best of Pilgrims travell'd to in his Publick Life was *Jordan*, (to that very place where *Israel* passed over to possess *Canaan*, John 1. 28. as *Bethabara* signifies) thither he went to be Baptized by *John Baptist*, Mat. 3. 13. from *Galilee* thither, He came far to seek his Baptism, we must not grudge at any pains to partake of *Christ's* Ordinances, *Zech.* 8. 21. As *Christ* by his Circumcision was admitted a Member of the Church under the Law, so is he by his Baptism of the Church under the Gospel, being withal Installed thereby into his Ministerial Function by Baptism and

Unction

Unction of the Holy Ghoſt, as the legal Prieſts entred into theirs by Waſhing and Anointing. Chriſt came far to be Baptized, not for any need he had (as we) thereof, for *he was a Lamb without blemiſh* (of Natural Corruption) and *without ſpot*, (of actual Tranſgreſſion) 1 Pet. 1. 19. But he was Baptized merely for our benefit, to ſanctifie Baptiſm to us and to dignifie his own Ordinances for us. Though our Saviour was no Sinner, yet *became he ſin for us who knew no ſin*, 2 Cor. 5. 21. He left his Trade and his Mother at thirty years old, that he might do the *Work of his Father, and fulfil all Righteouſneſs*, He came to *John* (who had not ſeen him before, being parted by *Herod's* Perſecution, till this fulneſs of time) for his Inauguration and to be Proclaimed by him the Grand Prophet of the New Covenant. *John Baptiſt* (who was the Voice and made the Proclamation) was as the Day-Break before the *Sun of Righteouſneſs* aroſe (after a Life of Darkneſs and Silence for thirty years) and put forth his Light and Luſtre in our Horizon.

N.B. Note well. All the Three Perſons in the Trinity concurr'd in this ſolemn Baptiſm: The Second Perſon being in the Vail of the Fleſh, was the ſubject hereof, the Third Perſon deſcending in the form of a Dove lighting upon *Chriſt* (as *Noah's* Dove did upon the Ark, a ſhadow hereof) was a witneſs, *&c.* And the firſt Perſon concurr'd in State and Majeſty without form, as is ſaid to *Iſrael* [*Ye ſaw no ſhape yet heard a voice*, Deut. 4. 12. *&c.*] Here was a Majeſtick Meeting about Man's Redemption, as before about Man's Creation, [*Let us make Man*] Gen. 1. 26. Now it was that the *Heavens opened*, Mark 1. 10. (when *Chriſt* came to be the Saviour of the World) which had never been opened to the ſight of Man before, and now the Baptiſt ſaw ſomething above the Stars, (as *Stephen* did afterwards, *Acts* 7. 55. *N.B. Note well. 'Tis a Juſt wonder that our Mortal Eyes can reach the Viſible Heavens, and not be wearied in the way* which ſome affirm to be five hundred years Journey to the ſtarry Firmament, and Mathematicians tell us, that if a Stone ſhould fall from the eighth Sphere, and paſs every day an hundred Miles, it would be ſixty five years or more, before it could come to the Ground, and now the *Baptiſt* heard alſo a Voice from Heaven, calling *Chriſt* God's Darling, *&c.* yet was he not ſpared, *Rom.* 8. 32. but was acquainted with Griefs, *&c.*

The Second Place of *Chriſt's* Pilgrimage after his Baptiſm was the Wilderneſs, whither the Dove led this Lamb to encounter the Roaring Lion the Devil. No ſooner had *Chriſt* received the Holy Spirit in the *Water of Baptiſm*, but preſently that *Spirit of burning* (ſo called *Iſa.* 4. 4.) *drove him* into the *Fire of Temptation*, Mark 1. 12. that is, ſuddenly carried him (who was moſt willing to go) as the *Scape-Goat under the Law into the Wilderneſs*, Lev. 16. 21. Though the Spirit permitted him to be buffeted there, yet He ſo ſupported Him under all his buffetings there, that his Valour obtain'd the Victory, The Good Spirit (that abode on him and in him) proved too hard for the Evil Spirit that came againſt him. This place of Temptation is ſuppos'd to be the *Wilderneſs of Sinai. N.B. Note well. No Place more fit for Satan to Aſſault our Saviour* than this, where the Law (which is the *Strength of Sin*) was Delivered. Though the Son of God was without Sin, yet took he upon him the *Sins of the World.* There did our Lord faſt Forty Days and Forty Nights, as *Moſes* and *Elias* had done in the ſame place before him, and all theſe three great Faſters met together upon Mount *Tabor* afterwards, *Mat.* 17. 4, 5. *Luke* 9. 30. &c. when the ſame Voice at his Baptiſm was Reiterated with this Addition [*Hear Him*] and confirmed more publickly with Thundring, *John* 12. 28. In this Wilderneſs was Chriſt thoſe forty Days and Nights among Wild Beaſts, *Mark* 1. 13. yet ſate He there in the midſt of thoſe fierce Brutes, as *Adam* had done among them in his State of Innocency; Theſe furious Creatures ſaw in Chriſt the perfect Image of God, and therefore reverenced him as their Lord, as they had done *Adam* before his Fall; and were we but amiable in Chriſt, we ſhould be in League with the Beaſts of the Field, *Job* 5. 21, 22. *Not a Dog of* Egypt *dare Bark at God's* Iſrael *in Covenant with him*, Exod. 11. 7. Yet Chriſt was not only among Wild Beaſts, but alſo among curſed Devils here. By whoſe Miniſtry the Prince of Devils Inviſibly Tempted Him, as he doth other men, all the forty Days and Nights (*Luke* 4. 2.) ſtriving to inject ſinful Thoughts into him, but could not prevail, becauſe he could find nothing in him, *John* 14. 30. The Tempter ſtruck Fire all that Time, but found nothing but wet Tinder for his Sparks to fall upon. Therefore at the forty days end, he takes new meaſures, and appears viſibly, not in any ugly ſhape (for Chriſt was not to be frighted with Phantaſms, *&c.*) but in an Angelical ſplendour, thinking to deceive him, in the ſhape of an Angel of Light, as He had done our Firſt Parents, *who took him to be a good Angel. N.B. Note well.* All theſe forty Days Chriſt ſpent in Solitude, Faſting, Watching and Prayer,

er, as a Penance for our Surfeitings and other Sins, and for a preparative unto His following conflict. Christ was afterwards an Hungry, then Satan makes his first Assault, not in the time of his fasting, but when he was Hungry after Fasting, with which Argument he would have perswaded Him, that He could not be the *Son of God*, yet pretending friendship He proposed a way both to refresh his Humanity, and to give a Proof of his Deity. Hoping that his Hunger (together with a desire to convince the Devil) would prevail to make him get Bread before the time, at the Devil's bidding and in his way; but Christ Answers, God hath promised to provide for those that are Imployed in his Service, and accordingly Christ had *Bread brought him by Angels*, which was far better than what the Devil would have help'd him to.

The Third Place, The Devil (by God's leave) *Makes Christ go on Pilgrimage from the Wilderness to Jerusalem.* The Tempter (by Divine Permission) hurries the Humane Body of Christ violently through the Air (whereof he is call'd the Prince) from Mount *Sinai* to the Holy Temple, and there *placed him upon a Pinnacle*, reputed six hundred foot high, enough to dazzle the Eyes of any mere mortal to look down from the Top to the Bottom. From hence the Devil bids Christ *cast himself down.* This was a silly suggestion, and but a little of the craft of a subtle Serpent in it. For how improbable it was that so Prudent and Pious a person should Tempt God to so unnecessary a Protection when there were Stairs to go down. However this is the Devil's Way, and one of his Methods to *N.B. Raise Men up to Pinnacles of Power, Pomp, and the greatest of Grandeur*, to make them Proud and Presumptuous, *ut, quo altiùs scandunt, eo sublimiùs decidant*, that the Higher their Climbing is, the Lower their Fall may be, this an Heathen Author could say. *Height of place gives opportunity of Temptation.* The longest Robe (though never so richly Embroidered, Enamel'd and Studded with Silver, Gold and the most precious Pearls) contracts the foulest Soils, nor are any in so great danger of falling as those that walk upon the Tops of Pinnacles. Height it self makes the Brain Swim, and causes a *Vertigo*, &c.

Oh how many Instances have we recorded hereof both in Sacred and Civil History as *Haman*, *Herod*, *Diocletian*, &c. *N.B. Note well.* This Teacheth also that the Devil himself hath not power to cast us down from the Pinnacle either of Prosperity or of Profession, all he can do is to perswade us to cast our selves down. The great *Cerberus* or Ban dog of Hell God keeps in a Chain and Muzzled, This is our Mercy. This Dog may Bark at us, but (without Divine Permission and Humane folly) He cannot Bite us. His Barkings are his Logick and Rhetorick whereby he perswades us to come near Him, to untye his Chain, and loose his Muzzle for Him, that He may Devour us by making us Destroy our selves, *Hos.* 13. 9. what is this compliance with that cursed Cur's Counsel? but to Tempt the Tempter, and to meet him the better half way to fetch in our own Destruction. Can we reckon that Idolater a Wise Man, who in his Worshipping Fire for his God, must needs (out of his Blind Zeal) bestow some Busses of love upon his Idol, and thereby *Burnt his own Lips*? Nor can we reckon that Woman much wiser that wish'd to Marry a Morose Husband, merely to exercise her Patience; when she had her wish, she found (by smarting experience) that even her Victory paid not the cost of her Conflicts, much less of her Danger of being oft strangled in Imbraces? They are *Fools that dare contend with Fire*, &c. Can we expect that the shining Sun will cure our sore Eyes? Or can an heavy Burden Help and Heal a broken Back? Then *Tempt not the Tempter.* If we pray [*Lord lead us not into Temptation*] then may we not Lead our selves into it.

The Fourth Place was an exceeding High Mountain, whither the Devil carried Christ again on Pilgrimage. The Good Spirit did lead him to the two former, to wit, unto *Jordan* for his Baptism, and into the *Wilderness* for his Temptation: But it was the Evil Spirit that carried Christ, both to the Pinnacle of the Temple, and to this Exceeding High Mountain. What this Mountain was the Evangelists mention not, 'tis conjectur'd to be *Mount Nebo*, which was call'd *Pisgah*, Upon the Top of which the Lord shewed *Moses* the Land of *Canaan* which was *the Glory of all Lands*, Ezek. 20. 6. Accordingly the Devil (who delights to be God's Ape in Imitation) takes up the Messias unto the Top of the same Mountain, and gives Him there and thence the *fairest prospect* (he could procure) *of all the Kingdoms of the World* and of the Glories of them, wherewith he Thought to have dazzl'd our Saviour's Eyes (those Windows of the Soul) and to have fired his Affections, but he most miserably mistook himself. In this Third Temptation *Beelzebub* or Master-Fly returns again, (as Flyes beaten off will come on often, therefore are call'd Impudent Creatures) and Musters up all his Forces, unites all his Stratagems and Strength in this last Assault, and Impudently offer'd

offer'd the Maker of the World, a gawdy Map of it in Beauty and Bravery, bewitching enough doubtleſs to a Worldly Mind. But hereupon the Lamb grows angry as a Lion, rebukes his Impudence, and removes him out of his preſence, *&c.* ſome ſay that our Saviour paſſed through all theſe three ſharp Tentations in one Days time. See more largely hereof in my Church Hiſtory from *Page* 304, to *Page* 320, 321.

CHAP. VIII.

THE Fifth Place of Chriſt's Pilgrimage was *Galilee*, where he had his Peregrination, and Perambulation three ſeveral Times. The Firſt was before the firſt Paſſover after his Baptiſm and Temptations, *John* 1. 43. with *John* 2. 12, 13. Some four Months Chriſt ſpent in walking up and down *Galilee*, whereof there were two ſorts, 1. That of the *Jews*, and 2. *That of the Gentiles*, Mat. 4. 15. the former was in the Tribe of *Zebulon*, and the latter in the Tribe of *Napthali*; and this Diviſion was occaſion'd by the twenty Cities of *Galilee* which *Solomon* gave to *Hiram* the King of *Tyre*, 1 Kin. 9. 11. Therefore was it call'd *Galilee* of the *Gentiles*, and a *People that ſat in Darkneſs, yet ſaw a great Light*, Mat. 4. 16. for the *Day-ſpring from on High viſited them*, Luke 1. 78. and the *Bright Son of Righteouſneſs*, Mal. 4. 2. (which had all *Peleſtina* for his *Zodiack*, the twelve Tribes for his twelve Signs, *&c.*) ſtayed longeſt among them. Theſe two Tribes (as *Jerom* obſerveth) were *firſt carried into Captivity* by the *Aſſyrians*, 2 *Kin.* 15. 29. ſeemed *fartheſt from Heaven*, as bordering on the *Gentiles*, and in many things ſymbolizing with them, learning their Manners. So Redemption was firſt Preached in thoſe Countries of *Zebulon* and *Napthali*, Iſa. 9. 1, 2. *Our Lord was a long time in perfecting this perambulation*, he walk'd or *went about Doing Good*, this whole Circuit, *Acts* 10. 38. which contained many great Towns and Famous Cities, in *Zebulon*, were *Nazareth*, *Bethſaida*, *Cana*, *Naim*, &c. and in *Napthali* were *Capernaum*, *Riblah*, *Cæſaria*, *Philippi*, &c. All which Populous Places promiſed a plentiful Increaſe and Income of the Evangelical Harveſt. 'Twas the Prudence of Chriſt, and of his Apoſtles to ſeat themſelves as near as might be, where moſt need is, and where there was the greateſt likelihood of doing moſt good. So ought all Chriſt's Miniſters to do, ſpreading the Net of the Goſpel, where moſt Fiſhes are found for catching them. In this Holy proceſſion of our Meſſiah we find many Remarks Recorded in Scripture, as,

Firſt, *His leaving of Nazareth*, Mat. 4. 13. This was the Place of Chriſt's Conception and Education, Therefore did He marvelouſly Affect this City, and ſought the Safety and Salvation of the Citizens, but they would not. Though it being his own Country, did draw his Heart to it (as our Native places do ours) by a kind of Magnetick Power and Property, yet *when He would have healed them, their Iniquity was Diſcovered*, as *Hoſ.* 7. 1. It broke out as the Leproſie in their Foreheads, they refuſed to be Reformed, and hated to be Healed. Though Chriſt (in his ſecond Perambulation) was admitted to be publick Reader in their Synagogue for that Sabbath, and Preached a moſt Powerful Sermon from his Text in *Iſaiah*, 50. to the admiration of all his Auditors, yet becauſe He pinched their wickedneſs by his Compariſons, He was in Danger of his Life, had he not Delivered himſelf in a miraculous manner, *Luke* 4. 16, to 30. *He could there do no mighty work* ſaith *Mark* 6. 5, 6. Therefore left them, ſay both *Mat.* 4. 13. and *Luke* 4. 31. than which they could ſcarce have incurr'd a greater Diſpleaſure, for *Wo be to You* (ſaith *He*) *when I depart from you*, Hoſ. 9. 12. and what Woes came into the City *Jeruſalem*, when the Lord was quite gone out of it, *Ezek.* 11. 23. God there makes many Removes, and ſtill as he goes out, ſome Judgment came in, till at laſt that fatal Calamity (in the final Ruine of it) ruſh'd in upon that City. *N.B. Note well.* Oh Pray, Pray, Pray, That ſuch a diſmal Day of *Removing our Candleſtick* may not come, That our *Sun of the Goſpel may not go down at Noon*, nor the Glory of God depart from our Engliſh *Iſrael*, that our Dear Redeemer may not be provoked to turn his back upon thi our *Nazareth*.

The *Second Remark* is, That when Chriſt left *Nazareth* (becauſe that *Great Prophet had no Honour in his own Country*, nay he *was in hazard of his Life among his Countrymen*) *he came and dwelt in Capernaum*, &c. *Mat.* 4. 13. *Mark* 1. 14. *Luke* 4. 31. and *John* 1. 43 and 2. 12. where he hired an Houſe for Himſelf, his Mother, *&c.* for the *Son of Man had not an Houſe* (*of his own*) *wherein to lay his Head*, Mat. 8. 19. This City became

came the seat of the Evangelical Kingdom, fitly chosen for the wholesomeness of the Air, Fertility of the Soil and its propinquity both to the River *Jordan*, and the Lake of *Genesareth*, besides many fair Towns and Populous Places were its Neighbours. Here the *Corn* was *White unto the Harvest*, John 4. 35. and did solicite Labourers; then became it a Town of Consolation (as *Capernaum* signifies) when *Nazareth* (the Flower, as it signifies) withered by the withdrawment of the *Sun of Righteousness* from it. *N.B. Note well.* Contempt drives away Christ, but kind Hungrings constrain him to stay, *Luke* 24. 29. and 4. 42. We should earnestly contend for the Faith, which is but once delivered to the Saints, *Jude* ver. 3. We must not expect again ever a second Edition of it. But if we make Christ welcome as *Capernaum* did, He will dwell here (as He did there) he will utter Oracles and Work Miracles, *&c.* Oh happy Place and People in so sweet and pretious an Inhabitant among them. Hereby *Capernaum* is said to be lifted *up to Heaven*, Mat. 11. 22. and some render the Reason why *Judah* was sealed first of *Leah*'s Children, and *Napthali* of *Rachel*'s side, *Rev.* 7. 5. 6. because *Our Lord sprang out of* Judah, *and dwelt in* Capernaum *of* Napthali's *Tribe*. Here Christ paid Tribute, as a *Citizen, and retired hither, when tired at any time with Preaching*, &c.

The *Third Remark* is, *He went about all Galilee*. Sometimes walking from Town to Town, and sometimes *walking upon the Sea Shore*, Mat. 4. 18, 23. not for Recreation-sake, or for a past time, nor as the *Circumcelliones* (of old) to make a vain shew of their Hypocritical Holiness, nor as the Jesuits (into whom the false Pharisees have fled and hid themselves) do now to make Proselytes and to pervert Passengers (that go right in their way) *Prov.* 9. 15. but his end was to *finish his Fathers Work, and for calling his Apostles*, &c.

The Fourth Remark is, Christ came to *Cana* in *Galilee*, where he wrought his first Miracle of Turning Water into Wine at a Marriage Feast, which (some say) was made at *John* (his Beloved Disciples) Marriage, *John* 2. 1, 11. *God the Son* works his first Miracle, for the Confirmation of *God the Father's* first Ordinance, in Marrying *Adam* and *Eve* in Paradise. Hereby his Apostles (whom he had chosen and called) believed on him more than they did before, they proceeded from faith to faith, *Rom.* 1. 17. and 1 *John* 5. 13. *N.B. Note well.* Wine may be wanting, though Christ be at the Wedding. yea Bread, though Christ be at the Board. Yet 'tis good that Christ be an Invited Guest, his presence sanctifies what is present, supplies what is absent, and prevents extravagancies and disorders, *&c.* Sin is shamefaced when in Christ's Eye. Those Disciples (lighting their Torches one at another, *John* 1. 41, 45.) must also come with Christ to be Witnesses of this first Miracle. *John Baptist* points at *Christ* to *Andrew*, *He* to *Peter*, &c. Christ calls them out of their Dark Cells to come and see this *Sun of Righteousness*. Christ was kinder to those Disciples than they expected (so he is and will be to all Commers to him, *He will in no wise cast them out*, John 6. 37.) They staid with him all the Day, and (as some say) all the night too though he had not an *Hole or House of his own*. *N.B. Note well.* 'Tis good to come near Christ, and not to be shie, or keep at a sullen distance from Him, such as stay with him shall partake of his Grace and Goodness. *N.B. Note well.* Christ Honours Marriage with a Miracle, though Antichrist dishonour it with Mistakes and Prohibitions. Those Miracles that are father'd upon Christ in his Minority are but Fables, for then this could not have been his first, now his Mother *Mary* both expected and desired to see some Miracle; for, supposing she had yet seen no domestick Miracles, yet had she seen enough to raise up her Desire and Expectation; the Star at his Birth did presage a famous life, and beside his Disputing with the Doctors, *&c.* She saw he had cast off his private Trade (the Carpenters calling) and betaken himself to the Publick Ministry. Now she longs to see something more than ordinary from her Son, especially upon this opportunity; the Bridegroom (*John* the Evangelist, or who else) and the Bride were but a poor Pair, who had more Company than Wine. *Mary* (a well-wisher to the new Couple) intimates this defect to Christ not without Hopes of a supply, Christ as Creator was above the Command of his Mother, and would not work this Wonder at his Mothers Instigation, but at God his Fathers Designation, *&c.*

From hence Note, *N.B. Note well.* 1. Seeing Christ honoured Marriage State thus with his Presence and Miracle, Married Persons must not Dishonour it by turning aside to strange flesh, what do such therein but dissolve their Relation to Christ, who declares himself an Husband to his Church; all acts of uncleanness ought to be avoided.

N.B. Note well. Christ and Satan walk in two contrary methods. For Satan always

gives the beſt firſt, and reſerves the worſt laſt, therefore Sin is never to be judged of by its coming to us but by its parting from us, for though it bring Honey in its Mouth, yet ever hath it a ſting in the Tail. The Tempter is like the Panther, which enticeth men to him with his fragrant ſmell, and then devours them: On the contrary, Chriſt's work is worſt at firſt, the beſt is behind. Firſt the bitter Waters of Repentance, and then the Communication of Comforts. The ſweeteſt of Honey lays in the bottom of the Pot, the beſt Wine Chriſt gave laſt at this Feaſt, *John* 2. 10.

N.B. Note well, 3. Order of time is not in this Diſcourſe ſtrictly obſerved, (ſave concerning the four Paſſovers which were the meaſure of Chriſt's Publick Life) as order of place is, according to the Method of the Holy Pen-men, who upon mentioning a Place, take that occaſion to relate ſtories out of their proper Time, becauſe they would take up the whole ſtory of that place all at once together. Therefore though Chriſt made three Perambulations of *Galilee*, yet what works Chriſt wrought at the ſame Place, but not at the ſame Time, is here related.

The Fifth *Remark* is, Chriſt's coming again to *Capernaum* (his own City of Abode and Retreat when wearied with Travelling and Preaching abroad) this place Chriſt dignified with many Miracles of Mercy in his being oft there. As, 1. On the Sabbath Day he caſt out a Devil in the Synagogue, *Luke* 4. 31, 33, &c. and *Mark* 1. 21, to 29. which Miracle hath theſe notable *Marks*. 1. The Devil can foiſt himſelf into places not only where Chriſt is taught, but where Chriſt himſelf teacheth. *Drexelius*'s Viſion was *His ſeeing ten Devils at a Sermon, and but one at a Market*, for which this Reaſon was rendred, that at a Sermon People are moſtly moſt ſerious, therefore *Beelzebub* (to divert them from profiting by the word) thought ten Devils few enough for that tempting work; but at a Market, People are prone enough to Tempt one another into Sin, ſo one Devil would ſerve there. 2. Preaching with Authority (not frigidly and Jejunely as the Scribes) hath a power in it to ſtartle Devils. Such Grace was poured into Chriſt's Lips, *Pſal* 45. 2. that all his Auditory was aſtoniſh'd at his Doctrine; as none ſaw him without Reverence, ſo none heard him without Amazement, even this Demoniack was firſt diſturbed, and then diſpoſſeſſed. The Evil-Spirit was made to cry out as one pained by the Word that went out with Power. 3. The Unclean Spirit cried out [*What have we to do with thee*, &c.] Oh horrible Impudence! As if Chriſt were not concerned, where his Members are perplexed; the Devil groſly miſtook here, in ſevering from the Head the ſenſe of an injury done to Members; *David* felt his own Coat cut, and his own Cheeks ſhaven in the Coats and Cheeks of his Servants, 2 *Sam.* 10. 5, 6. The Soveraign ſuffers in his Subject, nor is it other than Juſt, that the Arraignment of the meaneſt Malefactor runs in the ſtile of wrong done to the King's Crown and Dignity. *N.B. Notewell.* Chriſt is as ſenſible of the abuſes done to his Saints, *Acts* 9. 4 Their ſufferings are held his, *Col.* 1. 24. and their Reproach his, *Heb.* 13. 13. & 11. 26. 4. But if the *Devil* hath nothing to do with Chriſt, Chriſt hath ſomething to do with him (for vexing a Servant of Chriſt) notwithſtanding his fair words he gives Chriſt to be rid of him (as ſome do the Miniſters of Chriſt that Torment their Evil Conſciences) calling Chriſt the *Holy One of God*, Luke 4 34. *N.B. Notewell.* While the Pope will needs be called [the Moſt Holy] he lifts up himſelf above Chriſt, and Antichriſt herein becomes worſe than the Devil. Though the Devil thus confeſſed Chriſt, yet Chriſt muzzled him, and diſpoſſeſs'd him, through his Soveraignty over him, he is but under a Reprieve, *&c.*

The Second Remarkable Miracle Chriſt wrought there at his own City (as *Capernaum* is call'd, *Mat.* 9 1. where he not only Hired an Houſe, but alſo wore the ſtole or long Gown of a Citizen) was the Healing of *Peter*'s Wives Mother of a Fever, *Mat.* 8. 14, 15. *Mark* 1. 29, 30, 31. and *Luke* 4. 38, 39. Chriſt came from the Synagogue-Service to Dine at *Peter*'s Houſe, *&c.* which affords theſe following *Marks*. 1. Chriſt's Practice approves of a Sabbath-Day Dinner. *N.B. Notewell.* This diſtinguiſhes a day of Thankſgiving (as every Lords Day ought to be for our Redemption) from a day of Humiliation. 2. That *Peter* had a Wife, and all the Apoſtles (ſaith *Ambroſe* had Wives ſave only *John* and *Paul*, but if *John* were the Bridegroom in the Marriage Feaſt at *Cana* (as is aboveſaid) then had He his Bride alſo and *Paul* likewiſe had a Power to lead about a Siſter Wife as well as the other Apoſtles, 1 *Cor.* 9. 5. Yet thoſe Pope-Holy Hypocrites (the pretended Succeſſors of *Peter*) deny the lawfulneſs of Miniſters Marriages, as a Defilement, though it be none (with them) to have many Harlots. Theſe Popelings are condemned and curſed by their own Cannon-Law. *Diſtinct.* 29, & 31. *Acts and Monuments*, Fol. 1008. by *Paphnutius* (that famous Primitive

tive Confessor) in the *Nicene Council*. By *Ignatius* (Scholar to the *Evangelist John*) who pronounceth all such as call Marriage a Defilement, to be possess'd with that old Dragon the Devil, *Epist. ad Philadelph.* But above all by the Apostle, who saith *Marriage is Honourable to all, and the undefiled Bed is True Chastity*, Heb 13. 4. 3. This good Women (*Peter*'s Wife's Mother) was sick of a Fever, call'd by the Greeks [πυρετὸς] or Burning, from the heat that is in it. And the Germans call it the Shaking (as we do) from the Cold in that Distemper. *N.B. Note well.* They whom Christ Loves may be sick, *John* 11. 3. his Love and our Sickness are not Inconsistent. 4. Christ heal'd her with a touch of his Hand. *Hippocrates* and *Galen* (with all their *Citò, Tutò & Jucunde, &c.*) could never find such an easie and speedy cure; here a word and a touch only do the Deed in an instant, without long Diet-Drinks and many tedious Evacuations. 5. Christ can turn us to destruction, and then say return, *Psal.* 90. 3. and when we are Dead to our selves and others, He can speak Life to us, and *keep us from going down into the Pit*, Psal. 30. 3. 6. This *Handmaid of the Lord* (thus signally healed) *arose and ministred to Christ*, whereby not only the Truth of the Miracle was evinced, but also the Truth of her Thankfulness was evidenced, which likewise is a demonstration of an honest and good heart thus to pay the Redemption of her Life to God, *Exod* 21. 30. &c.

The Third *Remark* is, There also *He healed all manner of Diseases, and Dispossessed Devils with his word*, Mat. 8. 16. *Not suffering those Evil Spirits to speak, because they knew him*, Mark 1. 34. & Luke 4. 41. This was done at evening. Hence Note, (1.) Christ's diligence in doing his Father's work, *In the morning he Sowed his Seed, and in the evening he with-held not his Hand*, Eccles. 11. 6. He was a President for Preaching twice a Day in the Forenoon and Afternoon, *Mat.* 13. 1. The same Day (after convincing the Pharisees) He Preached again to his Disciples. (2.) Christ suffer'd not Devils to speak of him, He had better Witnesses than they, and what Call or Warrant had they to Preach the Gospel. (3.) To an Almighty Physician no Disease can be Incurable. Christ heal'd all manner, and none went away without healing, *Exod.* 15. 26. *Psal.* 103. 3. (4.) *Capernaum* was a place *lifted up to Heaven* (with means of Grace, and with Miracles of Mercy.) 'Twas a City highly blest with Christ's frequent presence, Dwelling there, *Mat.* 4. 13. Taught there, *John* 6. 59. and oft returned Thither from his uttering Oracles, and working Miracles in other Cities, *Mat.* 8. 5. & 17. 24. *Mark* 1. 21. & 2. 1. *Luke* 7. 1. & 9. 33. *John* 2. 12. & 6. 24. yet is it doomed by the Judge of the World to be cast down to Hell, *Mat.* 11. 23. & *Luke* 10. 15. He saith, that *Sodom* shall suffer less than *Capernaum*, for its Infidelity (in setting so light by his Grace, though it even kneeled down to them, wooing acceptance, as 2 *Cor.* 5. 20) was in some respect a worse Sin than *Sodomy*, and hath a heavier doom abiding it, though they that suffer least in Hell, suffer more than they can either Abide or Avoid. The Destruction of those Cities should be for Instruction to our Cities, which have been likewise *lifted up to Heaven* by Means and Mercies, know we not that a misimprovement of them, *&c.* will provoke God to *thrust us down to Hell* with Violence and with a vengeance. *Alterius Perditio tua sit cautio.* Take Example or God will make thee an Example. *Herodotus* (the Heathen) could say of the Destruction of *Troy*, That *National and Notorious Sins, bring down National and Notorious Plagues from a Sin-Revenging God.* As to Christ's Pilgrimage it was prodigious, for some reckon the Travels of Christ from his Infancy to his Ascension, and compute them to be 3093 Miles, beside general Visits and Journeys hither and thither, which If all were Recorded the World would not contain them, *John* 21. 25. and 20. 30. &c.

CHAP. IX.

HAving thus far observed the Order of Place, in those three most observable Perambulations of Christ over all *Galilee*, (Preaching in every Synagogue the Towns thorough, *Mark* 1. 39. *Mat.* 4 23. and *Luke* 4. 44. though his Fellow Citizens of *Capernaum* would have stay'd him, that he should not depart from them, *ver.* 42. would to God we could do so in this City.) Let us now look a little more narrowly into the Order of Time in the Life of Christ, which *Mark* and *Luke*, especially *Matthew* do not observe, but is more strictly observed by the Evangelist *John*, who measures out Christ's Publick Life by four Jewish yearly Passovers. The first Passover *John* Records, is *John* 2. 12, 13. saying, that when Christ went down to *Capernaum* (from

Nazareth) with his Mother, Brethren and ſome few Diſciples (to dwell there) the *Jews* Paſſover was at hand, when this came, the firſt half year of Chriſts Miniſtry from his Baptiſm was expired thence-forward hath Chriſt but three years more to live, which this Evangeliſt reckoneth by three more yearly Paſſovers, to wit, *John* 5. 1. and *John* 6. 4. & *John* 18. 28. In this firſt half year, Chriſt had paſſed thorough his forty Days Temptation, had gathered ſome few Diſciples, and had Perambulated *Galilee*, unto which time thoſe wonderful works of Chriſt in ſundry places (aforementioned) are to be reduced, and others will be co-incident, as relating to Time here.

Thoſe Relations forementioned in the order of place do fall in (as to order of time) under the firſt of thoſe four Paſſovers. As that Miracle of turning Water into Wine at *Cana*, Chriſt's Preaching in *Nazareth*'s Synagogue in danger of his Life, His being at *Capernaum*, &c. His calling *Peter* and *Andrew*, &c. to be Fiſhers of men. His caſting out a Devil in the Synagogue there, His healing *Peter*'s Wives Mother, and many more Diſeaſed, *&c.* as are above related diſtinctly. So likewiſe under this firſt Paſſover after Chriſt's Baptiſm, falleth out, firſt, Chriſt's going up from *Galilee* to *Jeruſalem* at that Paſſover, where he in the Face of all the People, acted in the Evidence of the great Prophet, and purgeth his own Temple (as was Propheſied of him, *Mal.* 3.1,3) *John* 2. 12, 14. &c, which Story hath theſe *Remarks*.

1. We muſt know, that in the Temple were offered Innumerable Sacrifices by the *Jews* who flock'd thither from all parts, ſuch as came from far, could not bring Sacrifices with them, the Prieſts provided for them, and ſold to them, and ſuch as wanted Money, they lent it them with exaction contrary to *Moſes* Law, which forbids Uſury from Brethren, *&c.* The *Talmudiſts* tell us, it was then grown to a cuſtom to ſet up Tables in the Temple, and Money-Changers ſitting at them to change their bigger Money into leſſer, whole ſhekels into an half ſhekel (which the pooreſt Iſraelite was appointed to pay) or to take pledges (ſometimes their very Coats on their Backs, *&c.*) forcing all to that payment. There alſo they might buy all ſorts of Sacrifices which the covetous Prieſts oft received, and ſold them then again to others. Now the Lord Chriſt ſeeing this conzenage and contumacy, The *Zeal of God's Houſe* (as ever, ſo now more eſpecially) *did Eat Him up*, and in the Ardency of his Spirit, he call'd thoſe Prieſts a pack of Thieves. No better are all ſuch who under colour of Religion *hunt after filthy lucre.*

Then Chriſt marrs their Markets, and drives them all out of the Temple with [*procul, O, procul eſte profani,*] Get ye gone Oh Profligate Prieſts, who while ye profeſs [*The Temple of the Lord, the Temple of the Lord,*] Jer. 7. 11. Ye do notoriouſly profane it. *Who hath required theſe things at your hands?* Iſa. 1. 12. *This Gate of the Lord none but the Righteous ſhould enter*, Pſal. 118. 20. and ſuch only as keep the Truth, *Iſa.* 26. 2. Are Angels of Darkneſs caſt out of Heaven, and will ye make this my Holy Houſe a Den of Devils. *N.B. Notewell.* Thus Reformation was Chriſt's chief care then, when Religion was corrupted, and it will be ſo to the end of the World.

The 3*d Remark* is, When Chriſt comes into his Temple, *Mal.* 3. 1. 3. He finds in his Temple Money-Merchants, *&c.* ſuch Sacrilegious Simoniſts (both of the Clergy and Laity ſo called) making a ſale of ſacred things, which the very Heathens abhorred (as the Roman twelve Tables, &c.) and others long ſince complained. *N.B. Note well.* That Church-Benefices were beſtowed [*Non Ubi optimè, ſed ubi quæſtuoſiſſimè, non dantur dignioribus, &c.*] Not to thoſe that beſt deſerved them, but to thoſe that would give the beſt price and moſt money for them. This is as if a man ſhould beſtow ſo much Bread on his Aſs becauſe he is to Ride upon him. Some Beneficed Parſons may Preach before their Patrons upon *Numb.* 22.30. *Am not I thine Aſs upon which thou haſt rode ever ſince I was thine.* Chriſt is angry at this in a Reformed Church.

The 4*th Remark* is, Chriſt made a ſcourge for thoſe Money-Merchants, *&c. John* 2. 14, 15. *A Whip made of Cords*, probably of ſuch cords as were ſcattered by the Drovers that came thither to ſell cattel there, with this Whip He ſcoures the Temple of a great Multitude of Sturdy Fellows that lived upon that Temple-Market, he having neither Arms himſelf, nor Armed Men to Aſſiſt him in this cleanſing work. Yet he accompliſhes it without oppoſition, though there were then a Garriſon of Soldiers in *Antony*'s Tower (belonging to the Temple) on purpoſe to quell Tumults therein at ſuch times. *N.B. Note well.* In this Act Chriſt put forth doubtleſs a Beam of his Deity, whiles he (but one ſingle Man, and at that time but contemptible, in himſelf, and the Scribes and Phariſees all the while looking on and raging againſt him for hindring their gainful-Trade) like another *Samſon* lays Heaps upon Heaps (yet without bloud-ſhed)

blood-shed) with the Jaw-bone of an Ass, with the stripes of a Whip. Surely some sparkling Rayes issued out of Christ's Eyes, and a dazling splendour and uncontroulable Majesty of his Divine Nature was seen seated and shining in his Countenance, that so great a multitude with so many hungry Bellies (that have no ears) could be cast out (*nolens, volens*) out of the Temple. *Jerom* extolleth this Miracle above restoring sight to the blind, use of Legs to the Lame, and Life to dead *Lazarus*, &c. And that Antient Father addeth, *Quotidiè Jesus Ingreditur patris Templum, & ejicit omnes tam Episcopos, quam laicos, Vendentes pariter ac ementes, &c.* Christ will daily cast out all those Money Merchants, both Ministers and others, *&c.*

The 5*th* Remark is, While Christ's zeal was thus accompanied with revenge, (as 2 *Cor.* 7. 11.) yet doth he not (as one transported with passion) serve all those Prophaners of his Temple with the same sauce; for the Dovesellers had only words from him, while all the other had blows. 'Tis said expresly, That Christ only said to the Dove sellers [Take these things hence, *&c.*] John 2 16. The cause of Christ's tenderness toward these above the rest is canvased, some say, it was because he was minded of the Dove that lighted upon him, when the Holy Ghost descended in that form, so carried with a Dove-like meekness towards them. Others say, That these Dove-sellers (probably) were not so refractory, more tractable, and, as not so gross, so nor such obstinate offenders. However, those Dove-sellers were grown more audacious afterward (when Christ came the second time to purge his Temple) for then they had got Chairs (an argument of dignity) to sit in, *Mat.* 21. 12.

The *6th Remark* is, Reformation of Religion cannot be expected to be all done at once, especially after such an horrible Apostacy under Antichrist, until Christ come the second time. Here matters were not much amended, notwithstanding Christ's first attempt in the entrance into his Ministry, *John* 2. 14. So that he comes again to the same work, *Mat.* 21. 12. & *Mark* 11. 15. at the end of his Ministry, Idols and Evils are not easily or at once done away.

The second passage that falls out under this first Passoever after Christ's Baptism was [*their asking him a Sign*, to which he answered, *Destroy this Temple, and I will raise it up in three days*, &c.] *John* 2. 18, 19, 20. *Mark* here,

First, Those Money-Merchants being angry at his Interrupting their Gain, urge him to work some Miracle, that they might divert him from his enterprize of their Ejection. This bastardly brood (as Christ calls them for their degenerating from their forefathers Faith and Holiness, *Mat.* 12. 39.) *Seek after a Sign*, whereas they might have seen Sign enough in his so powerful ejecting of them, as above, in their Irresistible Expulsion. Thus they maliciously pressed for a Miracle while they were under one, yet Christ answers them obscurely, because they were unworthy of plainness, as *Mat.* 12. 40.

The *Second Remark* is, Christ's answer here [*Destroy this Temple*, &c.] is the same in effect with that sign of the Prophet *Jonas*, though that was a little more manifest, for in the History of *Jonas's lying three days in the Whale's Belly*,] they might have found the *Mystery of Christ's Death, Burial and Resurrection.* But here Christ spoke darkly of the *Temple of his Body*, John 2. 21. which the Disciples themselves understood not till it was accomplished, *ver.* 22, and therefore these Cavillers through their Infidelity much less would believe him.

The *Third Remark* is, Christ doth congruously call his Body the Temple, because the *Godhead dwelt bodily in it*, Col. 2. 9. God dwelt personally in his body, as he did Sacramentally in the Material Temple, and as he doth Spiritually dwell in our hearts *Eph.* 3. 17. The Tabernacle of Christ's Body, was not made with hands, *Heb.* 9. 2 nor built by the power of Nature.

The *Fourth Remark* is, Every man's Body is call'd a Tabernacle, 2 *Cor.* 5. 1. wherein the Soul dwelleth, and the Temple wherein the Holy Spirit dwelleth, 1 *Cor.* 6. 19. and therefore we may not Harbour Lusts that defile God's Temple, Money-Merchants, *&c*, least Christ come in Anger and *Scourge us with Scorpions*, &c.

The *Third Passage of Christ's Publick Life*, (which began at this first Passeover Reforming his Temple) was the calling of *Nicodemus*, John 3. 1, 2, 3, *&c.*

The *First Remark* is, This *Nicodemus* was one of the Judges of the Great *Sanhedrim*, call'd a *Master in Israel*, ver. 10. This Chieftain of the Pharisees comes to Christ before his Departure from *Jerusalem*, to become *Christ's* Disciple. We read, that many did Believe on Christ there, when they say his Miracles, *John* 2. 23. though we find none, he did then in *Jerusalem*, save the Whipping out of those Money Merchants, *&c.* unless some were done, which are not related. Those Believers Christ Believed not,

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for he knew the Inconſtancy of their Hearts, better than the Gardiner knows what Flowers he ſhall have at Spring, becauſe he knows the Roots. Chriſt knew that their Faith was Fickle and Unfaithful, as flowing only from a ſight of his Miracles. Therefore Chriſt would not Believe them, though they pretended to believe in him, *ver.* 24, 25. Yet *Nicodemus* (the ſincerity of whoſe Soul Chriſt ſaw) was admitted to his Diſcipline.

The *Second Remark* is, Though he was ſincere, yet this Maſter of *Iſrael* was notoriouſly Ignorant, Eſpecially in the Doctrine of Regeneration, and of the Kingdom of Heaven. Theſe two points did perplex his mind, *John* 3. 4, 9, 10. The Phariſees and Philoſophers are call'd Princes of this World for their Learning, 1 *Cor.* 2. 8. yet their Learning hung in their Light, and Goſpel Truths were Gibriſh to them, and puts *Nicodemus* upon his [*How can this be*] twice? *ver.* 4, & 9. Yet Chriſt inſults not over his Ignorance, but deals tenderly with him in his convincing inſtructions, and (not to diſguſt him) he ſaith not [Thou] but [*a Man*] *muſt be Born again*; thou, or any other, *&c.*

The *Third Remark* is, Yet ſuch a Proficient did this *Nicodemus* prove, (notwithſtanding He was but a Night-Bird [*coming to Chriſt by Night for fear of the Jews*, John 3. 2. & 7 50. and notwithſtanding He was thus Ignorant, believing no more as yet, touching the Meſſiah, but that he was a Prophet come from God) that afterward he ſhews himſelf for Chriſt openly in the *Sanedrim* at the Council-Table, ſaying, [*doth our Law condemn any man before he be heard*]? John 7. 51. and again his Faith broke forth at Chriſt's Death, as the Sun from under a Cloud, [*bringing Spices about an hundred weight*, &c. to embalm Chriſt's Crucified Body, in Teſtimony of his Hope of a Reſurrection, *John* 19. 39, 40. As *Nicodemus* had broke up the Council with one word ſeaſonably put in, and prevented them (for that time) from attempting any thing againſt Chriſt, *John* 7. 50, 51, 52, 53. where we find him ſo well reſolved to own Chriſt, that all the *Seniors* in the *Sanhedrim* could not Jeer him out of his Religion, as the Devil doth too many at this Day. So he is found publickly couragious in owning Chriſt at his Burial, Joining therein with *Joſeph* of *Arimathea* (a Chieftain in the Civil State, as he was in the Eccleſiaſtick) yet both of them before were but ſecret Servants of Chriſt) and jointly manifeſting their love to Chriſt, who had been ſo cruelly handled. Now that bleſſed Seed (which had ſo long lain under the Clods) was ſprung up above Ground.

The *Fourth Remark* is, Here we have a clear comment upon that dark Text, [*The firſt ſhall be laſt, and the laſt firſt*], in comparing *Judas* with this *Nicodemus*: Who was only a Night Profeſſor, and came to *Jeſus* but by Stealth and in the Dark, as if aſhamed any ſhould ſee him do ſo, when at the ſame time *Judas* boldly owned his owning *Jeſus* in the ſight of the Sun, *&c.* *Nicodemus* was but a dull Diſciple, and a ſlow learning Schollar, marvelling at thoſe Myſteries of Godlineſs which Chriſt taught him in his School, *John* 3. 4, 7, 9, 10. When *Judas* ſoon learnt his leſſon, became a forward Preacher, and a famous Miracle-Worker with his fellow *Diſciples*, *Mat.* 10. 1, 2, 3, 4. *Luke* 9. 1, 2, 6. &c. though thus far *Judas* out ſtripped *Nicodemus*, Riding upon the Fore-horſe all this while, yet at the long run, when they (both) came to the upſhot, and toward the Race-end, at the laſt *Judas* lags, and betrays Chriſt in the Night, when *Nicodemus* did faithfully profeſs Him in the Day, *&c.* both in *John* 7. 50. and in *John* 19. 39. He having good Blood, could not long belye himſelf, his ſincere love to Chriſt was as fire, that could not long lie hid, no more than that of the true Mother to her Child, when it was to be cut in pieces, 1 *Kin.* 3. 25, 26. This *Daſtard-Diſciple* did briskly bear up, when bold *Judas*'s falſe-fire dwindled into Hell-fire. So that four properties in *Nicodemus* are very conſpicuous, though Learned yet was he 1. Sincere. But 2. Ignorant. And 3. Timorous: Yet 4. Conſtant, becauſe Sincere, *&c.*

The *Fourth Paſſage of Chriſt's Publick Life*, (after this tranſaction with *Nicodemus*) hath relation to *John Baptiſt*'s Impriſonment. *Jeſus* leaving *Nicodemus*, departeth from *Jeruſalem* into *Judea*, where he ſetteth his Diſciples to Baptize in his name, whom thoſe *John* Baptized as yet knew not, *John* was Baptizing ſtill in *Ænon* of *Galilee*, John 3. 23. and there preſently (having traverſed *Judea* all along *Jordan*) his Sun ſetteth, *&c.*

Concerning *John Baptiſt* we have theſe Remarks Recorded, *&c.*

The *Firſt Remark* is, That He was (as *Chryſologus* calls Him) *Legis & Evangelii fibula*, the *Buckle or Button that bound the Law and the Goſpel together*, the *bond of both Teſtaments*: He is reſembled to that *Angel with one Foot on the Sea* (the Law which is rough and moveable) and *with the other Foot on the Land*, (the Goſpel, which

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is *smooth, firm* and *stable*, &c.) Rev. 10. 2. *Christ* himself calls him *more than a Prophet*, Mat. 11. 9. because he *pointed* out *Christ* with the *Finger*, whereas the *foregoing Prophets* only *saluted him afar off*, Heb. 11. 13. He was beyond all *born of Women*, both in *Dignity* and *Doctrine*; *above* all the *Prophets*, as *nearer* to *Christ*, and his *immediate Forerunner*, yet *behind* and *below* the *Apostles*, as not being an *Eye-witness* of *Christ's Sufferings, Death, Burial, Resurrection* and *Ascension*, as *they* and the *Evangelists* were. *He*, by his *Divine Doctrine* and *Austere Life*, had merited among many to be taken for the *Messiah*, Joh. 1. 19, 20, but *he durst not assume that Honour to himself*, ver. 21, 23.

The *Second Remark* is, This *John Baptist* was at first exceedinly admired by the *Jews* as a *burning and shining Light* among them, *Joh* 5. 35. *burning* in himself, and *shining* to others: Hereupon a prodigious Resort was made unto him, even all *Judæa* (as well as *Jerusalem*) and *all the Regions round about*, Mat. 3. 5, 6. but they soon grew weary, and fall off, *Rejoycing in him only for a Season*, for the which they were *justly taxed by our Saviour*, Mat. 11. 7. He also soon grew stale to them (as they soon grew weary of him;) so that they made no more reckoning of Him, than of a *Reed shaken with the Wind*, a worthless, poizeless, priceless Person, one of no worth, a thing of nothing. Then they shamefully slighted him, as after the *Galathians* did St. *Paul*, for whom once they could have *pull'd out their own Eyes*, but afterwards they *would have pull'd out his Eyes could they have* come at him, *Gal.* 4. 14, 15, 16. And as it is now the *fate* of *Godly Ministers*, to whom Peoples fickle Affections too soon flag and fall, *neutrum modò, Mas modò Vulgus*, Vulgar Men are variable in their Minds, as soon in and as soon out, not pleas'd full nor fasting: *Austere* John *hath a Devil*, and a *Sociable Saviour is a Wine bibber*; *no Preacher can please Froward Hearts.*

The *Third Remark* is, so soon as *John Baptists* Work was done, He had a Writ of Ease sent him, He is then *cast into Prison.* The last account we have of the *Baptist*, is his baptizing at *Ænon* near *Salim*, *Joh.* 3. 23. that was before he was *cast into Prison*, *ver.* 24. We hear no more of him by any of the *Four Evangelists*, till the story of his *Imprisonment*, which *Luke* records with the occasion of it, *Luk.* 3. 19, 20. who tells us *ver.* 1. that *Herod* was Tetrarch of *Galilee* (as *Pilate* was of *Judæa*) and *Ænon* stood in *Galilee*, the *Baptist's* then last place of Residency: And it appears that the *Baptist* preached to *Herod*, who *heard him gladly*, and *did many things*, being unable to ward off the Power of the Word which came so close upon him, *Mark* 6. 20. and that *John* told this *Tetrarch* of his *faults*, with as much *freedom* as he *committed them*, especially in telling him [*It was not lawful for him to have his Brothers Wife.*] *Herodias* had a quarrel against *John* for being so sawcy with her pretended Husband *Herod* (*touch the Mountains and they smoak*) yet *Herod remembred John*, Mark 6. 19, 20. True Sanctity shines with such Majesty, as sometimes strikes an awe upon its Adversaries Consciences, as here in *Herod*; but his Carnal Concupiscence did overpower his Superficial Reverence, therefore the *Evangelist Luke* doth characterize him to purpose, saying, [*He added yet this above all*, to all his other Evils, *that he shut up* John *in Prison.*] Luk. 3 19, 20. This *Sin* was his *Top Sin*, wherewith he fill'd up his measure, a sad Document to *Persecutors.* There is no stint in acts of sin, but as one Wedge makes way for another, so here *Herod added still*, and this *sin filled up his Ephah*, then *no Remedy*, 2 Chron. 36. 16. Mat. 23. 31, 32.

The *Fourth Remark* is, *Herod* having thus wickedly gratified his *wanton Minion* (*Herodias*) in confining the Reproving *Baptist*, (she being highly displeased with him for his disturbing her in her lewd Dalliance by his Reproof) waits a fit occasion for a full Revenge; but could not find it (because *Herod* feared *John*, &c.) till he had lain in Prison about 18 *Months*, which was the *just number* of Months God allowed him for his *Publick Service at liberty*, and then laid him aside, when his Work was done, as *he doth and will do us in this day.* Till then, *Divine Bounds are put upon Humane Persecutors, beyond which no Powers can pass*, Job. 38. 11.

The *Fifth Remark* is, *Jesus hearing of* John's *Imprisonment*, *steps into* Galilee] Mat. 4. 12. The true cause of *John's* confinement, was *Herod's* not complying with *John's Doctrine* about his *Herodias*, (as the *Pharisees, Sadducees, Publicans*, Soldiers and the rest of the People had done, *Mat.* 4. 7. *Luk.* 3. 10, 11, 12, 13, 14.) Though *fear of Sedition* was pretended, because of the Great Multitudes that followed and admired him: This hath ever been an ordinary accusation cast upon the most quiet and innocent, to be *Seedsmen* of *Sedition*, and *Troublers of Church and State*, as upon *Elijah, Jeremy*, &c. Thus *Paul* was called a *Pest*, Act. 24. 5. and *Luther, Tuba Rebellionis*, the *Trumpet of Rebellion*, &c. These old Rusty Tools the Devil draws forth, furbisheth them (as the *Broker doth Old Clothes*, &c.) *Tertullian* calls *Satan, Interpolator Creaturæ, a Broker or brusher up of Old Clothes*, &c. for doing Mischief this Day.

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The *Sixth Remark* is, *Chriſt's Departure* into *Galilee* upon *John's* Confinement was not ſo much his ſlipping aſide for his own ſafety, but rather to be a *ſupply* and *Succeſſor* to *John*, who was taken a Priſoner at *Ænon* in *Galilee*, which was under *Herod's Government*. Still God takes care of theſe two Tribes (*Zebulon* and *Napthali*) which had long laid in darkneſs: Now the *Devil* in *Herod*, blowing out one *Shining Light* (*John*) as to uſefulneſs, God ſends them a *Jeſus*: God will not ſtarve his Work for want of Witneſſes.

The *Seventh Remark* is, It was during this many Months Impriſonment, that *John* ſends his Meſſage from *Macherus-Caſtle* to *Chriſt*, *Mat.* 11. from 2, to 20. and *Luk.* 7. from 18. to 36. not for his own ſake, but for the ſatisfaction and ſettlement of his Diſciples, who poſſibly expected, that *Jeſus* (among all his other Miracles) might add this one of Miraculouſly Releaſing their Maſter *out of* Herod's *Hands*, ſeeing he was a *Priſoner* for *Chriſt* and the *Goſpel*: But they meet with this *Anſwer* to that point (yet fully to all the Reſt) that *his Work* was to *preach the Goſpel*, to ſet Priſoners free from *Hell*, not from *Herod*; that his Kingdom conſiſted not of *Temporal Redemption*, and *bleſſed is he that is not offended in this, but ſubmits to God's Wiſdom in it*. *John Baptiſt* had intimated as much to them [*he muſt increaſe, I muſt decreaſe*] the *Moon gives way to the Sun*, &c. Though *in order of Time* John Baptiſts *beheading* was about *eighteen Months* after his *caſting into Priſon*, ſo many wonderful Works of *Chriſt* were wrought before it; yet that we may take the *whole ſtory* of the *Baptiſt* together, we will begin *Chriſts ſecond Paſſover* with the *Beheading of Him*.

The *Firſt Remark* herein is, Becauſe the *Holy Baptiſt* had touched *Herod's White Sin*, (which indeed was *Black Wickedneſs*) *he* muſt be caſt into Priſon, without either Bail or Mainprize, *tange Montes & fumigabunt*, this great Mountain (the King) being thus touched upon his Adulterous *Right Eye*, begins to ſmoak, and breaks out into a flame of Rage againſt the *Baptiſt*, (thinking it irrational for a *Subject* to ſtand ſtill while his own Eye is pickt out, much leſs for a *King* to have that Affront from a Subject) and not only confines *him*, but lays Fetters upon him as an High Maleſactor, and a ſtirrer up of Sedition; there *he* lay bound for a year and an half for *telling the Truth*.

The *Second Remark* is, All this eighteen Months *Herodias hung over him* (as the words [ἐνεῖχεν αὐτῷ] *Mark* 6. 19. ſignifie) with her moſt Malicious Mind, which could not be glutted with *Gaoling and Fettering him*, but ſhe muſt have a *draught* of the *Baptiſt's Blood*; and though ſhe inſatiably thirſted for it, yet could ſhe not come to her purpoſe for ſo long a time (which muſt needs be a Torment to her) notwithſtanding all her Power and Policy? for the *Baptiſt remained ſtill as a living Witneſs againſt her Wickedneſs*. Thus is the *Rage of Man reſtrained*, that will not *turn to the praiſe of God*, Pſal. 76. 10. God over-rules the Malice of Men, and *Tyrants cannot take us off, when they, but when God pleaſeth*.

The *Third Remark* is, It may eaſily be imagined how reſtleſs *Herodias* was to wrack her Revengeful Rage upon the *Baptiſt* all this long time, for ſhe could not have her *Amorous Hugs* with her *Herod*, without ſome ſeeming checks; notwithſtanding all her wily and wickedly-witty-wit of a Woman, yet could ſhe not contrive a conveniency nor find a fit opportunity *for beheading* the *Baptiſt* all this while, until the Deſign was laid to do it upon *Herod's Birth-day Feaſt*. This is call'd [the *coming* of a *Convenient Day*] Mark 6. 21. Neither the *Wit* of a *wicked Woman*, nor the *Wiſdom* of a *wicked Man can prevail againſt God*, Prov. 21. 30.

The *Fourth Remark* is, This *Birth-day* then (when other Methods miſcarried) was the Day appointed by *Herod* and his *Harlot* for acting this *Bloody Tragedy*, *Res tota ex compoſito geſta eſt* (ſaith *Pareus* on the place) the *whole matter was thus plotted*. A great Feaſt muſt be made, the Nobles invited, the Damſel muſt Dance, the King Swear; hereupon the *Baptiſt* muſt be beheaded, and the *Queen* (or rather *Quean*) hereby gratified. Oh horrible impudence againſt God himſelf, and both crafty and cruel Conſpiracy againſt an *Innocent Miniſter*, only for touching this Great Man upon the Sore. All this was done without any Law, Right or Reaſon, the Priſoner all that time was never admitted to come unto a fair Trial or Hearing: *Chriſt on Earth*, and *God in Heaven do permit this Arbitrary Proceeding as unconcerned*: 'Tis ſtrange a *God of ſuch Power*, ſhould be a *God of ſuch patience*: But what man can counſel God, whoſe way is in the Deep, and his Wiſdom unſearchable; *better is God's Will always than mans*.

The *Fifth Remark* is, Nor muſt we ſay, that God was not concerned all this while, (as *he* knew nothing of the *Baptiſts hard uſage*, according to *George Marſh*, the

Martyrs

Martyrs phraſe) for before the *Baptiſt's beheading*, God was concern'd ſo far as to lay a Reſtraint upon *Herod* from killing *John* till eighteen Months were expired. God put a double Iron-Cord of fear upon the Tyrant's Heart. Firſt, *He feared John*, Mark 6. 20. whoſe Innocency ſhone in that Old Fornicators Face, and his very Countenance could not but give him Reverence: Secondly, *He feared the People*, Mat. 14. 5. (who hated him already for his many Crimes and Cruelties) leſt the Multitude ſhould *move a Mutiny* at the *Murder* of ſo *Innocent* a *Perſon*, and ſo *Honourable* a *Prophet* (as *Mat.* 21. 46.) though he would impoſe on their belief, that the *Baptiſt* bore all thoſe Severities juſtly, for his practizing Treaſonably againſt the King.

The *Sixth Remark* is, And God concern'd himſelf alſo after the *Baptiſt's beheading* (as he had done before it) for *Herod* fearing *Man* (in this double fear of *John* and the *People*) more than he feared *God*: Hereupon God ſtruck him (after this Murder) with *Horror*, *Terror and Torment*, *Luke* 9. 7. He *ſtuck faſt in the Mud* (as the word [ ] ſignifies) and could find no way out of his perplexity; but God made him (ſoon after) find a way out of his Kingdom (the half whereof he had promis'd to his Dancing Damoſel) for his notorious Hypocriſie, while he ſeems to expiate his *Pretended Perjury* with his *Intended Murder*, &c. Though Divine Vengeance ſeem'd to ſleep all this time, yet did it awake with a witneſs, (for it never dieth) falling foul upon all theſe Principal Conſpirators, as *Hiſtorians* inform us. For as to *Herod*, *Joſephus* ſaith, that *Aretas*, King of *Arabia*, being offended with him, for putting away *his Daughter*, and taking *Herodias* to Wife in her room) came upon him with an Army and cut off his Forces, which loſs (ſaith *he*) all men interpreted as a juſt Vengeance upon him for his Unjuſt uſage of the *Baptiſt*. This was not all, but within a while after his Brother *Agrippa accuſed him of Treaſon* before the *Senate* at *Rome*, for which *he* was baniſh'd by the Emperour *Auguſtus*, to *Lions* in *France*, (and his *curſed Curtizan* with him) where the Deadly Dart of his own *blood guiltineſs*, ſtuck ſo faſt in the ſides of his wounded Conſcience, that it brought him *firſt to Deſpair*, and then to *Deſtruction*, in laying Violent Hands upon himſelf. *There* alſo *his Paramour Herodias* (another *Jezebel* in inſulting over her Husband, and ſtirring him up to work wickedneſs) did miſerably periſh; both of them, who had been Partners in *Heinous Murdering*, became Partners in *Heavy Suffering*; they both *lived Undeſired*, and *died Unlamented*, &c. Nor did the *Dancing Damoſel* (who trip'd upon the Toe to take off *John*'s Head) eſcape the Vengeance better, as *Nicephorus* reports, for ſhe paſſing over a frozen Lake, the Ice broke, ſhe ſlips in, and the Ice cloſing again above her Shoulders, *Chops off her Head*. Thus *Vengeance wrote her ſin upon her puniſhment* in legible Characters for *her getting* the *Baptiſt's Head chopt off*.

N.B. (1.) Great Mens ſins ought to be Reproved, the Baptiſt did, when none elſe durſt, *Herods*.

(2.) Wicked Men will hate their Reprovers.

(3.) Godly Reprovers may ſuffer by a Hangman, *&c.* yet God amends all with Heaven, *&c.*

CHAP. X.

HAving given the whole *Story* of the *Baptiſt* together, without any Interruption by other Intervening Paſſages; I now return to give the Relation of our *Lord Jeſus*'s Life and Actions under the *Second Paſſover*, (about which time began the *Baptiſt*'s eighteen Months Impriſonment) in thoſe few following *Remarks*, premiſing only this *ſhort Preamble* concerning the difference betwixt *John Baptiſt* and *Jeſus Chriſt*, to wit, the *Former wrought no Miracle*, as the *Latter did many*. Though *John Baptiſt* was declared by *Chriſt* to be the *greateſt among all that are born of Women*, Mat. 11. 9, 11. yet was it not given him to *work Miracles*, John 10 41. as *Moſes*, *Elias*, &c. had done; the Reaſon is ſuppoſed either, (1.) That *He* might not be *miſtaken* for the *Meſſiah*, who yet got great Veneration by his Mortified Converſation. Or, (2.) That the Minds of the People might not be diſtracted betwixt *John* and *Chriſt*, as two contemporary competitors, therefore the *Glory of Miracles* was wholly reſerved to the *Meſſiah*: Or, (3.) That the *Firſt Miracles* under the *Diſpenſation of the Goſpel* might be wrought by the *Lord of the Goſpel*. And (4.) *God ſaw no need why the Baptiſt ſhould work any*. The Expreſs Character of *Chriſt* is, [that he was *Mighty in Deed and Word*, Luke 24. 19.] as 'tis ſaid of *Moſes*, that (in the ſame words inverted) *He* was *Mighty in Word and Deed*, Acts 7. 22. *N.B.* In thoſe *two Characters*, I

Obſerve this Criticiſm of three branches. 1. Theſe two Characters of *Moſes* and the Meſſias are recorded by one and the ſame Penman, for the Acts of the Apoſtles were writ by *Luke* who travell'd with *Paul*, Col. 4. 14. & 2 Tim. 4. 11. 2. In *Moſes*'s Character, the words are *Plural* [δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις] mighty in Words and in Deeds, but in the Meſſia's Character they are *Singular* [δυνατὸς ἐν ἔργῳ καὶ λόγῳ, &c.] mighty in Deed and Word. 3. Deed is placed before Word in the latter, but Words be ſet before Deeds in the former. The reaſon of this Inverſion in the order of Speech ſeems to be this. The ſame Penman *Luke* Characterizing *Moſes* in *Stephen*'s Oration, *Act.* 7. 22. ſpeaks of him as a Servant only, as the Apoſtle doth, *Heb.* 3. 3,5. Yet a Servant of the better ſort, a Man of Worſhip (as the word [θεραπων] ſignifies) or *Moſes*, the *Man of God* (as he is called) *Deut.* 33. 1. *Joſh.* 14 6, &c. to ſhew that he was mighty, firſt in his Doctrine, and then in his Miracles. Therefore Words are ſet before Deeds in *Moſes*'s Character. He was not a *Man of Words* only and not of *Deeds* alſo, for ſo he had been an inſipid and an inſignificant *Cypher*, or as the Vulgar Proverb is,

A Man of Words, and not of Deeds
Is like a Garden full of Weeds.

} *Say Well and Do Well*, Fare, Fac. *not ſay Much and Do Little: A good Walker is better than a good Talker.*

But *Moſes* was mighty in that Meſſage of Words to *Pharaoh* [*Let my People go, that they may ſerve me, ſaith the Lord*] and this mighty Meſſage *Moſes* back'd with many mighty Miracles, even to the confounding of *Pharaoh* and his People, *&c.* Thus *Moſes* became a Man mighty firſt in Words and then in Deeds: But the Meſſiah is worthy of more Glory than *Moſes*, Heb. 3. 3. for he is a Son, and ſo to be prefer'd before a Servant, yea God's Son his only Son, yea God himſelf, as is proved by many Arguments, *Heb.* 1. &c. Chriſt was Himſelf the Word, *John* 1. 1. & 1 *John* 5. 7. the word eſſential, perſonal and enuntiative, therefore *Luke* (who was [θεόπνευστος] Inſpired by the Holy Ghoſt in both theſe characters) ſaith, He was mighty in word, in the *ſingular number*, yet expreſſeth his being mighty in Deed firſt, becauſe (as may be ſuppoſed) his wonderful Incarnation and Hypoſtatical union of the two Natures, is ſuch a marvelous and mighty Deed as cannot be parallell'd in the whole World: Therefore is he call'd [*Mighty in Deed and Word*] with that additional clauſe [*Before God and all the People*] Luke 24. 19. *Moſes* and the Meſſias were *Similes* alike, *Dent.* 18. 15. but they were not *pares* equal, for Chriſt was a better Mediator, *Heb.* 7. 22. and 9. 15. *&c* and wrought better and mightier Miracles: *Moſes turn'd Water into Blood*, Exod. 7. 20. but the *Meſſias turn'd Water into Wine in* Cana, as above, *&c.* that was ſuffocating, but this was cheering and cheriſhing the Spirit of Man. Beſide, Chriſt was more mighty in Deed (eſpecially in that of Redemption, which was but one entire and ſingular Deed) than ever any mortal man was. As *never Man ſpake like him*, John 7. 46. So *never Man did like him* ſay they, *Mark* 2. 12. How mighty Chriſt was in Deed his Miracles, and how mighty in Word, his Sermons and Conferences do graphically declare, All theſe have a comely Intertexture in Scripture-Record, his Miracles are ſo intermixed with his Sermons and Conferences, that we muſt take them up promiſcuouſly (as they fall out in order of Time) here in this diſcourſe, ſome whereof are already mentioned as to place, ſuch as the Miracles in *Cana*, *Capernaum*, &c. and his Conference with *Nicodemus*, &c. to which I add here that with *Nathaniel*; Whom *Philip* found and brings him to Chriſt, *John* 1. 45. Grace is communicative [*bonum eſt ſui Diffuſivum*] no ſooner is *Philip* converted, he will not engroſs Chriſt to himſelf, no more than *Andrew* before, *John* 1. 42. each of them bring their friend to Chriſt, who is not as Gold that may be Monopolized, but as Light whereof all may partake without wrong one to another. This young Convert ſtumbles upon the Threſhold, and his ſtumbling block was the ſame in ſubſtance with that of the Wicked Scribes, *John* 7. 41. [*Can any good come out of*, &c.] yet with a better Heart, *ver.* 46. not out of malice, but from deſire to be reſolved concerning that common errour. But behold Chriſt's candour towards a doubting Convert whom he ſaw honeſt Hearted, gives him his Hand in an high Encomium, *ver.* 47. where Chriſt wonders at his own work of Grace on *Nathaniel*. He objects [*Whence knowſt thou me*] ? ver. 48. Chriſt tells him, his Eye was upon him *under the Fig-tree*; whence *Nathaniel* believes him the Son of God, who knew his heart before he ſaw his face. Chriſt thinks of us, when we little think of him. See *Rom.* 5. 10. *N. B. Note well.* We ſhould be in the fear of Chriſt every where, who ſees us under Fig-leaves, *&c.* then *Nathaniel* confeſſes him to be God in knowing Hearts; then Chriſt tells him how Himſelf was *Jacob*'s Ladder to bring him to Heaven, *v* 49. &c. *there being no back-ſtairs thither.*

Chriſt's

Christ's Conference with *Nicodemus* (before mentioned) *John* 3. doth likewise demonstrate him to be mighty in Deed and Word. And no less doth that with the Woman of *Samaria*, John 4. 7. *&c.* In which History there are found these famous Remarks.

First, God must be Trusted, but he may not be Tempted. The malicious Pharisees soon heard at *Jerusalem* what *Herod* had done to the *Baptist* in *Galilee* for gathering (as was pretended of dangerous consequence) so many Disciples, and *Jesus* also became an Eye-sore to them for gathering more Disciples than *John* did. Hereupon Christ knowing this, and that he was in equal danger from those envious ones, He withdraws from *Judea* and goes into *Galilee*, that he might be out of their reach, *John* 4. 1, 3. *N.B. Note well*, As he did, so may we flee from Persecution.

The *Second Remark* is, *Happy is the Place and People that lay in Christ's way.* This was *Samaria*'s happiness, *Christ must needs go through it*, John 4. 4. Where-ever Christ comes to look with his look of love upon poor mortals, there do his footsteps drop some fatness, *Ps.* 65. 11. As *David*'s Bowels yerned, saying [*Is there yet any of the House of* Saul, *that I may shew kindness to them*]? 2 Sam. 9. 1, 3. So and much more do Christ's Bowels yern, saying [*is there yet any of the House of* Adam, *that I may shew the kindness of God to them*]? Therefore must he needs look upon *Samaria*, &c.

The *Third Remark* is, Christ (God-Man) voluntarily subjected himself to undergo our Humane Infirmities, which are the fruits of *Adam*'s eating the forbidden fruit. [*He was wearied with his Journey,*] John 4. 6. Many a weary footstep did Christ take to seek and save his lost Sheep. He had travell'd at the first Passover from *Capernaum* (in *Galilee*) to *Jerusalem* (to purge his Temple of the Money-Merchants, *&c.*) a Journey reckoned 56 Miles, and now again he travels from *Judea* by the way of *Sychar* and *Samaria* into *Galilee* again, with which Journey he waxed weary, so sits him down upon the side of *Jacob*'s Well to rest him. This made him a more merciful High-Priest, both apt and able to succour us under our Infirmities, wherewith he was touched so far as *sin is not in them*, Heb. 2. 17. & 4. 15. & 5. 2. As those that have been troubled with the Tooth-ach, can and will most pity such as have it. Thus are we bid to pity those in misery, as being our selves in the body, to wit, the body of flesh and frailty, *Heb.* 13. 3.

The *Fourth Remark* is, *Behold the sweet concurrence of the various workings of Divine Providence.* As Christ must needs go thither, and sit there, so at that very juncture, The *Samaritan* Woman, must needs come thither and draw water there, so have an happy opportunity of holding a saving conference with Christ. 'Tis not in us to direct our own steps, *Jer.* 10. 23. but they are ordered by the Lord, *Psal.* 37. 23. so were this Womans, though but a poor Tankard-bearer, yet Christ despiseth her not, but is better to her than she expected: She came only for perishing Water, and well too she might find that (seeing sometimes droughts dry'd and drank up their Wells of Water) but she met with Living Water which she expected not, and which quenched her thirst after Sin, *&c.* whereby she understood, that a *Cup of cold Water given to a Disciple, shall not lose its Reward*, much less to Christ himself.

The *Fifth Remark* is, *How poor became a rich Christ for us, to make us rich*, 2 Cor. 8. 9. here our Lord was not only weary with walking, but also thirsty, it being then Twelve a Clock (the *Jews* sixth hour reckoning from six in the Morning) the hottest time of the day, his thirst therefore made him ask a *Cup of cold Water* from this poor Pitcher-bearer. Oh Glorious condescension, not only that being a Jew-man should ask Drink of a *Samaritan* Woman, (whereas the *Samaritans* took it ill they were so slighted by the *Jews*) John 4. 9. but also that He, who was Lord of all, *Acts* 10. 36. Heir of all things, *Heb.* 1. 3. and on whom the Eyes of all Living Creatures do daily and duely wait for food in due season, *Psal.* 104. 27, 28. & 145. 15. *N.B.* should thus wait here upon a poor Woman for a draught of Water. Oh love this Lord Jesus all of us, who thus loved us, he was thirsty to quench our thirst, *&c.*

The *Sixth Remark* is, *Christ is the best gift that ever God bestowed on man.* [*If thou knewest the gift of God*] John 4. 10. the love of God in giving Christ is a *Sic* without a *Sicut*, *He so loved the World*, John 3. 16. as nothing in Nature can be found wherewith to parallel it. Christ is call'd the Benefit [*Partakers of the benefit*, 1 Tim. 6. 2. that is, Κατ' ἐξοχήν, the best benefit in the whole World. God's *Philanthropy* (as 'tis call'd, *Tit.* 3. 4. or love to men) did outshine his love to Angels, who fell without a Redeemer: God gave not Christ for the benefit of their Redemption. Oh prize this gift and benefit above all, none like it, as 1 *Sam.* 21. 9. none but Christ cry'd the Martyr.

The *Seventh Remark* is, *We all are naturally prone to slight and shift off the offers of Christ*

and *Salvation*: Behold how *witty this Woman* was to reject *Christ's* offer of Grace, she shifts it off with an armed *Dilemma*, a double horn'd Argument, (1.) Drawn from the *depth of the Well*, and his want of a Bucket (the *Jews* abhorring the use of *Samaritan* Vessels, as well as Society with their Persons) hence concluded, *he could not perform his promised Living Waters.* Thus those Recusant Guests *vilipended* and made light of the Royal Supper, *Mat.* 22. 3. 5. And thus the *Jews* rendred themselves unworthy of *Eternal Life*, Acts 13. 46. The Apostle saith, this refusing or slighting the *Rich offers of Christ* by frivolous excuses, yet by plausible pretences, is as much as our *Souls are worth*, Heb. 12. 25. therefore have we need to look to it.

The *Eighth Remark* is, *Worldly Professors, as they boast of their Old Progenitors, so they can be content to take up with worldly Privileges*: Thus those *Samaritans* bote much upon their *Father Jacob*, though they were a *degenerate people*, 2 King. 17. 24, &c. Thus the *Jews* bragg'd, that *they were* Abraham's *Seed*, John 8. 33, &c. yet looked no further than an *Earthly Canaan*. This was the other, and second Branch of the Woman's *Shifting Wit* here, [*art thou greater than Jacob*, &c?] John 4. 12. if not, how could Christ have better Waters to give? *Jacob* was content with this, for *himself, his Children and Cattle to drink of*, &c. But sure I am, *Jacob* and all *his Seed* must have better Water than what Cattle drink of (to wit, the *Water of Life*;) though Worldlings can be content with *Cattle-comforts.*

The *Ninth Remark* is, *Scoffing Consciences ought to be smartly aroused*: 'Tis the Sentiment of some Learned Criticks, that this *Samaritaness* doth jeer our *Saviour* in her saying to him [*Sir, give me this Water*, &c.] John 4. 15. Whereupon *Christ* turns short upon her for her *Ironical Taunt*, and smites her Conscience with these Powerful Words, [*go call thy Husband*, &c.] ver. 16. *N. B. When the Heart is so stupified, as to despise Grace, it* needs *Corrosives* rather than *Cordials*: When she would have covered her Fault with a fallacy, saying [*I have no Husband*] ver. 17. Then *Christ* came close to her Conscience, answering, [*Thou hast had five Husbands, and he thou now hast is not thy Husband*, &c.] ver. 18. *Some Women avoid* (saith the Philosopher) the *Bed of one Man*, that *they may be made a Bed to many*: *Christ* teaches *Ministers* here *to speak home to the Heart*; not striving so much to *please* the *Athenian*, with *novelties*, as to *profit* the *Christian*, with *Soul-searching Truths.* This is the *best way to do most good.*

The *Tenth Remark* is, *Oh how candid and condescending Christ is to wounded Consciences, He hath a soft Hand for a sore Heart*; and so should all *his Ministers have.* Behold here a *Miracle of Tender Mercy* in the *Messiah* towards this *Idolatrous Harlot*: It was a great Favour in *Christ* to countenance that *Sinful Woman* (*Mary Magdalen*) that washed his Feet with her Tears (instead of Water) and wiped them with her Hair (for want of a Towel) kissing his Feet with her Mouth, when her Soul had received the *Kisses of his Mouth*, Cant. 1. 1, 2. Luke 7. 37, 38, 44. We read not that the *Virgin Mary did thus much*, yet the *Pharisees* (those *Pictures* of painted Piety or *Hypocrisie*) hardly censur'd *Christ* (*their Better*) for not kicking her out of his Presence, *ver.* 39. as a *lewd and light Huswife.* How much greater was *Christ's candour and kindness* to this *Samaritan Adulteress and Idolatress*, who instead of demonstrating her love to him (as *Mary Magdalen* did) had *rejected his Grace with jeers*, yet *Christ* mildly convinceth her, and as the *compassionate Samaritan*, Luke 10. 33, 34. not only *pours in the Wine* (or sharpness of the Law) to *search*, but also the *Oyl* (or sweetness of the Gospel) to supple this *Samaritaness Wounds. He instructs her in Cases of Conscience*, from ver. 19, to 25. and is more plain to her, *ver.* 26. than to the stuborn *Jews*, *John* 10. 24.

The *Eleventh Remark* is, *What a wonderful Work is the Work of Conversion: Oh what a change of Heart and Life is wrought thereby.* No sooner had this Woman got a Right Understanding of the *Messiah* (from whom she expected all saving Knowledge,) *ver.* 25. and her Affections fired with Desires after him upon his manifestation of himself to her; Now *she leaves her Water-pot.* ver. 28. she had greater things in hand, and better things to look after. *Grace is diffusive*, &c. her Heart was now set on Heaven, *Col.* 3. 1. *Earthly things* (as *Elijah's Mantle*) *drop off*; she ran, and cry'd up *Christ* (whom the *Jews* had rejected) to the *Samaritans*, whose Bible testified of him, &c. *Thus the Disciples left their All, when Christ call'd them effectually.*

The *Twelfth Remark* is, *Weak Means may* (*by God's Blessing*) *work great matters.* This *weak* and (formerly) *wicked Woman* was very unlikely means to effect the bringing in whole shoals of *Samaritan Proselytes* to *Christ*; but what cannot the *Almighty do by any means*, as *here by her*? ver. 29. 30, 35, 39, 40. *God oft raises Stately Structures out*

of

of Slender Foundations, though he will not have us to do so. The *Disciples* wondred *Christ* conferred alone with a Woman (there being no danger of kindling Concupiscence in him) because they knew not its tendency, *ver.* 27. Many believed on *Christ* both by the *words of the Woman*, ver. 39. and *because of his own word*, ver. 41. *which* is the *foundation* of *faith that comes by hearing*, Rom. 10. 17. Psal. 19. 7, *&c.*

CHAP. XI.

THough there be many *Miraculous Deeds* and *Words* of our blessed *Messiah* before-mentioned because the *order of place* required the mentioning of them; yet as to *Order* of *Time*, they must thus be *Ranked* and *barely Repeated* here, Referring the *Reader* to the *Remarks* upon them in the *foregoing Chapters*: This is their *Order of Time* as follows.

1st. *Christ* wrought his *First Miracle* in *Cana* of *Galilee*, where *He turned Water into Wine*, after he had *whip'd out the Buyers* and *Sellers out of the Temple*, under the *First of his Passovers.*

2dly. His *Conferences* with *Nathaniel*, with *Nicodemus* and with the *Woman of Samaria*, &c. fall all also in *Christ's first year.*

3dly. The *Baptist's Imprisonment* hapned before *Jacob's Well-Conference*; but after it was *Christ's Preaching* at *Nazareth*, where He *was in danger of his Life*, but *escaped by a Miracle.*

4thly. From thence he went to *Cana* again, where He *healed the Son of a Noble Man* (belonging to King *Herod*) lying desperately sick of a Fever at *Capernaum*, only with a word of his Mouth, *Joh.* 4. 45. 46, *&c.*

5thly. Then *went he to Capernaum*, where *he cast out a Devil in their Synagogue, healed* Peter's *Wives Mother*, and many more Diseased as is aforesaid.

6thly. Next follows the *healing of a Leper*, mentioned *Mark* 1. 40, *&c. Luke* 5. 12, *&c.* and *Mat.* 8. 2, 3, 4. which is the *same Story* with the other *Two Evangelists.* Because this hath not yet been spoke to, take these few *Remarks* upon it.

The *First Remark* is: The *Plague* of *Leprosie* was most rife and prevalent in our *Saviour's time*; God so ordained it, that *Judea* was *sickest*, when her *Physician was nearest.* The *Jews* are generally a *nasty People*, and *Leprosie* seems to have been their *proper Disease*, (as *Plica Polonica*, *Morbus Gallicus*, *& Sudor Anglicus*, *&c.*) hence some say they were forbid *Swines Flesh*, because Swine are Leprous Creatures, and their Flesh easily corrupts in diseased Bodies and turns to Ill Humours, whereby that people (who are so naturally subject to the *Leprosie*) would be more and more *Infested* and *Infected.*

The *Second Remark* is, The *Levitical Priesthood* could only judge of the *Leprosie*, but could not *heal the Malady*; this was reserved for our great *High Priest*, who was not of *Aaron's*, but of *Melchisedeck's* Order. *Lepers* were not allowed to come into Cities, till the *Priests* had pronounced them clean, when the danger of Infection was over, yet the *Leprosie* continued still (which is a very *pregnant Emblem* of *Original Sin*) the Priests Absolution did only restore him to Humane Society: whether this *Leper* was thus absolved, is unknown. This is only known, that he strained Courtesie (however) to come to Christ *in a City*, Luke 5. 12.

The *Third Remark* is, *The Disease of the Body* God oft most graciously maketh the curing and healing Salve and *Salvation of the Soul*: As here in this *Leper*, who came and worshipped Christ; which haply he would hardly ever have done, had it not been for his Leprosie. *Ambrose*, saith, *Morbi sunt virtutum Officina, Diseases are the Shop of Virtues.* And our King *Alfred* found himself *the best* (he said) when he was *the worst*, and therefore prayed, that, when *Sin* was like to prevail against *his Soul*, God would send some *sickness upon his Body.* Thus holy *David* declared how *God in his faithfulness had afflicted him*, Psal. 119. 75. as if he had said [*Lord, thou hadst not been faithful to my Soul, unless thou had so and so afflicted my Body.*] 'Tis *the sick*, not the whole or sound, that *seeks to the Physician*, Mat. 9. 12, 13. sensible Sinners only seek out and are capable of cure and comfort.

The *Fourth Remark* is, *True faith in coming to Christ for cure, must not doubt of either his Power, or his Will to help*, or *of his Care concerning us.* All our Doubts are reducible to one of these three Heads; We are questioning either *Divine Sufficiency*, or *Clemency*, or *Providence.*

1st.

1ſt. The *Father* of the *poſſeſſed Child* queſtioned the *ſufficiency of Chriſt's Power*, ſaying [*If thou canſt do any thing, help us*] Mark 9. 22. his *Faith had its tincture of Unbelief*, *ver.* 24.

2*dly*. This *Leper* queſtioned the *Clemency, Candour and Kindneſs of Chriſt's Will*, ſaying, [*If thou wilt, thou canſt*, &c.] Mark 1. 41. Luke 5. 12. and Mat. 8. 2. He granted his *Almighty Power*, but doubts of his *Good Will* to him.

3*dly*. There is the *Diſciples Doubt* (as well as that of the *Father*, and of the *Leper*) who queſtioned the *Care of Chriſt* concerning them in the *way of his Providence, under a dreadful Storm*, ſaying, [*Maſter careſt thou not, that we periſh?*] Mark 4. 38. Where their *Fear weakned their Faith*, but did not *nullifie it*; *Chriſt* calls them *Pettifidians*, but not *Nullifidians* for it, [*Oh ye of Little Faith*;] Faith is Faith, and owned by Chriſt, though never ſo little of it. *N.B. Note Well*, yet aſſuredly, we never doubt of *Chriſt's Will* to do us good; but in ſome degree we doubt alſo of his *Power*, and of his *Care* and *Providence*: They are ſo linked together, 'tis a weak not a ſtrong Faith that doubts in any of them.

The *Fifth Remark* is, *'Tis a wonderful Vouchſafement and kind Condeſcenſion in Chriſt, to put forth his Touches of Love to ſuch Leprous Perſons as we.* To touch a *Leper* made a perſon unclean by the *Levitical Law*, yet Chriſt puts forth his Hand and toucheth this *Leper*, and with his *Touch* healed him. Oh that we could learn from this *Leper* to found our Prayers upon the Power of God (ſeeing we have the *fretting Leproſie of Sin* upon us, and need healing, *&c.*) This is the beſt way to ſpeed, Chriſt is ready to gratifie his Supplicants, yea, to be commanded by them, *Iſa.* 45. 11. and to ſay [*I will, be thou clean*,] and that *word* was an *Healing Deed* here: As *Chriſt is touched with our Infirmities*, Heb. 4. 15. ſo hath he his *Touch* to heal them: 'Tis his Infinite Goodneſs that he will touch our *Menſtruous Clouts*, and take at our Hands our polluted performances: The *High-Prieſts* might enter the *Leper's Houſe*, and Chriſt's touch here is not *contactus Contagionis, ſed Sanationis, &c.* a Touch that Pollutes not the Toucher, but Purifies the Touched.

The *Sixth Remark* is, *Receit of Mercy from God requireth Returns of Duty to God.* Thus Chriſt inſtructeth this *Healed Leper*. Though Chriſt (as to himſelf) diſdained popular applauſe (accounting it no better than a little ſtinking breath) for this Miraculous Cure, yet doth he preſcribe the cured Man's Duty, which was twofold.

1. *Go ſhew thy ſelf to the Prieſt*, Mark 1. 44. for a *Teſtimony againſt them*, whoſe malicious Mouths have ſlandered me, that I came to *Deſtroy the Law*, &c. let them ſee, that *Jehovah the Phyſician* (Exod. 15. 26.) hath been with thee, and that the *Son of Righteouſneſs with Healing in his Wings*, (Mal. 4. 2.) hath ſhone upon thee, I have made thee clean *to thy Self*, (which the *Prieſt* could not do for thee;) now let the *Prieſt* pronounce thee clean to the *Congregation*.

2. *Offer the Gift*, &c. Levit. 14. 4, to 14. which intimates that the *Healed* muſt have an *Hearing Ear*, an *Active Hand*, and *Feet ready to run God's Errands*. We ſhould pay our *Pepper-Corn* to God, who is content that we have the benefit of his favours, ſo he may have the glory of them. And not *Lepers* only, but all ſorts, after ſickneſs, were bound to offer to God the *Ranſome of their Lives*, Exod. 21. 30. and 30. 12. *Hezekiah* made a *Song*, and left it to Poſterity for a *Seal of his Thankfulneſs*, Iſa. 38. *per totum*. And the blind Heathens upon their Recovery would conſecrate ſomething to their *Gods* called [*Teraphim*] from [θεραπεύω] *to heal Man*, and *to ſerve God*: which teaches us what to do in *caſe of Cure*: But alas how many make Vows while Sick, which they quite forget, when Well, as the *Italian* Proverb is [*Sciopato il Morbo, fraudato il Santo*] ſick Men recovered, deal with God as ſhipwrack'd Men eſcaped, who promiſe much during their Danger, but perform little after Deliverance; as he did, who *Vowed to the Virgin a Picture of Wax as big as St.* Chriſtopher, but eſcaping to Shore, *put her off with a farthing Tallow-Candle*, and that came hardly too. This is a *curſed kind of Cozenage*, Mal. 1. 14.

Then next to the *Healing of this Leper* falls out in *order of Time* (which *Mark* and *Luke* exactly obſerve more than *Mathew*) the *healing of the Palſie-man*, Mark 2. 3, to 15. Luke 5. 18, to 29. and Mat. 9. 2, to 10. *Remarks* upon it are theſe.

1ſt. This *Paralytick* was brought by his Friends and Relations to Chriſt for Cure. *N. B. Note Well, This labour of Love* ſhould *we ſhow to our Sin-ſick-friends, bring them to the Ordinances, and preſent them before this Almighty Phyſician*, as *Iſa. 66.* 20.

2*dly*. This *Palſie-man* was *born of four* like a *Dead Corps*, which is an *Emblem* that *Chriſtleſs Creatures* are but *Living Ghoſts*, *Walking Sepulchers*, &c.

3*dly*.

3*d'y.* As *they pull'd off the Tiling* to come at *Chriſt*, ſo ſhould we remove *all Obſtacles* that hinder our Selves and our Relations from *Chriſt's Cure*, &c.

4*thly*, When *Chriſt Sees our Faith* (which *he moſtly Eyeth*) *by our works*, (as he did here) He will ſay, *Be of good chear*, and well may they be ſo whoſe Sins are Pardoned: *Our Sickneſs ſhould mind us of our Sins*, that we may be *healed on both ſides.*

CHAP. XII.

HEre begins the Hiſtory of Chriſt's Life in his Thirty Second year, under his ſecond Paſſover after his Baptiſm, which he began with healing the Infirm man at the Pool of *Bethesda*, John 5. That Feaſt of the *Jews*, ver. 1. muſt needs be the Paſſover, which is referr'd to, when Chriſt was in the Field of *Shechem*, then was it but four Months to this Second Paſſover, *John* 4. 35. which did fall out at their Barley Harveſt, *Lev.* 23. 5, 11, &c. therefore the Evangeliſt calls it only a Feaſt in General, becauſe he had given ſuch fair intimation before, what Feaſt it was that he there mentioneth, ſaith Dr. *Lightfoot*. This Miracle of healing the Impotent Man conſiſts of many Remarks,

As *Firſt*, The Place where, was *Bethesda*, which ſignifies an Houſe of Mercy, and which was an Hoſpital for Impotent folk, built (belike) by ſome well diſpoſed perſons at the motion of God's Miniſters, having five Porches for their conveniencies. Here did many Infirm People lay languiſhing and looking for Relief and a Releaſe from their ſeveral Diſeaſes. Bleſſed be God, that this great City wants not ſuch Hoſpitals and Works of Charity, for ſuch like good uſes. The Lord touched the Heart of our young *Joſiah*, King *Edw.* the *6th* (by a Sermon of that Holy Martyr Biſhop *Ridley*) to grant two of his Royal Houſes (*Bridewel* and the *Savoy*) for ſuch pious ends. Oh that more Hearts (both Royal and Loyal) were ſo touched, as he and others have been, *&c.* and bleſſed be God. we want not convenient places wherein to Worſhip God, waiting therein for the healing of our Souls by Chriſt's moving in the Wells of Salvation, *Iſa.* 12. 3.

The *Second Remark* is, Here was that beneficial Pool (ſupplied with Water from the Fountain of *Siloam*, which repreſented the Kingdom of Chriſt, *Iſa.* 8. 6.) which God had graciouſly granted an healing vertue unto once in the year for diſeaſed People (*that firſt ſtepped into it*) when the *Angel of God* went down to move the Waters, *John* 5. 2. 3. 4. Theſe Waters had a cleanſing property, for making their Sacrifices clean, all the year long, but not any curing Power, for healing the Diſeaſed, ſave only at the time of the Great *Jewiſh Feaſt*. 'Tis ſuppoſed this Pool was thus dignified with the Annual Deſcenſion of an Holy Angel into it, when *Eliaſhib* (*Joſhuah's* Grand-Child) and the Lord's Prieſts built the Sheep-Gate, beautify'd it, and conſecrated it with their fervent and prevalent Prayers, *Neh.* 3. 1. This Gate was thus ſanctify'd above all the other Gates for the veneration they had to this Pool made at firſt by *Solomon* himſelf, and therefore was it call'd *Solomon's Pool*. *Joſephus de Bell. lib.* 5. *cap.* 13. *N. B. Note well.* The Miraculous vertue of this Pool upheld the Spirits of the good People in bad times, when both Propheſie and Proſperity fail'd, yea Prophaneneſs had ſwallowed up piety in the General, both under *Antiochus* and under the *Roman* Yoke: ſuch a vertue being given to that Water (wherein they waſhed their Sacrifices) did ſtrengthen the godly Jews in their Worſhip of the true God: but in *Zech.* 13. 1. we are told *that Chriſt is a better Bath, that heals many at once and all times of the year*, &c.

The *Third Remark* is, In theſe five Porches lay a great number of Impotent folk, that had tryed all other means for cure, and could not otherwiſe be cured by the hands of men, therefore came they hither for help and healing by the hand of this Angel, waiting here that God might ſay to them in this Houſe of Mercy, as *Exod.* 15. 26. *I am thy God that healeth thee.* Jehovah *Rophekah* Hebrew ſignifies a Giant-like or Almighty Phyſician, to whom no diſeaſe can be found Incurable. *N. B. Note well. Thus ought we* (*all Impotent ones in a myſtical ſenſe*) *to wait upon the Angel of the Covenant's moving the Waters of the Sanctuary* (the Ordinances of God) *that Chriſt may heal us under his Wing*, Mal. 4. 2.

The *Fourth Remark* is, ſome of thoſe diſeaſed folk found healing [*Semel quotannis*] *once in the year*, (as *Tertullian* phraſeth it) when the People out of all parts of *Judea* met at *Jeruſalem*; but becauſe ſuch National Meetings were made three times in the year, therefore others do probably affirm that this miraculous cure was wrought not once

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in the year only, but at every of the three Solemn Feasts, to retain the *Jews* in the observation of *Moses*'s Law, and in the Religious course of Sacrificing to the true God, until the *Messiah* offer'd up himself as the grand Sacrifice once for all. If this healing Vertue (given to those Waters, wherein their Sacrifices were washed) did so confirm the Faith of the Jewish Church, from the time of their Return from *Babylon*, to the first coming of *Christ*. *N. B. Note well.* How ought the Faith of the Christian Church to be confirmed by that healing Vertue in the more Soveraign Bath, our Blessed and Bleeding Redeemer, an Ever-flowing and Over-flowing Fountain opened to us every Sabbath, and oftner, even every day of the year.

The *Fifth Remark* is, That Troubled Waters should have an Healing property is wonderful, whereas all the Holy-Wells (so called and so much admired by the World) whose Waters do heal several Diseases, are commonly most clear and calm. The Waters of *Siloam* (that fed and fill'd this Pool of *Bethesda*) had this excellent character of a *Current running softly and smoothly*, Isa. 8. 6. and 'tis expressly said, that *God was in the small still Voice, but was not in the Rough and Blustering Wind*, 1 Kin. 19. 11, 12, 13. But this being a Divine Dispensation under the Law, and before the Gospel, we may suppose, the Angel did not appear in any visible shape, but the only appearance was that these smooth Waters were extraordinarily troubled, and that extraordinary troubling indued them with this miraculous virtue of healing whoever stepp'd first into them. *N. B. Note well.* Oh what cause have we to bless God, that we are delivered from the affrighting Thunders and Sharpness of the Law, and now have dispensed to us the small still voice, the smoothness and sweetness of the Gospel. 'Tis the Sin of that Man of Sin to trouble the clear and calm Streams of *Sion*, and to stop up those Wells of Salvation, *Ezek.* 34. 18, 19. & *Gen.* 26. 15. So that pure Ordinances cannot be had. Yea and 'tis the Sin of Corrupt Rulers, when Gold Angels (in taking Bribes) trouble the clear streams of Justice at certain times, so that Righteousness cannot enter, *&c.*

The *Sixth Remark* is, One of those Impotent folk was under sadder circumstances than any of the other: For 1. He was a poor Cripple, so could not help himself immediately into the Water when thus troubled, to make it a miraculous healer of those that could first step into it. 2. He was an old Cripple, even some, (almost seven) years before Christ was born, for he had been then a Cripple Thirty eight years, *John* 5. 5. which was a long and tedious time to lye in that limbless misery. 3. He had none to help him, and to hand him into the healing Pool, therefore while he was fumbling to fall down into the Water, some, or other of the Hospitallers stepp'd in before him, and suck'd up (as it were) all the healing vertue of the Waters from all others that might follow. So narrow was this miraculous power of healing, but one at one Jewish Feast only. Thus he was a Poor, Old, and Helpless Cripple. All strove to be first. *N. B. Note well.* Oh that there were such striving who can come first now to God *David*'s Office of being a Door-Keeper (who is first in and last out) few do desire, *&c.*

The *Seventh Remark* is, Christ's Eye affected his Heart. He could not but sympathize with this object of pity, Our Saviour hath a φιλανθρωπιαν or such a love to man, *Tit.* 3. 4. that he could not but out of mere *Philanthropy* succour this miserable man, and this doth move our dear Redeemer still [μετριοπαθειν] to shew mercy to us according to the measure of our misery, whereof he bears a part, *Heb.* 2. 17. & 4. 15. & 5. 2. Thus 'tis said here, Christ knew this Cripple had laid long in that sad case, *John* 5. 6. so pitied him. *N. B. Note well.* The length of Calamity either on the Church or on the Children of God is a blessed motive to move Christ's Bowels, and tender compassions toward them.

The *Eighth Remark* is, Some Mens Misery is of a longer Measure, and others shorter, as the *Syrophœnician* Woman had her misery of a bloody Issue twelve years, *Mat.* 9. 20. The Woman (that was bowed down doublefold) had her Infirmity eighteen years, *Luke* 13. 11. but this Cripple had much longer misery, even thirty eight years, yet what is this to Eternity of Extremity: Mankind in general need something to mind them of God. Misery makes a Man know both God and Himself. Some have pray'd that Sickness might be sent them to tame their bodies from sin, and that their Souls might be better disposed for God. Some stand in need of more misery to bring them to Christ, as others less. Every one hath their measure, and none have one lash more than is needful. If need be, we are in heavineſs, 1 *Pet.* 1. 6. Christ suits the burden to the back, and his strokes to our strength, *&c.* Yet at long last comes Deliverance, then let none Despond and Despair, tho' *the Vision tarry, it will come*, Hab. 2. 3.

The *Ninth Remark* is, Christ is better to miserable men than their own fears or expectations. This miserable Cripple had laid long in misery, all humane helps and medicines

Medicines from Men had hitherto proved ineffectual: His hope was now hanging upon an helping Angel, no less than the motion of Angels (who are Ministring Spirits to the Heirs of Salvation, *Heb.* 1. 14.) could dispense an immediate Cure to his old and desperate Disease, yet in this he had met with many disappointments, and therefore feared, he should perish by his Distemper. When Christ came and look'd upon him with compassion. *N. B. Note well.* He only expected Christ would lend him his hand to let him down into the Waters, he could not think of any other way of Cure, yet even Christ then cures him by his operative word, *John* 5. 7, 8, 9. Thus while we are measuring God by our Model, and casting him into our Mold. His Thoughts are not as ours, but he goes his own way to work, not ours, and does things for us we look'd not for, *Isa.* 64 3.

The *Tenth Remark* is, This Cripple thus cured (by a Miracle and in a Moment) at Christ's Command Trusses up his Bed, and walks to the Temple, that he might praise God there for his unexpected and extraordinary Recovery. *N. B. Note well.* This his practice is for our pattern to imitate, as was likewise that of *Hezekiah*, whose first work (when God had raised him from off his Sick-bed) was to give solemn thanks to God in the Temple for that marvelous mercy, *Isa* 38. 22. 'tis manifest that Christ bestowed on this Cripple a double Cure, healing him in part on the Inside, as well as wholly on the outside, in giving him an Heart so willing to obey Christ's Commands though in things (as was said) *contra Gentes*, against the Grain of the Jewish Nation, who quarrel'd with the Cure, and the bearing away of his Bed (the evidence and confirmation of the truth of the Cripple's Cure) because it was done upon their Sabbath day, though much tending to God's Glory.

The *Eleventh Remark* is, Though this Cripple had but at the first a small knowledge of Christ (for he was so transported with his Cure, that he much inquired not then after the Curer) yet when Christ found him in the Temple, he made himself more distinctly known to him, saying, [*Go and Sin no more, lest a worse thing come unto thee*, ver. 14.] wherein there is, 1. A Commemoration of his Cure and Benefit. 2. A Commonition of his Duty. And 3. A Commination of some sorer Sufferings upon the neglect of Duty. *N. B. Note well.* Relapses into old Sins, bring Relapses into worser Sufferings, God punisheth more severely the second time, and riseth higher and higher in his wrath, when we (by falling lower and lower into ways of wickedness, rise higher and higher into Provocations, *Lev.* 26. 24, 28. &c. *N. B. Note well.* Oh 'tis a blessed thing to be found waiting on God in his Temple, and worshiping him, Christ may find us there, as he did this Cripple (for he calls it [*My House*] and 'tis call'd [*His Temple*,] Mat. 21. 13. & Mal. 3. 1.) Christ's Haunts should be known to us (as *David*'s was to the *Ziphites*, 1 Sam. 23. 22.) that we may find him or rather be found of him, and know him more distinctly as this Man did.

The *Twelfth Remark* is, The Jews Persecute Jesus for this Miraculous healing, *&c. John* 5. 16. No sooner had Christ cured the Cripple, but [ἐξένευσεν] he swam out, *conveying himself away*, ver. 13. lest by his Presence that Work should be hindred. The cured Cripple (as soon as he knew his Curer was Christ) from a good intent (doubtless) told the *Jews*, that they might Honour *Jesus* (with him) and might repair to him, if they wanted him for any such Cures. Hereupon they Execute their Malice (like Hypocrites) under specious pretences, quarrelling with Christ for bidding the Cripple to *take up his Bed on the Sabbath day*, as a thing unlawful: In this they said [*Vere non Sincerè*] Truly, (*Jer.* 17. 21, 22. *Neh.* 13. 19. &c.) but not Sincerely. It more troubled them that Christ had cured the Cripple, than that the Sabbath had been broken by him, therefore they ask not [*What Man is he that healed thee*]? But [*That bade thee take up thy Bed*, &c.] *v.* 12. Those spiteful People (*aliud in Titulo, aliud in Pyxide*) like *Egyptian* Temples, beautiful without, but some Cat or Dog to be Worship'd within) do convent Christ before the *Sanhedrim* (in order to kill him) before whom he openly proved himself the Messiah, asserting that all Power and Judgment was put into his Hand, and that he had the same Authority to dispense the Affairs of the *New Testament*, that the Father had for the *Old*; yet such was their obstinacy, that neither Ministry nor Misery, nor Miracle nor Mercy could mollifie their Hearts, *Acts* 13. 41. however this plain Sermon (in Christ's Oracle and Miracle) *left them ever after without excuse*, John 15. 22. Rom. 1. 20.

CHAP. XIII.

NEXT follows the Miracle of Chriſt's Healing the Man with a Withered Hand, which is Introduced with the *Diſciples plucking Ears of Corn*, both theſe were done on the Sabbath-Day, *Luke* 6. 1, to 12. *Mark* 2. 23, to the end. & *Chap.* 3, to 7. & *Mat.* 12. 1, to 15. *Luke* calls it the *Second Sabbath after the Firſt great Paſſover-Sabbath*, and ſo the *Jews* did reckon the Third, Fourth, Fifth, and Sixth Sabbath, till they came to the Seventh-Sabbath, which was their Pentecoſt according to the Law, *Lev.* 23. 7, 11, 14, 15, 16, 17. which was their ſolemn Thankſgiving Feaſt, for Inning their Barly-Harveſt.

The *Remarks* hereupon are theſe. *Firſt*, That no Corn, no nor Ears of Corn muſt be eaten till the Firſt-Fruits-Sheaf was offered and waved before the Lord to expreſs their Thankfulneſs to God for the precious Fruit of the Earth, *Jam.* 5. 7.

The *Second Remark* is, This Sheaf-ſhaking Day was the Morrow after the Paſchal Sabbath, *Lev.* 23. 11. which plainly Prefigured our Chriſtian-Sabbath, or Lords-Day, upon which day Chriſt Roſe as the *Firſt Fruits from the Dead*, and in the Earthquake was waved before the Lord. 'Tis therefore Preſcribed and Inſtituted of God.

The *Third Remark* is, The very next Sabbath after this Shake-Sheaf-Day the Diſciples *Pluck'd the Ears of Corn*, for which the *Jews* did ſeverely cenſure them and their Maſter, as if they knew better than He how the Sabbath was to be Sanctified. Here the *Sow would Teach Minerva*, (as the Proverb is) The Blind Phariſees Chriſt.

The *Fourth Remark* is, Chriſt's Diſciples muſt not only meet with Hard-fare on the Sabbath-Day, but (as if that were not enough) they meet with hard cenſures too, and that from thoſe who had fared far better that day. It was a ſpecial part of the *Jews* Religion to feed upon better Meat on their Sabbath days than on the Week-days; Thinking themſelves bound to Eat three Meals (and that of the beſt) upon that day, alledging *Iſa.* 58. 13. to make their Sabbath a delight, and to honour it as the Queen of Days. Spending much of it (ſave ſome little in ſlight Synagogue-Prayers and Divinity-Lectures) in Eating and Drinking, while the poor Diſciples of Chriſt (who were *Jews* too) were hungry and had no better Proviſion for a Sabbath-day dinner, but a few Barley Corn Ears which they muſt pluck, rub and eat, yet muſt be cenſured for ſo doing, *&c.* may not we be glad of mean fare any day, when our Betters fared ſo hardly on an High day.

The *Fifth Remark* is, Chriſt confutes their malicious cavils with clear Syllogiſms, one upon the Neck of another. Though Chriſt commanded the Cripple to bear the burthen of his Bed (which was ſervile work for a Sabbath-day) *John* 5. 8. yet Chriſt commends it not, or commands it as a Servile work, but as it was a convincing evidence to demonſtrate the truth of the Cure, like as at another time, he commanded them to *give Meat to the Damoſel*, whom he raiſed to life, *Mark* 5. 43. not for any neceſſity the Damoſel had of Meat, but to Inſure to them her miraculous Cure. So here, He defendeth by both Arguments and Inſtances, that works of neceſſity, of Mercy and of Piety are all equally proper works for the Sabbath-day. Our Saviour grants indeed that it had been unlawful, but only in caſe of hard hunger, and thoſe Cavillers who made their *Bellies their Gods*, Phil. 3. 19. (as is aboveſaid) were not competent Judges of his Diſciples neceſſitating Hunger, nor was it *David's* Dignity, but his Neceſſity that excuſed him from Sin, which no man can do by humane Authority, God regards it not in point of Sin, yet in caſes of neceſſity *God will have Mercy and not Sacrifice*, the marrow and ſubſtance of the ſecond Table is to be preferr'd before the Ceremony of the firſt. Beſide, the Sabbath was made for Man's ſafety, in danger whereof it is not to be obſerved. But above all *I am the Lord of it*, Mat. 12. 8. ſo can diſpenſe with it, *May not I do what I will with my own?* &c. *Mat.* 20. 15.

The *Sixth Remark* is, Then Chriſt went into the Phariſees Synagogue upon the *Sabbath-Day*, taking all occaſions of doing good. Thoſe Jewiſh Synagogues were Chappels of Eaſe to the Temple, as (the Cathedrals) of Antient uſe, *Acts* 15. 21. and (it ſeems) of Divine Authority, *Pſal.* 74. 8. Where they are call'd the *Synagogues of God*, the Hebrew word is [*Kol Mogneaim*] which *Mountanus* reads [all the Conventicles.] This is call'd the Phariſee's Synagogue, becauſe they did [*Dominari in concionibus*] Domineer as Doctors, Dictators, and Infallible Oracles out of *Moſes* Chair's (where

(where the Priests and Levites should (by the Law) have sat and taught) whose bare word the People must take without further proof or pawn, *Rom.* 2. 19, 20. *Mat.* 23. 2, 6, 8, &c. Christ was not so morose, but he would occasionally go into these Pharisees Synagogues, and he cautions the People, that though they should decline their Traditions, Superstitions and Corrupt Glosses upon the Law, yet not to despise such Doctrines as were sound, sincere, without Leaven and Agreeable to the Truth, saying, so long as they sit close to *Moses* Chair and keep it warm (as it were) so far ye may hearken and hear them, *Mat.* 23. 3.

The *Seventh Remark* is, In this Synagogue on the Sabbath day our Saviour found the man with the Withered Hand. This man standing before Christ, was a fit object for his Compassion, this was sufficient to move him to Mercy, who himself (by Sympathy) *took upon him our Infirmities and bare our Sicknesses*, Mat. 8. 17. especially being a Mason, who could not work in his Calling as *Jerom* saith; this Lame Mason pray'd Christ to heal him, that he might work on his Trade for his Living, and not be forced to live by begging. Thus when right and fit objects of pity are before us, this should be enough to excite, exert and elicit, or draw forth our bowels of bounty toward them; where God sets up an Altar, we should be ready with our Sacrifice; for *with such Sacrifices God is well pleased*, Heb. 13. 16. *Drawing out thy Soul to them*, Isa. 58. 7, 10.

The *Eighth Remark* is, How many covetous caitiffs may Christ find in our Congregations, such as have (in the midst of all their hoards) no currant Coin, no Quick-Silver to run out for relieving the necessities of others. No they have withered Hands, and worse withered Hearts, alas, they come not to Christ, that he might say to them as he said to this man [*stretch forth now thy hand*] therefore are they holdfasts, and will as easily part with their Blood, as with their Goods to the Poor. All their strife is, who (like the Toad) shall fall asleep with most Earth in his Paw.

The *Ninth Remark* is, They question'd Christ before his healing this man, whether it was *lawful to Heal on the Sabbath Day*, whereas their own *Decretal* allow'd it in some cases, saying, [*The Danger of Life Dispenseth with the Sabbath*] and Christ argues, It is not only lawful but needful to do well on that day, seeing not to do well, is to do ill, and not to save life, is to destroy it. Not to do good when there is an opportunity, is to do evil, *Mark* 3. 4. There is a Passive as well as an Active wickedness, not Robbing only but not Relieving the Poor was the Rich Glutton's Ruine, *Luke* 16. 19, 20. &c. *If a Sheep slip into a Slough ye pull it out*, &c.

The *Tenth Remark* is, They watched him, that they might have whereof they might accuse him, thinking this Miracle might as well be wrought upon any other Day. Christ had run them down with dint of Arguments which they could neither Answer nor Abide, therefore they *sought to destroy him*, Mat. 12. 14. This question had anger'd them [*Have ye never read*, &c.] yes, many and many a time; but so stupify'd and stubborn they were, as not to understand it for malice, *&c. N.B. Note well*, As these peevish Pharisees watched Christ here, so do Wicked Men still Watch and Pry into Professors and their Conversations, 1 *Pet.* 3. 2. they over curiously and critically observing what they catch and carp at, but it is a brave and blessed priviledge to suffocate envy, by leading blameless and convincing lives as Christ did, and not only to stop evil mouths by preventing them all occasions of Blaspheming, but also to force them open (in Just and Due commendations) by the lustre of a Righteous and Holy Life, *&c.*

The *Eleventh Remark* is, All Divine Precepts from God commanding man, doth not presuppose a power in man to obey those commands, as in this instance is plain; Christ commands this man to stretch forth his Hand, This was impracticable and Impossible for him to do, because his Hand was withered, Indeed Christ bids him stand forth, that the Miracle might be the better notified, and that the Lord (by whose power it was wrought) might be the more glorified. This he might perform seeing his legs were not withered too as his hand was, so could not be stretched out, until the power commanding was the power performing; when Christ gave out this command, [*stretch forth thy Hand*] he gave the man (at the same time) power to obey. Together with his commands there goeth out a power, as *Luke* 5. 17. Christ's words were operative, as they were in the Creation, and are so still in our regeneration, *Dei dicere est efficere*, both the Creature and the New Creature are passive at the first.

The *Twelfth Remark* is, 'Tis labour in vain, yea lost labour to seek any quelling of Christ, or any subduing of his Gospel, and subverting of his Kingdom. The Psalmist asks the outragious of his day, saying, [*What, are ye all mad*]? To attempt any such vain thing, whereof ye cannot render any good reason, nor ever hope of any good

success, *Psal.* 2. 1, 2, to the end. The Kingdom of Christ will irresistibly break through all oppositions, maugre the malice both of Angry Men, and of Inraged Devils. *Irriti ergo sunt omnium hostium conatus*, in vain are all the wicked's Indeavours. Therefore let Earth and Hell conspire together against the little stone, 'twill grow into a great Kingdom in despight of them all, *Dan* 2. 44, 45. Here the envious Pharisees lay catching and carping at the growth of the Gospel, and they enter into a confederacy with the *Herodians* (whom yet they hated in their Hearts for their being of *Herod*'s Religion, to wit, that of the Cursed *Edomites*) yet these two parties could easily enough comport, comply, and complot to do Christ a mischief, which they might the better accomplish, because it pertained to *Herod*'s Jurisdiction to take cognizance of the actings of *Jesus* of *Nazareth*, which lay in *Galilee*, twice did those two contrary parties join together against Christ, *Mark.* 3. 6. & *Mat.* 22. 16. *Luke* 20. 20, 21. yet both these Catch-Poles were bafflʼd and befoolʼd, great multitudes still follow'd Christ, who healed all that came to him, *Mat.* 12. 15. & *Mark* 3. 7, 10, 11. *N. B. Note well*, Alas how many *Herodians* or *Melchites* (a kind of Mongrel-Christians in the *East* so called of *Melech* the King) have we, that will be of the King's Religion what ever it is, a potchʼd one as *Herod*'s, these shewʼd their Malice against Christ now, but the consults of these Emissaries shall be confounded, as they were then.

Seeing there be other two Miracles of Christ wrought upon the *Jews* Sabbath, at which they took the like offence as at the former, to wit, his healing of the crooked Woman, *Luke* 13 11. and of the Dropsie-Man, *Luke* 14. 2. &c. Though these two Miraculous Deeds were done in Christ's thirty third year, under his third Passover, yet because of their congruity with that of healing the withered Hand, it may not be amiss to make some few *Remarks* upon them in this place, leaving that of his healing the Man that was born blind, *John* 9. 14. to a larger discourse afterwards in its proper and more convenient Place and Time.

The *First Remark* is, Where Christ met with the same Malicious Cavils and Misconstructions of his Miracles from those Catch pole Pharisees, He always most justly return'd them the same Answer, pleading the lawfulness of his own miraculous cures from their own common Compassion to their Beasts, in *pulling them out of a Pit on the Sabbath-Day*, Arguing thus, If a Sheep (slip'd into a Slough of Water) must be relieved by you, how much more my Rational Sheep (all which bear Golden Fleeces, and every thing about whom is good either *ad Esum* or *ad Usum*, their Flesh is food and their Fleece is clothing, *&c.*) must necessarily be succour'd by me on the Sabbath-Day, *Mat.* 12. 11, 12.

The *Second Remark* is, Though the *Jews* Tradition did allow of drawing *an Ox or an Ass out of the Pit*, or of *loosing them from the Stall, and leading them to the Water*, Luke 13. 15. & 14 5. yet their superstition was such and so sottish, as they would not defend themselves from Assaults upon their Sabbath, which advantage *Pompey the Great* Improving, made all his Batteries on that Day against *Jerusalem*, and Storming took it without resistance. Afterwards they grew more rigid in this point, so that on the Sabbath, they would not Spit, Ease-Nature, or get out of the Jakes if by mishap they had faln into it, as that *Jew* of *Tewksbury*, who faln into a Privy, cryʼd [*Sabbata Sancta colo, de stercore surgere nolo.*] Whereunto the Earl of *Gloceſter* replyʼd [*Sabbata nostra quidem* (Solomon) *celebrabis Ibidem.*]

Sir, Reverence of the Sabbath keeps me here.
And you Sir, Reverence shall our Sabbath there.
} Thus the Wretch deservedly perished by lying two *Sabbaths* (*Theirs and Ours*) there.

The *Third Remark* is, Such as are more for the Ceremony than for the Substance of God's Worship are Hypocrites. Thus Christ brands the Ruler of the Synagogue for this, *Luke* 13. 15. The Syriack [*Naseb baphe*] is renderʼd [*Assumens Vultum*] one that sets a good Face upon a bad cause, and personates a better man than he was, a mere Picture of Piety; the Latin is *Histrio*, an Actor upon a Stage, a Prince in shew, but a Peasant in truth. The Devil is double handed in this, that he blackens the Holy Actions of good Men (as of Christ here) but whitens the wicked Actions of the bad, representing Holy Jesus black as one having a Devil, and a Fiend of Hell glorious as an Angel of Light, 2 *Cor.* 11. 14.

The *Fourth Remark* is, 'Tis Christ's touch with his hand upon us, that cures us of our crookedness, and makes us straight to glorifie God, *Lu.* 13. 13. [ἀνορθώθη] she stood bolt-upright, Christ's Spirit is called *Digitus Dei* the Finger of God, *Luke* 11. 20. a touch

touch herewith set *Ezekiel* upon his Feet, *Ezek.* 2. 1, 2. and raises *Daniel* from his groveling upon the ground into an upright standing posture, yet this required three times touching, *Dan.* 10 9, 10 16, 18. *N.B. Note well*, We need frequent touches from the hand of Christ to cure our crooked paths and spirits, even every Lord's day, *&c.*

The *Fifth Remark* is, 'Tis a comfort in suffering, that though it may be long even twelve years, *Mat.* 9. 20. or eighteen years, *Luke* 13. 11. or thirty eight years, *John* 5. 5, 6. yet our compassionate Saviour doth Judge, that the Sons and Daughters of *Abraham* ought at length to be loosed from their long lasting sufferings, *Luke* 13. 16. *N. B. Note well*, Oh that every Sabbath some Soul may be loosed from Satan, to heal them of the Dropsie, or drought after worldly Vanities and Villanies, with a draught of the Water of Life, *Luke* 14. 2, 4. and oh that the Church may be loosed to go forth, *Mal.* 4. 2. then shall all Adversaries of Christ and his Church be silenced, and be ashamed, *Luke* 13. 4. & 4. 4.

CHAP. XIV. *Christ's Sermon on the Mount.*

THE next mighty works of Christ (to be discoursed of) fall out in order of time after he had Preached his most famous Sermon upon the Mount of *Capernaum*, such as were his *healing the Centurion's Servant, the raising up to Life the Widows Son at* Naim, *&c.* 'Tis said [*the Multitude of Disciples praised God with a loud Voice for all the mighty works that they had seen*] Luke 19. 37. and Christ's own countrymen wondred whence he had all that wisdom and those mighty works, *Mat.* 13. 54 they sordidly and satanically surmised that he had his skill by ill Arts, yea they said he works his wonders by the Black-Art, surely he never came to all this honour, honestly and in God's Name. *N.B. Note well*, We Ministers must not think much to be miscensured and misconstrued, seeing Christ himself was so, *&c.* but *Herod*'s perplexed Conscience hamper'd him into a better frame, to wit, into a (tho' a faint and fruitless) *desire to see Jesus*, Luke 9. 9. because he heard of *many mighty works were wrought by his hands*, Mat. 14. 2. yet would never stir out of Doors to see Christ, perhaps he only desired to see whether he were *John Baptist* raised from the Dead, yet both the *Jews* and the Blind man give a better Testimony that Christ's Miracles were such mighty works, as neither they (nor their forefathers had ever seen the like never since they had been the People of God, *Mark* 2. 12. and never since the World began were ever the like done, *John* 9. 32. Therefore (saith he) Christ must be God, because he had given sight to him, that was born blind, against the course of nature, beyond all the power of art, *v.* 33. Thus the works which Christ wrought bore testimony of him, *John* 5. 36. & 10. 25. & 13. 8. & 14. 11. Christ wrought such works as never any man did, *John* 15. 24. Christ's works were more stupendous for the manner, because wrought by his own power, and all for Peoples profit. *N. B. Note well*, Though greater works he promis'd to be done by his Apostles for the matter, *John* 14. 12. (as converting 3000 Souls at one Sermon, reducing a great part of the World to the Obedience of Christ, *&c.*) yet were their works less than those Christ did in two respects. (1.) They wrought not their works in their own names, but in the name of Christ. (2.) Nor Did any of the Apostles Preach up himself to be God, as Christ did, but they Preached Christ the only Lord, and themselves the *Churches Servants for Jesus sake*. So that Christ was the only *Thaumaturgus* or *Wonder-worker*, this is attested by *Josephus* the Jew, and confessed by *Mahomet himself*. Hereupon it was disputed in the *Roman Senate* (using to Deifie Great men) whether Christ should be received among the number of their Gods for his having done so many wonderful works; but the debate ended in the negative, because Christ Preach'd up Poverty, and lived in the practice of it, for which the World hated him, and they said Poverty can never have many Proselytes to it, for all do decline it. When Christ had Preached any Sermons to the People, he customarily back'd and confirm'd them with his Miracles, which some compute to the number of thirty four, (corresponding with the years of his Natural Life) others do reckon them to be fifty seven, something suitable to his supposed Age, *John* 8. 57. He had so macerated his Body with pains and fastings, that the Pharisees did suppose him to be much elder than he was; when he was not much more than thirty, *Luke* 3. 23. they judg'd him, (by his grave countenance) to be about fifty: But omitting the number of his Miracles, let us proceed to discourse upon the Nature of them (beside those aforementioned) that Christ wrought to back his Sermon upon the Mount, where a Mountain was his Pul-

pit,

pit, and the whole Law was his Text. As *Moses* went up to the Mount to receive the Law, so did the Messias to explain it, and only such Hearts as are mounted Heaven-ward, have an Universal respect to it, *Psal.* 119. 6. *Sursum corda*, up with your Hearts, *&c.* This Mount-Sermon is call'd Catechistical, *Mat. chapters* 5,6,7. declaring the qualifications of those that aim at Blessedness and the Means that lead up to it, the Blessings were to be pronounced upon *Mount Gerizzim*, Deut. 27. 12. and the Curses upon *Mount-Ebal*, ver. 13. yet the Blessings are not mentioned (as the Curses are) in that Chapter, because we must look for the Blessings from the Messias (not from *Moses*) for *Christ was sent to bless both Jew and Gentile*, Acts 3. 26. *The Curse came by the Law*, Gal. 3. 10. but the *Blessing of Grace came by the Gospel*, John. 1. 17. Therefore Christ stands here as upon *Mount-Gerizzim*, (on this Mount of *Capernaum*) to pronounce those eight beatitudes, sweetly Harmonizing with that of *Deuteronomy* here, and *Luke* also addeth that Christ also Denounced Woes, (as if he had stood upon *Mount-Ebal* also) *Luke* 6. 20, 25, to *v.* 30. *Blessed be the Poor, the Hungry*, &c. but *Woe to the Rich, the Full*, &c. Christ proceeds to lay forth the latitude of the Law, shewing its Extent to Thoughts as well as Deeds, *&c.* contrary to the corrupt Glosses of Jewish Traditions, whereby they had made the Law of no effect, whereupon he Divinely Damneth their cursed constructions, and prescribeth many Christian Duties in Doctrines of Faith and Manners to attain Eternal Life, *&c.* no sooner had this Great Oracle of Divine Truth delivered this long and lively Sermon (as was his last when he left the World, *John* chapters 14 15, 16, 17.) but he confirms his Oracles with some Miracles, as with healing the Centurion's Servant, and raising to Life the Dead Son of a Widow at *Naim* (as is above hinted) *&c.* This the Evangelist *Luke* clearly demonstrates, giving an account of the Heads of this Mount-Sermon, *Luke* 6. 20. &c. and then makes this transition, [*When he had ended all his Sayings* or *Oracles*] then did he back his Doctrines immediately with these two Miracles, *Luke* 7. 1. the former is related from *ver.* 1, to 11. and the latter from *ver.* 11, to 18. which begins with [*ἐν τῇ ἑξῆς.*] *The Day after.* As Christ had (the Day before) recovered a young Man from the Point of Death, so did he (the very next Day after) raise up another young man from Death it self. First Of the First of these Miracles.

The *Remarks* hereupon are, *First*, Though Christ's first Sermon (recorded in Scripture) Preach'd on the Mount, and his last when leaving the World, be the longest and livelyest Sermons of all others that the Evangelists relate, yet without all peradventure) Christ Preached many other Times, and many Hours together, beside those in Gospel-Record, and though many mighty Miracles (to the number of thirty four or fifty seven) be Registred by the Holy-Spirit's Pen-men, yet (no doubt) many more than are written were done by him, *who went about doing good*, Acts 10. 38. As his Oracles, so his Miracles are no more of them written, than might suffice to make us Believe and Live through his Name. Though all that ever Christ spake and did was Divine, and deserved to be Chronicled, yet the Beloved Disciple saith [*If every one were Written, the World could not contain them*, &c.] *John* 21. 25. & 20. 30, 31. where too much is said, that enough may be believed: as is done in all Scripture Hyperboles, *&c.*

The *Second Remark* is, As *Moses* confirmed his Oracles of the Old Law (which was given him from *Mount Sinai*) by working Miracles; So did the Messias when he had delivered the New-Law-Oracles from this *Mount-Capernaum*: Yet the latter Miracles were better than the former, for wheras one of *Moses*'s Miracles was a turning Water into Blood, signifying that the Old-Law was a severe and grievous ministration. But one of the Messiah's Miracles (yea the first of them) was a turning Water into Wine, to signifie that his New-Law was to be a Sweet and a Gracious Dispensation; the Gospel of Peace is as the most Generous Wine in chearing the Hearts of the Sons and Daughters of Men. Besides, *Moses*'s Miracles were only for the benefit of the *Jews*, but the Messiah's were for the Advantage of the *Gentiles* also, as well as for the *Jews*. This is most conspicuous here, for as the second Miracle was wrought for a *Jewish Widdow*, so the first was for a *Gentile Captain*, &c.

The *Third Remark* is, This Roman Proselyte was admirable upon many accounts. As 1. He was a Soldier, and such are generally fierce, froward, indocible, and godless Creatures. 2. A Commander, having an hundred Men under his Command, and therefore is call'd *a Centurion*, enough to make him Haughty and Huffing. 3. He was the Master of a Family too, having Servants as well as Souldiers under him. 4. And but a Gentile or Heathen, yet had so far affected the *Jews* Religion, as to build a Synagogue in *Capernaum* for it; Now having heard the Words and seen the Works of Christ, believeth on him for the Messiah, *begged of him his Servant's Cure*, and all this in a most humble manner, acknowledging first Christ's worthiness and then his own unworthiness

unworthineſs both together. Who can but wonder to behold him, a Soldier, a Captain, a Maſter, an Heathen, a lover of the Jews, a builder of the Synagogue, yet Humble. Any one of theſe Titles, yea the leaſt of them, make many men proud, but none of them, nor all of them made him ſo, becauſe he greatly and ſtrongly believed in Chriſt.

The *Fourth Remark* is, There is ſome variation of this ſtory in *Mat.* 8. & *Luke* 7. yet no contradiction, for *Matthew* (ſaith *Auguſtin*) doth only relate it compendiouſly, How the Centurion came to Chriſt, without mentioning thoſe Elders of the *Jews* by whoſe mediation he came, this was reſerved for *Luke* to relate, wherewith he ſupplied thoſe circumſtances that were wanting: and *Chryſoſtom* ſaith, that *Luke*'s deſign was to illuſtrate two things, 1. The Flattery of the *Jews* to *Jeſus*. And 2. That Men in diſtreſs do ſometimes uſe one means for their relief, and ſometimes another, the *Jews* finding the Centurion deſirous to go to Chriſt, hinder him, undertaking to go and ſpeak for him, yet coming, conceal'd his Faith, but urg'd his Merit for his good Deeds, but becauſe Chriſt would not have ſo great a faith concealed, he ſtirr'd him up to ſend more faithful Meſſengers, who fully declared [*I am not worthy that thou ſhouldſt come under my Roof*, &c.] as *Luke* writes, yet as Chriſt was coming, he came (in perſon) to meet him and ſpake to him the ſame words himſelf as *Matthew* writes. Thus the two Evangeliſts are reconciled.

The *Fifth Remark* is, 'Tis the nature of true Humility in gracious Souls, to have exceeding low thoughts of themſelves, when others have exceeding high thoughts of them: Thus it was here in this humble *Centurion*. The flattering *Jews* give an high Character of him to *Chriſt*, ſaying [*that he was worthy for whom thou ſhalt do this*,] for *he loved our Nation*, and *built us a Synagogue*, Luke 7. 2, 4. yet when he came to *Chriſt*, he gave a contrary Character of himſelf, ſaying, [*Lord I am not worthy that thou ſhouldeſt come under my Roof*,] *ver.* 6. But he ſpeaks not one word of his building the *Jews* a Synagogue; for, expecting to obtain a ſpecial favour from Chriſt, all his Rhetorick was lowlineſs, knowing that nothing is more prevalent than humility with God.

The *Sixth Remark* is, As this *Centurion* was a good firſt-table Man in his humility to God, ſo was he a good ſecond-table Man in his fidelity to his Servant. He was not only a good man abſolutely, but alſo a good Maſter relatively; as appeareth both by his going to Chriſt for his ſick Servant *N.B.* which is a duty incumbent upon all Maſters for theirs) and by his ſaying to him [*Lord, my Servant lyeth at home, &c.*] Mat. 8. 6. He had not thrown his ſick Servant out of his houſe, or caſt him into a by corner to ſink or ſwim for any care his Maſter would take of him, no, nor left he him to himſelf to ſeek for his curing by his own care, and at his own charges: but this good Man, and good Maſter made his Servant's ſickneſs as his own by ſympathy, and himſelf undertakes the care and coſt for his Servant's Recovery. Many Parents came to Chriſt for their *Children*, but this one *Maſter* only is Recorded (as an Example to all *Maſters*) that ſought Chriſt and Cure for his Servants good.

The *Seventh Remark* is, 'tis wonderful condeſcenſion that Chriſt (the *Lord of Lords and King of Kings*, *Rev.* 19. 16.) ſhould ſtoop ſo low as to vouchſafe a viſit to a poor Servant, and reſtore him to health thereby. There is *Dignatio ſtupenda* in our Lord's words [*I will come and heal him*, *Mat.* 8. 7.] If *Elizabeth* (*John Baptiſt*'s Mother) could ſay [*whence is this to me, that the Mother of my Lord ſhould come to me? &c.*] *Luke* 1. 43, 44. looking upon this viſit as a marvellous favour; how much more muſt it be looked upon as a more ſtupendous condeſcending in our Lord himſelf (though in the form of a Servant) to come down to this ſick Servant's Pallet? *N. B. Note well*: O what a mercy it is, that the Lord himſelf ſhould come down from Heaven to be amongſt men on earth, as he did when he came in the fleſh, and doth ſtill come to us in the ſpirit, and cauſing our ſpirits to leap *levalto*'s within us, as the Babe leaped then in his mothers Belly; more like a ſuckling at the Breaſt (as βρέφος ſignifies, 1 *Pet.* 2. 2.) than an Embryo in the Womb.

The *Eighth Remark* is, The ſame Soul may be high in Faith, and low in Humility, ſo was this *Centurion*, ſaying [*but ſpeak the Word only*, &c.] *Math.* 8, 8, 9. Tis much that he being no *Jew*, nor converſant in the Prophet's writings, ſhould be ſo lofty in his believing, as well as ſo lowly in his humblings, through the cloud of his own weakneſs and unworthineſs; his eye of faith eſpyed the worth of Chriſt's Omnipotency, calling him a *Captain* to command all Diſeaſes, for comming and going, and ſaying, I am a Man and under Authority, yet can do theſe things, how much more thou, that art God, and under no Authority, *canſt do any thing? thou art all-ſufficient in thy ſelf to effect what thou wilt.* *N. B. Note well*: The *Centurion* makes a Compariſon betwixt

twixt himſelf and his Saviour, both in reſpect of his Perſon, and of his Power, as of the leſſer with the greater, ſaying (as it were) thus, (1.) As to my Perſon, I am but a Man, a meer Man, but thou art God alſo, very God. (2.) As to my Power, tho' I be ſubject to another, yet have I Souldiers under me at my beck and check, how much more haſt thou (who haſt a Soveragnity over all created Beings) an abſolute power over Sickneſs and Death, and can heal this Palſey or Epilepſy, as ſome ſay, though it be ſudden, hidden, and for the moſt part incurable by men?

The *Ninth Remark* is, There is a marvellous beauty in Grace, eſpecially in great Grace, as here in great Faith, as well as great Humility: This put *Chriſt* here to the marvel, *Mat.* 8. 10. as before he had been raviſhed with his Spouſes ſingle eye, and with one ſingle Chain of her Neck, *Cant.* 4. 9. how much more where he beholds a beautiful concatenation of all Goſpel-Graces. Hereat 'tis ſaid Chriſt marvelled; and what can be ſo great a marvel as to hear that he marvelleth? Who was it that wondred at this man's Grace? no other but he that wrought all this Faith and Humility in him. If any other hand had wrought this Grace in this Captain, why ſhould Chriſt, who knew all things *ab Æterno*, *Joh.* 21. 17. wonder at it? Chriſt wondreth at his own work in this man, as he had done before in *Nathaniel*, *John* 1. 47. and at his own love to Mankind, when *he calls himſelf wonderful*, &c. *Iſa.* 9. 6. He wondereth here, not as it was a ſign of any motion of a troubled mind in him (as it is in us) but as the grand Doctor of the Church, teaching us hereby what we ought to wonder at; Chriſt did not wonder at the Magnificence of the Temple, as his Diſciples did, *Mat.* 24. 1. nor was he at all raviſhed with the glittering glories of the World, with its Beauty and Bravery repreſented (as in a Land-skip) by the Devil before his Eyes, *Mat.* 4. 8, 9, 10. as he was with the Spouſes Grace; and at this Centurion's Faith he much marvelled, it being the *Work of his own Almighty Power*, Eph. 1. 19. and this his Power Chriſt never putteth forth, but for mighty purpoſes.

The *Tenth Remark* is, Chriſt extolleth (as well as admireth) his own Grace in this Gentile-Proſelyte, above all that he found in thoſe that are call'd his own People. The multitude wondred at his powerful Teaching, *Luke* 4. 22. yet are they not praiſed, the *Leper believed Chriſt's Power to Cure him*, Mat. 8. 2. and was therefore healed, but not Praiſed, *Martha* could ſay, I know, *If thou ask my Brothers Life, it ſhall be granted*, John 11. 22. yet was ſhe rather reproved than praiſed, *ver.* 39, 40. The ſame may be ſaid of many other Inſtances in the New-Teſtament, *Andrew* believed, but not praiſed, for he was handed to Chriſt by the Baptiſt's ſaying, [*Behold the Lamb of God*, &c.] *John* 1. 36, 40. So was *Peter* by *Andrew*, ver. 41. and *Philip* by reading *Moſes*, &c. *v.* 45. *They all believed, yet not Praiſed*, becauſe they were helped; Indeed *Nathaniel* is praiſed, *v.* 47. yet believed he not till he ſaw firſt a ſign of Chriſt's Deity, *v.* 48, 49. but this Centurion is praiſed and preferred above all, not only becauſe he believed without all helps and means to bring him into Faith, but alſo becauſe he made ſuch an high profeſſion of the power of Chriſt's word to heal at diſtance bevond any natural operation. The Ruler of the Synagogue cry'd [come quickly, *&c.*] Mat. 9. 18. but this man believed Chriſt's preſence was not neceſſary, his word tho' abſent was enough, therefore he and *Cornelius*, Acts 10. be the Standard bearers of Gentile Proſelytes. Chriſt extolling him not above Patriarchs and Prophets, but above thoſe now to be caſt into Hell as is foretold, *Mat* 8. 11, 12. Laſtly, Faith hath an happy hand for help from Heaven, may have what it will, as having the Key of God's treaſury, Chriſt ſaith to the Woman [*be it unto thee even as thou wilt*] Mat. 15. 28. and to this man [*as thou believeſt ſo be it unto thee.*] Mat. 8. 13. Faith always ſpeeds in one kind or in another; never fails in having its deſire either in Money or in Money-worth, 'tis ſaid of *Luther*, *Iſte vir potuit quod voluit*, might have any mercy that he deſired.

The *Second Miracle* wherewith Chriſt confirm'd his Oracles, was the *Raiſing to Life the Dead Son of the Widow at* Naim, *Luke* 7. 11, to 17. Wherein are theſe *Remarks*.

Firſt, As to the Time When. It was the very day after he had healed the Centurion's Servant, *v.* 11. as Chriſt cured one *Sick unto Death, grievouſly tormented with a Palſey or Epilepſey*, which is the *Falling-Sickneſs*, Mat. 8. 6. Juſt a dying and falling into a ſtate of Death upon the *Day* before, ſo now the very next *Day*, he raiſed this Young-Man who was altogether *Dead*. To ſhew, that he was (according to the Centurion's Character of him) the Great Centurion both of Sickneſs and of *Death*, giving them both their Commands and Commiſſions, both of coming to us, and of going from us when this great Captain pleaſeth, *&c.*

The

The *Second Remark* is relating to the place where, it was done at *Naim*, a City that lay forty eight Miles North from *Jerusalem*, upon the edge of *Samaria*, in the way as the *Galileans* pass'd to *Jerusalem*, whither probably Christ was now going to the *Pentecost Feast*: *Naim* (Hebrew) signifies Beautiful, Fruitful, Fair and Pleasant, an Emblem of the World, wherein the Children thereof live in all delights, never dreaming of Death till it suddenly seize upon them, and spoil all their Pleasures, as it did in this Young-Man, yet a Dead-Man in the Flower of his Age, and in the midst of his youthful Vigour and Vanity: Or *Naim* (Hebrew) signifies the moving of them, for thus the whole City was mightily moved at this mighty Miracle, *Luke* 7. 16.

The *Third Remark* is, A Young Man may be a Dead-Man. This Widow's Son is call'd a Dead-man, *Luke* 7. 12. and a Young-man, *ver.* 14. assoon goes the Lambs-skin to the Market (saith the Proverb) as the Old Sheep. *Senibus mors in Januis, Adolescentibus in insidiis*; Saith *Bernard*; *Death seizeth upon old men, yet lyes lurking* (as in an Ambushment) *for the youngest*. As the Old must dye, so the Young may Dye. Our Drecrepit Age both Expects Death and Sollicits it, but Vigorous Youth looks strangely upon that Grim Sergeant sent of God to Arrest it so soon.

The *Fourth Remark* is, 'Tis no new device or novelty to have burying places without the City, 'tis said here, when Christ came to *Naim*, he *meets Men with a Dead Man carried out of the City*, ver. 12. for they might not (as holding it unhealthful and unwholesome to Bury within the Walls) open Graves and Interr Corps in the City. Therefore *N. B. Note well.* Let not any Survivers murmur at the Burying of their near and dear Relations in the Suburbs of this *City*, seeing it was so here, and the Resurrection will find them any where.

The *Fifth Remark* is, 'Tis no untrodden path for an only Son to dye, as well as an only Husband. This good Woman (as the sequel demonstrates) loses first her only Husband (therefore is she call'd a Widow) and now, as if the loss of her Head were not great enough, she must lose her only Son (who might have been to her, what *Obed* was to *Naomai*, a *restorer of her Life, and a nourisher of her Old Age*, Ruth. 4. 15.) This her only Branch must be lopped off from the Tree also, then murmur not at such strokes, *&c.*

The *Sixth Remark* is, Yet Christ's Compassion is toward such as are under such severe strokes, 'Tis said, *v.* 13. [*When the Lord saw her, he had Compassion on her, and said, weep not.*] All this and more was done upon Christ's own accord from his Free-Grace, and Unrequested. This Widow did neither beseech his Bowels to Pity her, nor his Power to Raise her Son. Christ had (and hath still) a most tender Heart, and will pity and provide more for his Praying People than they ask of him.

The *Seventh Remark* is, As Christ touched the Bier, and spake to the Dead [*Arise*] whereby the Dead-man was raised to Life and Restored to his Mother, *ver.* 14, 15. *N. B. Note well*, So a word of Christ's Mouth, and a touch with his Hand, shall suffice to revive the Slain Witnesses, and to restore them to the Church their Mother. Oh that God may thus visit his People, and be Glorified, as *ver.* 16. However it shall be enough at the last Day to Raise up all the Dead, *John* 5. 29. 1 *Thes.* 4. 13, &c.

The *Eighth Remark* is, Sometimes Christ commanded secresie in his working Miracles, as *Mark* 5. 43. *Luke* 8. 56. but five Persons were Witnesses of *Jairus*'s Daughters being raised to life, *&c.* but this and that of *Lazarus* was done openly in the sight of the multitude without charge of Privacy as in *Capernaum*, where Christ had been laughed to scorn, and had newly denounced a Curse against that City; but there were no such causes here. All is done in open view. *Solomon* saith, *Every thing is Beautiful in the right Season.* So are all Christ's Acts, doing all well, *Mark* 7. 37.

CHAP. XV.

NOW follow many more matchless Miracles, whereby the Lord backed his Divine Oracles and Doctrine of Truth. The first and next now to be glos's'd upon is Christ's *Casting out of the Deaf and Dumb Devil*, Mat. 12. *from* ver. 22, *to* 46. Mark 7. 32. *with* 9. 17. 11. 17. *&* Luke 11. *from* ver. 14, *to* 27. This is illustrated by many *Remarks.*

The *First* is, Both *Matthew* and *Mark* do introduce this Miracle, by premising a general account of an Ambulatory Hospital following Christ from all parts. *Great Multitudes followed him* from place to place, *Mat.* 12. 15. yea some of *Esau*'s Posterity, *Idumeans*

means as well as *Jews* throng to touch Chriſt, *Mark* 3. 7, 8, 9, 10. and he healed the Diſeaſes and Plagues of all that came to him, and *caſt out Devils*, Mat. 8. 16. & 12. 15. to which is added, [*When the unclean Spirits ſaw him, they fall down before him, crying,* [*Thou art the Son of God,*] Mark 3. 11. The matter was well amended ſince Satan's firſt onſet upon Chriſt in the Wilderneſs, *&c.* Where he then doubted, ſaying, [*If thou be the Son of God,*] Mat. 4. 3, 6. The ſame Power can change his note to us.

The *Second Remark* is, As Devils truckled to Chriſt's Power in his own Perſon, ſo they did to that wherewith he impowered his Apoſtles, whom he gradually gathered to be with him to ſee his Glory, *John* 1. 14, 39, &c. to be Witneſſes of his Works, *Acts* 10. 39, 41. And to learn (as his Auditors) the Doctrine of the Goſpel, that they were to Preach. *N.B. Note well.* So that the very Apoſtles themſelves, did not at their firſt miſſion into the Miniſtry Preach by the Spirit, but what they had heard (about a Twelve-month) from the Mouth of their Maſter. When Chriſt had Called and Choſen them to the number of twelve (anſwerable to the twelve Tribes of *Iſrael*) and throughly inſtructed them both for Praying and Preaching work, He gives them not only a free Miſſion, *Mark.* 3. 13. but alſo a free Commiſſion both for *curing Diſeaſes*, and for *caſting out Devils*, Mat. 10. 1, 6, 8. Mark 3. 14, 15. & Luke 6. 12, *&c. with* 10 17. & 9. 1. *Satan falls as Lightning from Heaven before them*, Luke 10. 18. *and that Serpent hurts them not*, Mark 16. 18. Nor can he finally or totally hurt either Chriſt's Miniſters or Believers, that are his Members.

The *Third Remark* is, *Simon* the *Phariſee* Invites Chriſt to a Feaſt, *Luke* 7. 36. (It was fit he ſhould feaſt ſometimes, that fared ſo hard moſtly.) He is call'd *Simon* the Leper, *Mat.* 26. 6. & *Mark* 14. 3. whom Chriſt had healed of his Leproſie, and who therefore entertains his Healer (in way of Thankfulneſs) to a Dinner: and Chriſt's foregoing Words [*The Son of Man is come Eating and Drinking*, &c.] *Luke* 7. 34. might poſſibly induce him to make this Invitation, as haply Chriſt's others words [*Come to me all ye that are weary and heavy laden,*] Mat. 11. 28. might invite the Woman-Sinner to proſtrate her ſelf at Chriſt's feet, *&c.* (leaning on his left Elbow at Meat,) *Luke* 7. 37, 38. This was *Mary Magdalen, out of whom Chriſt had caſt ſeven Devils*, and became a conſort with a Court-Lady *Joanna*, &c. (who had been healed by Chriſt alſo) *Luke* 8. 2, 3. The ſelf ſame *Mary* that was Siſter to *Lazarus*, John 12. 2, 3. Mark 15. 40. & 16. 1. & Luke 24. 10. Where we may not imagine *Lazarus*'s Siſter muſt neglect to be about the Burial; Seeing Chriſt foretold that ſhe ſhould do that Office, *John* 12. 7. This *Mary* (the Antients ſay) was Married to a Noble Perſon of *Magdala*, (call'd *Papus* of *Judah*) ſo though born at *Bethany* was call'd *Magdalen* by Marriage. This Woman Sinner meets Chriſt at *Simon* the Phariſee's Houſe, not as many others for curing of their Bodies, but ſhe comes for the curing of Her Soul, making her Eyes a Fountain to waſh Chriſt's feet in, that ſhe might have his ſide for a Fountain, to waſh her Soul in; and wiping them with the Hairs of her Head in ſtead of a Towel, that he might wipe away her ſins from the caule of her Heart; likewiſe ſhe kiſſed Chriſt's Feet, that he might kiſs her with the kiſſes of his Mouth, *Cant.* 1. 2. We read not that the *Virgin Mary* ever did what this *Mary* (the great Sinner) did. 'Tis a queſtion whether Innocency or Penitency glorifie God more. This Woman loved much, *Luke* 7. 47. Therefore brought ſhe to Chriſt an *Alabaſter Box of Ointment very coſtly*, John 12. 3. a Preſent for a Prince, and ſuch a one as *Cambyſes* ſent to the King of *Æthiopia*, as *Herodotus* and *Pliny* relate, ſparing for no coſt, at which *Simon* the Phariſee was offended (as well as *Judas* the Traitor) cenſuring his Betters, *Luke* 7. 39. *John* 12. 5, 6. *Simon* pretends to be more Holy, as *Judas* to be a better Husband, but Chriſt anſwers both their Cavils, *&c.*

The *Fourth Remark* is, After this Dinner at *Simon* the Phariſees Houſe, Chriſt is preſented with a ſad ſight of a Demoniack, that was both Dumb and Deaf, yea and Blind alſo, *Luke* 11. 14. & *Mat.* 12. 22. 'Tis ſaid in *Mark* 3. 19, That *Chriſt went into the Houſe* (with his Diſciples) to wit, unto this Phariſee's Feaſt, where *Chriſt*'s Mouth was not ſtop'd with good Chear, The Proverb is, [*He that receives a Courteſie, ſells his Liberty*] but ſo did not Chriſt either at *Simon*'s Table, *Luke* 7. 40, &c. or at *Martha*'s, *Luke* 10. 40, 41. or at another Phariſee's, *Luke* 11. 37. where he ſets forth the Phariſees in their own colours, and entertaineth them with as many Menaces and Woes, as they did him with Meſſes of Meat, *ver.* 39, 40, 41, 42, 43, 44. & *Mat.* 23. 13, 14, 15, 25, 27, 29. But Chriſt could not reſt long in *Simon*'s Houſe, for this Doleful Spectacle of this Demoniack was brought home to him, and the multitude were met to hear and ſee what Chriſt would do with the Devil in this Poſſeſſed; and Chriſt readily gratify'd them with the neglect of himſelf, having more compaſſion upon this miſerable man, than upon his own wearied Body. *N.B. Note well.* The miſery of this Poſſeſſed man was matchleſs, for (ſaith *Theophylact*) the Devil had ſhut up in him all paſſages of Faith and Salvation

Salvation, by bereaving him of the use of his Eyes, Ears, and Tongue. Oh! what a great mercy have we all from our good God in the use of all our senses, *multò plures sunt gratiæ privativæ quàm positivæ* (saith *Gerson* the Chancelor of *Paris.*) There be more evil things we are preserved from, than are the good things we are privileg'd with. Alas! how soon may any of us be made blind, deaf, or dumb, which is asserted in the adage [*Cuivis potest contingere, quod cuiquam potest*] that which is one mans case (though never so sad) may be any man's case. *N. B. Note well*, Such as are born deaf must be dumb too, because language is learned by hearing it from others. And, *N. B. Note well.* 2. When we see another stricken with any Divine stroke and our selves spared, then should we keep a Passover for our selves (for God's passing over us) and say that he hath *punished us less than we have deserved*, Ezra 9. 13.

The *Fifth* Remark is, Christ's Favours seldom come single to us; here was a double yea a treble Miracle of Mercy from him to this man in this deplorable case, 'tis said *Luke* 11. 14. Christ *was casting out a Devil and it was Dumb*, that is It had made the man dumb, and not only so, but deaf and blind too. There is a series, a concatenation of mercies in this Miracle. The dumb was made to speak, the deaf to hear, and the blind to see by the power of it. At this the People wondred, *Mat.* 12. 22, 23. The word never works kindly till Men hear and admire it, and oh! that we could admire (with this Multitude) God's word and his multiplying Mercies on us, *&c.*

The *Sixth Remark* is, But the Pharisees (instead of admiring) fall on foul censuring of Christ. 1. Saying that he was Mad. And 2. That he had done this Miracle by Magick Art.

First of the first, The Pharisees were so mad to see so many mighty Miracles wrought by Christ's Almighty hand, whereby they foresaw not only the loss of their Reputation among the People, but also the fall of their Pharisaical Kingdom. This inraged them so, that (as if that Devil which was cast out of the Demoniack's Body, had got into those mens Souls) they spread abroad a report that Christ was Mad, *Mark* 3. 21. whereof his Friends (his Mother and Brethren) hearing, came to see whether he was beside himself (according to that malicious report) and to make provision for him (if they found it true) as for a Mad-man; but finding it false (those Dogs, his Accusers, were mad, not this Meek Lamb of God) however they would have interrupted him in the course of his Ministry, Mat. 12. 46. [*While he yet Preached to the People*] and *ver.* 47. This must be a weakness in his Mother, who was otherwise full of Grace, *Luke* 1. 28. yet was not without Original Sin (as the Sorbonists do assert) but had the sinfulness of other Women (in stoping her Son in God's service, which certainly was a Sin) so had need of a Saviour as well as others, *Luke* 1. 47. In this *Simon*'s house *Mary* heard one say [*Blessed is the Womb that bare thee*, &c.] which might puff her up to vain-glory; and out of Ostentation might send for her Son out, to shew her Authority, *&c.* saith *Chrisostom*, as *John* 2. 3. *His Brethren believed not*, John 7. 5. Therefore did Christ give so smart a Repartee to the Messenger, *ver.* 49, 50. shewing that no natural Relations or Requests from them must come in competition with God's Work and Glory. In which case all must be neglected yea rejected, *Deut.* 33. 9. though their pretences be never so plausible, seeing [*Sanctior est copula cordis quàm corporis*] to be spiritually a kin to Christ, is more than natural, and the way to be a kin to him is to do his Will, *Mat.* 12. 50.

Secondly, The same Deviliſh Malice (that lay as Venom rankling in the Pharisees Hearts) broke out oft at their Mouths to decry the Dignity and Authority of Christ's Miracles, and as before they had made him a turbulent Mad-man, so now their Blasphemous Mouths make him an Infamous Magician, and a Contemptible Conjurer, as if he had done them by the Power of Magick: *Mat.* 12. 24, &c. *Mark* 3. 22. & *Luke* 11. 15. They spitefully use the worst of Names for the Prince of Devils (in greater detestation against Christ) calling him *Beelzebub*, Mat. 10. 25. as well as calumniating his Actings by the Power of *Beelzebub*. *N. B. Note well*, This was the odious name of the Idol of *Ekron*, 2 Kin. 1. 3. That *Baalzebub* is no other than the Devil of Hell: For *Ekron* comes of *Acheron*, which signifies Hell in Heathen Authors [*Flectere si nequeo superos, Acheronta Movebo*] *Virgil.* If the God in Heaven will do nothing for me, I will try the Devil in Hell, *&c. Abimelech*, when he had slain the seventy Sons of *Gideon*, his Father Built a Temple to *Baal*, whereof this bloody Bastard made his Servant *Zebub* the Priest, which name signifies a Fly. Or *Zebul* a Dunghill, importing either that those Idols were but Dunghill Deities, as the word *Gelulim* Hebrew Excrements, is used in Scripture for the Heathenish Vanities. So *Baal-zebul* signifies the God of a Dunghill. Or *Baal-zebul* signifies the Lord of a Fly,

because they asked help of this Idol of *Ekron*, against the Flies that so infested them for their many devilish Sacrifices. *N. B. Note well.* Oh how prodigiously Blasphemous were those miscreants (the Pharisees) not only to call Christ a Conjurer, but also to make the Lord from Heaven, a Devil of Hell! Wonder it was, that at the hearing thereof, the Heaven did not sweat, the Earth did not shake, and the Sea did not swell above all its banks, *&c.* *N.B.* our scandals are no less in some black Blasphemous Mouth, *&c.*

The *Seventh Remark* is, Christ's confuting this cursed calumny by strenuous and convincing arguments. The former of their scandalizing him with Madness, he answered them (as he oft did) with silence, and punished them with contempt, committing his cause to him who Judgeth righteously. But in this latter Reproach as God's Glory was highly concerned, so Christ's Cause and Gospel might have deeply suffered, therefore makes he a most grave Apology in the behalf both of his Oracles and Miracles, which he maintain'd and made good by many demonstrative undeniable arguments. As

1. *Every Kingdom* (so that of the Devils) *divided against it self cannot stand*, &c. *Mat.* 12. 25, 26. Where Division is the Mother, there Dissolution is the Daughter. The *Devil is not divided against himself*, for a whole Legion (which the *Romans* reckon six thousand Armed Souldiers) of Devils were in one Possessed Person, *Luke* 8. 30. yet did they so accord, that those many did speak and act as one in the Possession. *N. B. Note well*, 'Twere well if that concord were found among Saints as well as those Devils.

2. *By whom do your Children cast out Devils?* Mat. 12. 27. to wit, my Disciples, who were *Jews* too, and had cast out Devils by their commission from Christ, yet not blamed for it; or your Jewish Exorcists, *Acts* 19. 13, 14. *Mat.* 7. 22. *Mark* 9. 38. *Luke* 9. 49. whom you blame not neither, as if that Act were a beauty in them, yet a blemish in me as a Conjurer.

3. If those Devils be cast out by the Spirit of God, *Mat.* 12. 28. or by the *Finger of God*, Luke 11. 20. (as the Spirit is the essential Power of the Father and Son) then the *Kingdom of God is come to you*, else so many Devils could not be cast out but by a greater power to over-power him.

4. Were not this Kingdom of God too strong for the Devil's Kingdom, how could the *Strong-Man Armed be bound but by a stronger?* &c. *Luke* 11. 21, 22. and were it done by Collusion (one Devil casting out another by consent, as they calumniated) why was it a torment to them to be dispossessed, *Mat.* 8. 28.

5. All Men and Works are either for God or Satan, there is no medium [*He that is not with me*, &c,] *Luke* 11. 23. as the Devil is not, for I destroy his works, 1 *John* 3. 8. *Heb.* 2. 14. by all that I do and suffer, saith Christ.

6. Christ calls the spiteful cavil (against so evident works of the Spirit) the unpardonable Sin, *Blasphemy plainly against the Holy Ghost*, Mark 3. 29, 30. 'twas not an infirmity from Ignorance, but an enormity from malice after strong convictions expres'd by a tongue set on Fire of Hell in words, and that venemous Spirit breathing out in Actions by an Hellish persecuting of known truth, where power is equal to malice: such as sin against the Father and the Son, is as a blind man running against a Wall, but this doing despite to the Illuminating Spirit, *Heb.* 6. 4, 5, 6. is a wilful warring (with the old Giants) against God himself, *&c.* when those final Impenitents could not cry down the credit of Christ's Miracles this way, the Devil taught them a new trick quite contrary, to say, when *Messias comes he shall work no Miracles at all.* *Maimonides* in *Melach.*

CHAP. XVI.

SEeing Christ's Oracles are intermingled among his Miracles, 'tis not inexpedient to Glose upon the Parable of the Sower, *Mat.* 13. from *ver.* 1, to 54. *Mark* 4. from *v.* 1, to 35. & *Luke* 8. 4, to 19. which follows next in order of Time to Christ's casting out a Devil, and was Blasphemed for it, *&c.* Mat. 12. *&c.* which that Evangelist declares to be Preached the same day that his Mother and Brethren came to Christ, *&c.* being unwearied in his Work, *Mat.* 13. 1.

The *Remarks* hereupon are these, *First*, Christ is call'd the *Palmoni Hamadabber* Dan 8. 13. or most excellent Speaker. This Prince of Preachers exceedingly aboundeth with this kind of Rhetorick and Oratory, speaking very much in Parables (according to the stile and manner of the Jewish Nation) quite through the Gospel. He turns himself into all sorts and fashions of Speech and Spirit to win Souls to God, especially into Parabolical

Dresses,

Dreſſes, which (according to the Hebrew notion, *Maſhal* a Parable, ſignifying alſo Dominion) hath a moſt powerful prevalency over the minds of men. *Chryſoſtom* calls a Parable [ϑήγωμα καὶ ὁμοίωσις πεπγμάτων.] an illuſtration and ſetting forth of matter by reſemblances which are mightily inſinuating into the Souls of Men. So that the will of God dreſſed up in a well accommodated Parable comes to our Affections, juſt as *Jeroboam*'s Wife came to the Prophet *Ahijah with Cracknels and Honey, but Diſguiſed*, 1 Kin. 14. 2, 3. thus it comes to us in ſweetneſs of Speech, but vailed, and not eaſie to be known. 'Tis undoubtedly the choiceſt kind of Chymiſtry to Extract Spiritual things out of Temporal, and 'tis the higheſt attainment of Opticks to Repreſent Heavenly Truths in Earthly Glaſſes. A Parable comes from παραβάλλω *Comparo*, becauſe Divine Things are compared to Worldly, and are ſhadowed out by them, eſpecially by ſuch as are nearer to our Underſtandings, uſual, familiar, and commonly known. Thus our Lord adapted his Parables moſt commodiouſly to the capacities of his Auditors; where they were Fiſhermen, there he gave out the Parable of the Draw-Net; where Merchants, there of the Pearl of Price; and where Husbandmen, there this of the Sower, *&c.* All ſuitable to his ſeveral Auditories.

The *Second Remark* is, In this Parable there be four parts. 1. The Sower. 2. The Seed. 3. The Soil. And 4. The Succeſs. All containing much congruity, though there be alſo ſome diſparity betwixt the ſigns and the things ſignified by them, the former be Temporal and Worldly, the latter Spiritual and Heavenly.

As Firſt, the Sower is negatively not Angels be the Seeds-men, for then the excellency of the Power in converting Sinners would be attributed to them, 2 *Cor.* 4. 7. The office of Preaching the Goſpel, and caſting that precious *S*eed into prepared *S*oil is taken from the Angels (who firſt Preached it to the *S*hepherds, *Luke* 2. 10.) and this Honour is given to Goſpel-Miniſters who are (in *S*cripture) called Angels, *Rev.* 2. 1, &c. As Angels are likewiſe call'd Miniſters, *Heb.* 1. 14. Though an Angel certifies *Cornelius* that *his Prayers were accepted*, yet reads he not to him the Doctrine of Redemption, but refers him to *Peter*, Acts 10. 4, 5. The Angels are indeed much affected with the Goſpel that is Preached, 1 *Pet.* 1. 12. *N.B. Note well.* Oh then let it not be irkſom to men. But poſitively, there is the *S*ower Principal, to wit, Chriſt and the Inſtrumental, to wit, the Miniſters of Chriſt, *&c.* The Latter are Fellow-Labourers with the former, 1 *Cor.* 3. 9. In whom there is much congruity with the *S*ower. As,

Firſt, The *S*eeds-man knows his own Land, though it lies ſcattered abroad here and there in the wide open Field, and not yet become an Incloſed Garden, or a diſtinct peculiar Incloſure. Poſſibly the owners Name or Land-Mark may be fixed at the ends of his Land. *S*o this principal *S*ower knows all that are his, 2 *Tim.* 2. 19. both in reſpect of his Electing freely, and of his loving unchangeably. He knows them, *John* 10 27. with the knowledge of Approbation as well as of Obſervation. Blind *Iſaac* may be miſtaken in his Children (taking *Jacob* for *Eſau*) but Chriſt (who *knoweth all things*, John 21. 17.) cannot commit a miſtake about the *habitable parts of his Earth*, Prov. 8. 31. He knows his own purchaſed Free-hold, which is God's Huſbandry, 1 *Cor.* 3. 9. and the *Father is the Husbandman*, John 15. 1. Thoſe indeed that Deform themſelves with the *S*pots of *S*in, Chriſt is ſaid to Miskenn, ſaying to them *I know you not*, &c. *Mat.* 7. 23. as if he had ſaid, you are nothing like my Land, nothing like God's Huſbandry, whoſe works are Perfect, *Deut.* 32. 4. no, you are the *Sluggard's Land whoſe Field is grown over with Thorns and Thiſtles*, &c. *Prov.* 24. 31.

The *S*econd Parallel or Congruity is, The *S*ower prepares his *S*oil (giving it many Tilths) before he *S*ow his *S*eed, thus the Church is call'd God's γεώργιον or Tillage, 1 *Cor.* 3. 9. The word ſignifies a Field wherein the Husbandman laboureth, and ſo the Hebrew word *Nir*, Jer. 4. 3. ſignifies Plowed-Land. 'Tis a Metaphore taken from ground that hath laid long Fallow, and therefore, being overgrown with Weeds, is unfit to receive any *S*eed, which would be but caſt away, if caſt upon it before it be broke up with the Plough whereby the Traſh ſhould be deſtroyed; Thus wicked Courſes are compared to Briars and Thorns (under which the Old *S*erpent lyeth lurking) *Heb.* 6. 8. As the Litteral *S*luggard's Field is over-run with filthy Weeds, ſo is the *S*piritual *S*luggard's *S*oul with Helliſh Luſts. Whereas the Heart, prepared with the Plough of the Goſpel (going oft over it) and oft watered with the Word and *S*pirit of God, brings forth wholeſome and uſeful Herbs, *Heb.* 6. 7. Therefore not to be deſtroyed. God took ſpecial care to preſerve thoſe Trees that brought forth fruit for the Meat of Man, *Deut.* 20. 10. and this Divine care of ſecuring ſuch Plants was not only under the Law there, but alſo under the Goſpel, *Mat.* 3. 10.

The

The Third Parallel is, A Seeds-man obſerves his Seaſon both when to Sow, and when to Reap, *&c.* There be Times of ſeeking and finding God, *Hoſ.* 10. 12. and there be ſeaſons of Grace alſo. A Seaſon is that part of time which hath a Beauty and Luſtre on it above all other parts thereof. There were times of Grace (indeed) under the Law, but not properly any ſeaſons of Grace; that priviledge was peculiar to the Goſpel. Chriſt obſerv'd his Seaſons of ſending the Goſpel, *Acts* 16. 6. and of filling it with his Power and Preſence, *Luke* 5. 17. ſee alſo *Acts* 24. 25. & 25. 22. & *Exod.* 19 19 *Iſa.* 30 18. A ſeaſon is the *Accepted Time*, &c. 2 *Cor.* 6. 2. as to *Zacheus*, Luke 19. 9.

The Fourth Parallel is, The Sower goeth forth from his Home to his Field, with his Seed-Basket upon his Arm, *&c.* Therefore 'tis ſaid, *Mat.* 13. 3. *Behold a Sower went forth to Sow.* Thus the Lord *Jeſus* left Heaven (his Home) and that Glory which he had with his Father from all Eternity, came into the Field of the World, *ver.* 38. where he met many a ſtormy blaſt, much contradiction of Sinners he ſuffered, *Heb.* 12. 3. *Solomon* ſaith, *He that obſerves the Wind, ſhall never Sow*, Eccleſ. 11. 4. Our Saviour deniſts not his Sowing Work, though ſtrong Winds blew in his face, ſuch as were breathed out of the Mouth of the *Prince of the Air*; yea he ſtops not, ſticks not though *there was a Lion in the way*, Prov. 22. 13. *&* 26. 13. even that Rampant and Roaring Lion (the Devil himſelf) in his way, but goes on in his Work, *Though he came to his own and his own received him not*, John 1. 11. *And he ſpent his ſtrength in vain among them*, Iſa. 49 4 5. *N.B.* *Note well.* The Miniſters of Chriſt ſhould learn from their Maſter Chriſt, not to defer their work in hope of better times, fewer obſtacles, fitter objects or greater opportunities and abilities, *&c.* *When his fulneſs of time came he went forth*, &c. *And rejoiced to be among the Sons of Men*, Prov. 8. 30, 31, *&c.* We muſt admire Him for this, *&c.*

The Fifth Parallel is, The Sower caſts his Seed out of his Seed-Basket with his Hand, and with the dexterous caſt thereof He gives the Ridge and the Furrow their full and due proportion *&c.* So Chriſt hath an excellent caſt with his Holy Hand, giving the Rich and the Poor their meaſure of Truth, *dividing the word* aright to every one, 2 *Tim.* 2. 15. *Milk to Babes, and ſtronger Meat to ſtronger Men*, Heb. 5. 12, 13, 14. He marks diligently what every Soul is able to bear. *Mark* 4. 33. *John* 16. 12. as well as to Hear. Thus did his Apoſtle, 1 *Cor.* 3. 1, 2, and thus doth every good Houſholder, *Luke* 12. 42. The Seed of God's Word falls not by common Chance, but by ſpecial Providence, ſo finds out every Elect *Soul* in whatever by-corner ſuch are ſeated; though the Arrows of Divine Truth be ſhot out of the Bow of the Goſpel at Rovers and at Random by Man, yet are they guided by the Almighty Hand of Chriſt to make moſt happy hits upon choſen Hearts, *&c.*

The Sixth Parallel is, The Judicious Seeds-Man is mighty choice of his Seed, He muſt have it the beſt of the kind, knowing the hope of a good Harveſt is potentially in the goodneſs of his Seed. He will not Sow Chaff, or Tares, or Darnel, but *Hordeum & Triticum Signatum*, Iſa. 28. 25. the moſt precious and the ſoundeſt grain, *&c.* So Chriſt ſows not Jewiſh Genealogies, Fables or Fancies, 1 *Tim.* 1. 4. *Tit.* 3. 9. to ſearch into which is but a laborious loſs of time, a mere Trifling, the Task is not worthy the Toil, nor the Gains pay for the Pains; but *Precious Seed*, Pſal. 126. 6. *Precious Treaſure* though in *Oyſter-ſhells*, 2 Cor. 4. 7. as the Seed-Basket (in it ſelf) is contemptible. *Vilis ſæpe cadus nobile, nectar habet.* The *Seed is the Word of God*, ἀδολον γάλα, *Sincere Milk*, 1 Pet. 2. 2. *The Wiſdom of God*, Luke 11. 49. *The Word of Promiſe*, Rom. 9. 9. *Of Faith*, Rom. 10. 8. *Of Reconciliation*, 2 Cor. 5. 19. *Of his Grace*, Act. 14. 3. *&* 20 32. *Of Salvation*, Acts 13. 26. And *of Eternal Life*, John 6. 68. Acts 5. 20. Hence Chriſt took it unkindly his Diſciples durſt turn their backs on ſuch precious, Seed, *&c.* *Job* prized it highly, *Job* 23. 12. *Luther* could *live better in Hell with it, than in Heaven without it. The Deſpiſers of it, ſhall be deſtroyed*, Prov. 13. 13. 'tis Self-Murther to refuſe neceſſary and appointed Meals either for Soul or Body. God will *Magnifie his Word above all his Name*, Pſal. 138. 2. This Precious Seed having all theſe Names, muſt be prized, *&c.*

As there is all this Congruity, ſo ſome Diſparity betwixt them.

Firſt, Every Earthly Sower ſoweth *Seed* for his own ſubſiſtency in the returns of its Increaſe, *&c.* But this Heavenly Sower doth not ſo, for our Goodneſs extends not to him, though his Goodneſs extendeth to us, *Pſal.* 16. 2, 3. *Job* 22. 3. 'Tis all for the good of the Soil, but not at all for the good of the Sower, no *Man Plants a Vineyard and Eats not thereof*, 1 Cor. 9. 7. But Chriſt is Perfect, and all his Pains is for our Profit, not His.

Secondly,

Secondly, The Seeds-Man commits his Seed to the Soil, and can do no more, &c. but Christ drops down the Dew of Heaven upon his Seed, and gives a Power of fruitfulness to it. His Seed is kept by that Power to the Harvest, 1 *Pet.* 1. 4, 5. as the *Glory is kept in Heaven for us*, so our Grace is kept on Earth for it. There is a double keeping express'd there. From him is all our Fruit found, *Hos.* 14. 8. *John* 15. 2, 4, 5.

Thirdly, Christ is both the Sower and the Seed too, for He is the Essential Word, the Eternal Spirit, and the Everlasting Gospel. Oh what an Honour it is to have an Honest and Good Heart, *Luke* 8. 15. as the most proper Soil for such most precious Seed, and as the most curious Cabinet for this *Pearl of Great Price* to be kept in. Then is *Christ formed in us*, Gal. 4 19. and the Church is call'd Christ Mystical, 1 *Cor.* 12. 12. Such cannot want *sheaves in their Bosoms*, Psal. 126. 6.

Fourthly, A Wet Season is the best Season with this Seeds-man, when sweet showers of Gospel-Tears distil and drop down from a Broken Heart: The Vulgar Rule is, [*Set Wet*, but *Sow Dry*] yet Christ loves to Sow Wet, better than Dry; though Wet Weather endangers the starving of Grain, yet makes it Grace to thrive and prosper.

Fifthly, Man's Seed-time lasts but for a few days, but Christ's doth last all the year long, yea in the very time of Humane Harvests, and when it is an Heavenly Harvest-time to some (who are gathered into God's Garners by Death) 'tis but Seed-time (in a Spiritual sense) with others. Then their time of Love first finds them, and they are then begotten to Christ by the Gospel, *Ezek.* 16. 8. *Jer.* 2. 24.

Sixthly, There is a sowing sparingly, and a sowing bountifully (ἐν εὐλογίαις) in blessings) 2 Cor. 9. 6. the former is that of the Earthly Sower, who must feed himself upon one part of his Corn, and sell another part to others for sustaining his Family, so can but reserve a Remnant for seed. But Christ hath no such need, therefore the latter is his, who sows bountifully and with a blessing.

Use I. Oh Man, oh Woman, what Husbandry hath this blessed Seeds-man made of your Hearts? Examine your experiences, hath he broke up your fallow ground where nothing but trash grew? *Hos.* 10 12. *Innovate vobis novale*, are you renewed in Speech and Spirit, *Ephes.* 4. 23. in Minds and Manners, in Constitution and Conversation, in the Purpose of your Hearts, and in the Practice of your Lives? Hath he turn'd up the Turf, Rooted out the Weeds, *Old things past, all New*, 2 Cor. 5. 17. Rev. 21. 5. till this be done, all is undone, &c.

Use II. Take the right season for this saving sowing work, *Isa.* 55. 6. 1 *Chron.* 12. 32. *Psal.* 32. 6. as Sea-faring Men take Wind and Tide, Way faring Men the Day-light, the Smith strikes while his Iron is hot, the Lawyer labours hard while the Term lasts, and the Plow-man plies his Plough after a Shower. So do you, when the Heart is best Affected, when the Gospel saith to you as *Jael* to *Barak* [*Come and I will shew thee the Man* (Christ) *whom thou seekest*,] Judges 4. 22. When Christ shews thee where He dwelleth, *John* 1. 39. *Brings thee into his Banqueting-house*, Cant. 2. 4. And *Salvation comes to thy House*, Luke 19. 9. *Plow no longer Wickedness*, Hos. 10. 13. be no more, not only Satans Soil, but also his very *Hands and Horses*, putting forth your strength to further sin, *Prov.* 21. 4. *Job* 4. 8. Oh take the same pains for Grace and Glory, *Psal.* 68. 9, *Job* 28. 26.

The Second part of the Parable is the Seed, which also is twofold. 1. The External (the Word.) And 2. The Internal Seed, to wit the Spirit. As the Veins and the Arteries run all along through all parts of us for the good of the Body, so the Word and the Spirit do likewise concur for the good of the Soul of Man, and must not here be divided; for otherwise we hear only a sound and a noise (*vox & praterea nihil*) but not the Voice of Christ, as those in *Acts* 9. 7. compared with *Acts* 22. 9. *They heard only a confused sound, but not the Voice that spake* convertingly to *Saul*. When Word and Spirit come together to us, then the *Lord speaks to us with a strong hand*, as He did to the Prophet, *Isa.* 8. 11. There is a *Working of the Word*, which is not Effectual, as is intimated, 1 *Thes.* 2. 13. When received as the Word of Men only, and not as the Word of God also.

First, The Congruity betwixt this Temporal and Spiritual Seed, As,

1. Seeds are small things, yet produce great substances, as an *Acorn* doth an *Oak*, *Mustard-seed* a *Tree*. &c. So the Word of God (that Seed of Immortality, 1 *Pet.* 1. 23.) seems a small contemptible thing, and the *Preaching of it be accounted foolishness*, 1 Cor. 1. 21. yet is it *the Power of God unto Salvation*, Rom. 1. 16. and thereby many Souls be saved; as the Rams Horns were but despicable devices, yet the Divine Institution

Indued

Indued them with ſuch a prevalent power as to blow down the ſtrong Walls of *Jericho*'s City with the blaſts thereof, *Joſh.* 6. 4, 5, &c. So the Weapons of the Word in the Miniſtry, though weak ſeemingly, (as thoſe Prieſts Trumpets) and in reſpect of the Fleſh, yet are they *Mighty through God and his Spirit, for pulling down the ſtrong holds of Satan, and for caſting down Imaginations*, &c. 2 *Cor.* 10. 4, 5. As the Faſting Spittle that cometh out of Man's Mouth is ſaid to kill Serpents, ſo doth that which proceedeth out of the Mouths of God's faithful Miniſters, quell and kill evil Thoughts and carnal Reaſonings (which are that Legion of Domeſtick Devils) that hold a conſtant correſpondency and intimate intelligence with the Old Serpent in us. This weak Word is made ſtrong to overthrow, captivate and ſubdue a ſinful Soul into the obedience of Chriſt, and of that ſmall Seed ariſe thoſe goodly Trees of Righteouſneſs, which are not of the Devils, but of the Lord's Planting and Watering, *Iſa.* 61. 3.

The Second Congruity is, As Seed muſt be Harrowed into the Earth (it muſt be caſt (not only on, but) into the ground, *Mar.* 4. 26.) ſo the Word muſt be hid in the Heart, *Pſal.* 119. 11. or it will not fructifie, *Job* 22. 22, 23. Thus as *David*, ſo *Mary kept all (pondering) in her Heart*, Luke 2. 19. when the Word is well covered with a moiſty Moul in the hidden Man of the Heart, it takes Root downward, and ſpringeth in Branches upward, *firſt the Blade, then the Ear, after that the full Corn*, Mark 4. 28. were but our Minds as the Holy Ark wherein were hid the two *Tables of God's Teſtimony*, and our Memories as *Aaron's Golden Pot* wherein was kept the *Heavenly Manna*, Heb. 9. 4. Rev. 2. 17. preſerving Divine Truths of the Goſpel, and remarkable occurrencies of Providence. God would bleſs our buds, *Iſa.* 44. 3. while we ſtrive to better that Bleſſing. The firſt ſpringings in the Womb of Grace are precious to God, *Epheſ.* 2. 1.

The Third Parallel is. As Seed requires a good Soil, without which, though never ſo good in it ſelf, it cannot be ſucceſsful. So the Word, unleſs received into an Honeſt and Good Heart, *Luke* 8. 15. proves unproſperous. Oh that our Hearts may be as *Iſaac*'s Soil, *Gen.* 26. 12. to bring forth an hundred fold.

The Fourth Parallel is, Though Seed be ſown in a good Soil, yet no ſucceſs can be expected without Heaven's Influence, *Hoſ.* 2. 21, 22. nothing but an Harveſt of Weeds can be had when *God Rains no Rain upon it*, Iſa. 5. 6, *&c.* Thus though *Paul Plant* and *Apollos Water* yet all is nothing *If God give not the Increaſe*, 1 Cor. 3. 6, 7. without this, Men will ruſh on in their own Sins, and run Headlong to Hell, though great be the Company of good Preachers, *Pſal.* 68. 11.

The Fifth Parallel is, As the Hope of a good Harveſt lies potentially in the Seed that is ſown, ſo doth Eternal Life in the Word that is preached, *Rom.* 1. 16. This honour is given to that Ordinance above others: As the Rain from Heaven hath a greater fatneſs and a more peculiar fructifying Vertue in it, than any other ſtanding or running Waters on Earth: ſo there is not the like life found in any other means of Grace, as in this, which, like *Goliah*'s Sword hath none like it for Converting Work.

Secondly, The Diſparity. As, (1.) This is not *Corruptible Seed*, 1 Pet. 1. 23. (2) 'Tis not for food to the Body, but to the Soul; Angels food that nouriſhes up to to Eternal Life. (3.) This brings forth the beſt Harveſt, where Angels ſhall be Reapers, and the Joy of the Harveſt is Everlaſting.

Uſe I. Is there any Seed of God in you? though but as *a Grain of Muſtard-ſeed*, very little yet if true, God looks at Truth more than Meaſure, If born from above, or again *John* 3. 3. and the Heart *be found in God's Statutes*, Pſal. 119. 80. having the ſpirit of a ſound Mind, 2 *Tim.* 1. 7. the Acorn now, may become an Oak in time, a ſmall beginning may have at latter end a greater Increaſe, *Job* 8. 7. It may be you have not vaſt Heards and Flocks of Graces to offer unto God as *Solomon* did, 1 *Kin.* 8. 63. yet may have a Lamb to ſend unto the Ruler of the People, *Iſa.* 16. 1. *Jacob* in a time of ſcarcity had not much to ſend as a preſent to the Lord over the Land of *Egypt*, yet he bids *Take a little of each, the beſt of the beſt*, Gen. 43. 11. Though *Nehemiah had not his three thouſand Talents of Gold, of the Gold of* Opher, *nor his ſeven thouſand Talents of refined Silver*, as *David* had to *Beautifie the Temple with*, 1 Chron. 29. 4. yet had he a *thouſand Drams of Gold*, &c. to give for Repairing the Temple, *Neh.* 7. 71. and his Drams were acceptable as well as *David*'s Talents, For *if there be firſt a willing Mind, it is accepted according to that he hath, and not according to that he hath not*, 2 Cor. 8. 12. The Lord looks more at the willingneſs of the Offerer, than at the worthineſs of the Offering. *Artaxerxes* was exceedingly affected with an handful of Water which one of his Common Souldiers brought him, becauſe it was the beſt preſent in his power to procure. Oh that ſweet Goſpel in the Law, *but if he be not able to bring a Lamb*, &c.

Lev.

Lev. 5. 7. or *two Turtles*, ver. 11. let him bring the *Tenth part of an Ephah: And if he be not able and cannot get so much, let him bring such as he is able to get*, Lev. 14. 21, 22. Goats Hair was accepted for the Tabernacle as well as better things, *Exod.* 25. 3, 4 &c. so was the Widows Mite for the Treasury, *Mark* 12. 41, to 44. Pence be accepted where Pounds are not, and Drams where Talents are not, and sure I am a dram of saving Grace is better than a pound of Notional knowledge.

Use 2. Ask your hearts those few questions about this Seed (though but small, *Mat.* 13. 31. & 17. 20. *Mark* 4. 31. *Luke* 13. 19. First, Are any Furrows prepared in your Hearts for the Reception of this Holy Seed? Have you had compunctions *in Vend Cordis*, Acts 2. 37. making you cry out, *What shall we do to be Saved?* Unless your Hearts be *Plowed with God's Heifer*, (as *Judg.* 14. 18.) to see the eagerness of others for Heaven will be a Riddle you understand not. Secondly, Hath this Sower cast his Seed into these prepared Furrows? Man may forfeit or neglect his Sowing season, but this Sower cannot do so, for all seasons are the Lord's, first Furrows are prepared then the Seed is sown, both in their season, not by any natural power, it pertains to the power of the World to come. Thirdly, How hath that Holy Seed succeeded after Sowing? One may taste of the Power of the World to come in the Word of God, *Heb* 6. 5. yet bring not forth an Harvest of Holiness, without which (notwithstanding all bedewings that soak not deep enough) no harvest of happiness can be expected, *Heb.* 12. 14. &c.

The Third Part is the Soil. Wherein First the Congruity, As

First, much ground lyes fallow where the Plow of the Gospel hath not passed, divide the World into thirty equal parts, and nineteen of those 30 be Heathens, and six of the eleven remaining are Mahometans, so only the odd five profess Christ, and of those there be many Papists, but few Protestants, yea of these Protestants how few are true Believers, a profession is oft without power. Oh what a Weedy World is here to be burnt at the last day.

Secondly, As the natural product of the Cursed Earth is Weeds, *&c.* not Corn: So are our fallen Natures the proper Fathers of Sin, and but Stepmothers to Grace, hence sin must humble us, because it is our own, and Grace must humble us too, because 'tis not our own, but is as Corn that is forced; *Wild Olives by Nature*, Rom. 11. 24. *Mors in Olla*, Death in the Pot, 2 *Kin.* 4. 40. *All good is received*, 1 Cor. 4. 7.

Thirdly, There be variety of Soils in the World, some are Mountains of Pride and Presumption, barren of Grace; others are Wildernesses, Souls pining away with thirst, *&c.* yet some Hearts are as well Watered Valleys where the Lilly of Grace grows greatly, *Cant.* 2. 1. There is some Sandy, some Stony, some Thorny Ground, as here; and yet some good though three to one in this *England*.

Secondly the Disparity. As, *First*, This Mystical Soil (that is good) is not any Earthly thing, lying low to be trodden under foot in the World, but 'tis an Heavenly Heart that brings forth the Seed of God, the property of the Earthly Heart is changed by an Heavenly Power.

The Second, The Ground is more fitly disposed to bring forth Corn than our Hearts are for Grace, though Corn growing be *præter Naturam*, beside Nature (not so Grass) unsown, yet Grace growing is *contra Naturam* against Nature. Grass is graceful to ground and hath its usefulness, but Weeds are a Curse, *&c.*

The Third, The Litteral Soil brings one only Crop in the year, but the Mystical every Month, *Rev.* 22. 2. in Winter as well as Summer, yea every Week, and every Day it bears fruits to God.

Use I. Ask what sort of Soil are you? Barren Mountains, droughthy Deserts without Wells of Salvation, *Isa.* 12. 3. where the Lawgiver hath not yet Digg'd such a Well, *Numb.* 21. 17, 18.

Use II. 'Tis no matter how base or barren, harsh or hard your Heart be, where Christ undertakes the Culture, he can make parched ground become as the Garden of *Eden*, Isa. 35. 6, 7. & 51. 3, &c.

The Fourth part is the Success. Wherein *First*, The Congruity. As, *First*, 'Tis various not only from divers, but also from one and the same Soil, that brings forth bad crops sometimes, as well as good: So though Grace never differs from it self, yet a gracious Soul may have its withdrawments as well as inlargements, hath its Winter as well as Summer time. *Cant.* 2. 11, 13.

Secondly, Success is various not only from the Soil, but also from Influence as it hath more or less from Heaven. Where much is Received there much is Required, *Luke*

12. 48. *Cant.* 6. 11. *Iſa.* 5. 2. *Mat.* 21. 34. 1 *Cor.* 9. 7. *Danda igitur eſt opera*, we muſt endeavour to anſwer to God's Pains, leſt he lay us waſt, *Luke* 13. 7, &c.

Thirdly, Succeſs is not without Watering, Weeding out what offends, *&c. Mat.* 13. 41. *Iſa.* 5. 3. the Church is call'd a Garden that needs much Trimming. Pruning and daily dreſſing, αἴρει, καθαίρει, John 15. 2. *Solomon lets out his Vineyard to Tenants*, Cant. 8. 12. but Chriſt himſelf both Weeds and Waters His, *&c.*

Secondly the Diſparity, As (1.) Nature contributes much to the literal, but Grace doth all to the myſtical ſucceſs, 1 *Cor.* 3. 6, 7. (2.) This latter hath more certainty than the former, which an *Enemy may Reap*, Pſal. 105. 40. Mic. 6. 15, *&c.* but the *Gates of Hell cannot prevail* to prevent the other, *Mat.* 16. 18. *John* 10 29. *Rom.* 8. 38. 1 *Pet.* 1. 4, 5, &c. (3.) This brings in ſuch ſtore as is inexhauſtible, *profit and pleaſure for evermore*, Pſal. 16. 11. Rom. 8. 17. 2 Cor. 4. 17.

Uſe I. Beware you be not High-way ground, where Sin hath a way over the Heart *Pſal.* 139. 24. Impreſſions of ſin in its cuſtomary path-way, wear out the impreſſions of the Word, *Edom* deny'd a paſſage through them, *Numb.* 21. 23. and *Joſiah* did the ſame, 2 *Kin.* 23. 29. *Ezek.* 44. 2, 3, &c. Seed cannot be covered in a Sin trodden Heart, hence the Prince Fowl picks it up, *Heb.* 2. 1. *Pſal.* 119. 11, 16.

Uſe II. Take heed of being ſtony ground. Though the Seed be not pick'd up by that Prince Fowl Satan, nor trodden down by the foul feet of Sin, yet may it have, as a ſudden growing, ſo a ſoon dying. This Rocky ground is the hard heart, a Rock of the Devil's not of God's making. Rain falling on a Rock ſoaks it not, ſinks not in. Blind *Bede* Preach'd to a heap of Stones with ſmall ſucceſs, *&c.*

Uſe III. Be not Thorny ground, having both root and growth, ſome deſires to the Word, and ſome purpoſes to obey it, but Cares and Pleaſures over-grow all, taking up the Place, Time and Affection Chriſt ſhould have, but *almoſt a Chriſtian*, Acts 26. 28. Earth out grows Heaven as Thorns do Corn, *&c.*

Uſe IV. Have Honeſt and Good Hearts, *Luke* 8. 15. Tho' all ſuch not alike fruitful, yet God accepts of the thirty as well as of the hundred, *Zech* 4 10. *Mat.* 12. 20. ſo it be anſwerable to our helps and furtherances, *Luke* 12. 48. ſuitable both to our Supernatural Principles, and to our Evangelical Priviledges, *&c.*

CHAP. XVII.

THere be many other Parables which Chriſt delivered as Oracles (full of ſweet ſignificancy, and moſt aptly accommodated to his various Auditors, as before) that might be accordingly gloſs'd upon (as this of the Sower) would it not ſwell up this Diſcourſe into too prodigious a Prolixity, *&c.* The brief account I can give of them here is this, beſides this Parabolical Sermon which he Preached to the People, *Matth.* 13, &c. (wherein he demonſtrates the divers effects of the Word Preached, the pretiouſneſs of it when rightly imbraced, and the ſtrict account that muſt at laſt be given of it): There be other Sermons of our Lord dreſs'd up both in Parables and Plainly. As,

Firſt, That to his Twelve Apoſtles (after his long and lively Sermon in the Mount, as above) when he ſent them forth (*to gather up the loſt Sheep of the Houſe of Iſrael*) after they had been as Probationers a Twelve-Month with him, to learn the Goſpel of the Kingdom from his Mouth, *Mat.* 10. *per totum.* and *chap.* 9. *ver.* 1. *Mark* 6. *v.* 7, 8, 9, 10, 11. and *Luke* 9. 1, 2, 3, &c. which ſome calls Chriſt's *Concio ad Clerum*, his Sermon to the Clergy, inſtructing them what to do, how to teach, and the meaſures they muſt expect in their Miniſtry, *&c.*

Secondly, When Chriſt had done Documenting his Miniſters, then Preach'd He a vindication Sermon for the Miniſtry, both *John Baptiſt*'s and his own, *Mat.* 11. 1, 2, to the end. The End of his former Sermon was the beginning of this Latter, wherein he juſtifieth *John*'s Perſon and Doctrine, and himſelf, *&c.* from the Cenſure of Cavillers, and Inviteth the *Meek and Lowly to come and take his Yoke*: Chriſt was never Idle and out of good action.

Thirdly, After this followed his *Irenicon*, or Sermon for compoſing differences, wherein the Authority of the Church is aſſerted, and an heavy doom denounced againſt thoſe that ſlight it, and will not be drawn by God's forgiving us, *to forgive our Brethren*, &c. *Mat.* 18. *per totum*, Mark 9. 34, *&c.* Luke 9. *from* 46, *to* 51. *Quærunt non quærenda*, they ſeek what is not to be ſought.

Fourthly,

Fourthly, Then his sharp Sermon against the Hypocritical Scribes and Pharisees, *Mat.* 23. wherein he denounceth eight direful woes to Thunder-strike those Hypocrites, and to draw them down (as with this Chain of eight Links) to their own place (Hell) and there to leave them *to the Day of Judgment.* This inraged them to project his destruction.

Fifthly, His Prophetical Sermon about the Destruction of *Jerusalem* and the end of the World, *Mat.* 24, & 25, &c. with the Day of Judgment, and the Manner of it, *&c.*

Sixthly, His Farewel-Sermon touched upon before, *John chap.* 14, 15, 16, &c. with 13. 1, 17, 20, 33. where our Saviour begins and sweetly proceeds to sing out his Swan-like Song most Heavenly and most Harmoniously, which long lively Sermon he ends in a Seraphick Prayer, *John.* 17. *N.B. Note well,* Together with those Sermons there is a lovely intermixture and a comely contexture of many other Parables. As. 1. That of the *Good Seed sown in the Field,* but while Ministers slumber the Devil Sows blasted Corn (Hereticks and Hypocrites) which at the Harvest yields no better than Dust and Chaff, *Mat.* 13. 24, 26, &c. 2. That of the *Grain of Mustard seed,* (which soon pierceth the Nostrils and Brain) to shew how quick and powerful the Word of God is in its operation, *&c. Mat.* 13. 31, 32. (3.) That of the Leaven (which soon *diffuseth it self into the whole Lump*) ver. 33. to shew that the Word of God is not bound, 2 *Tim.* 2. 9. but *Runs and is glorified,* 2 Thes. 3. 1. 4. That of the *Treasure hid in the Field, and the Pearl of price,* Mat. 13. 44. 45. to shew we must make our selves Masters of Eternal Life by Christ, 'tis an excellent penny-worth whatever it cost us, *&c.* 5. That of the Draw-net, *ver.* 47. wherein the Fishers are Gospel-Ministers, the Sea the World, the Net the Word, the Ship the Church, and the Fishes that are caught are Profitable Hearers. 6. That of the two Sons, *Mat.* 21. 28, &c. to shew that Penitent Publicans did better than Proud Pharisees. 7. That of the Vineyard, *ver.* 33. to shew God's casting off the Jews for their cruelty to Christ and his Ministers. *&c.* 8. That of the Wedding Supper, holding forth the Jews Despising the Gospel, for which they were Rejected, and the Gentiles Received, *Mat.* 22. from *v.* 1, to 15. So likewise that of the Fig-tree, of the Talents, of the Virgins, and many more too long to insist on, for without a Parable Christ spake nothing to the Multitude, *Mat.* 13. 34.

But passing by (for brevities sake) all farther Descants upon Christ's Oracles, wherein he shew'd himself mighty in Word, let us now return to his Miracles wherein he shew'd himself mighty in deed. *Luke* 24. 19. making only a cursory gloss by the way upon the two Men that would follow him, *Mat.* 8. 18, 19, 20, 21, 22. Or the three men who would do so, *Luke* 9. 57, to 62. which story follows next in order of time, being the same day at Even, *&c. Mark* 4. 35. When Christ had left *Simon's* House, and taught in Parables upon the Lake of *Tiberias* or *Genezareth,* for the Town stood upon its banks; the *Remarks* whereof are these.

First, The first that profess'd he would follow Christ whithersoever he went, was a Scribe call'd γραμματεὺς, a Letter-Man, or one in the Letter, not in the Spirit, therefore He wist not what he said (as once *Peter* upon a mistake did, *Luke* 9. 33.) for only Virgins (that love Christ with a chast love, and are undefiled with Idolatry) can follow the Lamb whithersoever he goeth, *Rev.* 14. 4. this Man (saith *Athanasius*) doth foolishly compare himself with the Incomprehensible Power of Christ, in promising what he could not possibly perform by any power of his own. However he shewed himself a Zealot above the Multitude dismissed, calls Christ Master (when He was to Retire and Repose himself after much pains) and boldly offers to be his follower, never dreaming either of denying himself, or taking *up the Cross,* Luke 9. 23. but he sought not so much the Master, as Gain by the Master, therefore Christ (knowing the Heart) gives this Doctor of the Law a smart Repartee, reproving him for expecting Worldly Wealth by following me and my Miracles, and intimating in his sharp answer, that the *Foxes had Holes* in his Heart, as he was deceitful, and the *Birds had Nests* therein, as he was ambitious, and (saith *Austin* also) how can an unsound Soul follow simplicity, or Pride Humility? He would only follow Christ, as *Samson* followed his Parents, till he met with an Honey-Comb, *Judges* 14. 5, 8. or as a Dog doth his Master till he come to some Carrion and there lurches him, *Vix diligitur Jesus propter Jesum,* Jesus is rarely loved for Jesus sake, saith the Father. *Isaac* loved *Esau* for his Venison, and many *followed Christ for his Loaves.* Dissembled Sanctity (*Rom.* 16. 18. & *Jude v.* 16) is double Iniquity, *&c.* or by subtle Foxes may be meant Carnal Temporizers, and by Flying Birds Aspirers after Promotion. However, Christ discovers his Hypocrisie, saying, no Secular Honours would attend his Followers.

The *Second Remark* is, The next to this Doctor of the Law, who pretended to be Christ's Proselyte, comes a Disciple who intended it, only desires Christ's excuse for his absenting from him for a while, *till his Father was Buried in his presence*, Mat. 8. 21. which Request of his imports not that his Father was either now Dead, or very Sick, but that he thought himself bound (by the Fifth Commandment) not to leave his Father while he was living, but to nourish and cherish him, as *Joseph* did *Jacob*, Gen. 47. 12. as *Obed* did *Naomi*, Ruth 4 15. which the Apostle commends as a duty not only laudable before Men, but also acceptable before God, 1 *Tim.* 5. 4. Therefore Christ doth not reprove him for it, but regulates his request, resolving him, that good Duties of less moment are to be neglected for greater, and that offices less necessary must be let go, that the main may be minded. Christ call'd him now to his present Attendance of the Gospel, which was of weightier Importance than turning his back of Christ (who was to tarry but a little while in the World) under the notion of returning home to support his Father till he died, who possibly might out-live Christ himself: Therefore it cannot be supposed, our Lord gives no occasion here for any undutifulness to Parents, but only that Natural Offices and Carnal Respects must give way to those that are Spiritual and Heavenly, and that opportunities for Grace are hasty and headlong, so must be quickly caught as the Eccho catcheth the Voice. There is no use for after-wit. His Father might be Buried by other hands, *v.* 22. Let the dead in Sin bury their dead in Nature. Sinners are but breathing Ghosts, *&c.* 1 *Tim.* 5. 6. *Be thou an Heir of Life*, 1 Pet. 3. 7.

The *Third Remark* is, *Luke* 9. 57, &c. Mentions a third that proffer'd to be Christ's Follower, *ver.* 6, 62. but he must bid *farewel to his Friends*, Christ alludes in his Answer *v.* 62. to what *Elisha* did, 1 *Kin.* 19. 19. shewing, that *Preaching the Kingdom of God* was more necessary than all these excuses, and he that *looks back* cannot make *straight Furrows with the Plow of the Gospel*, &c.

CHAP. XVIII.

THE next mighty Miracle (after this reproving Farewel to those three pretending Followers aforementioned) was Christ's calming the Tempestuous Sea, which the *Prince of the Air*, Eph. 2. 2. had blown up to drown Christ and his little Church, *Mat.* 8. 23. *Mark* 4. 36. *Luke* 8. 22. Assuredly the Devil was in this mighty Storm, as he was in that which brained *Job*'s Children, *Job* 1. 19. Though the Lord was not in that [*Ruach Gedolah*] or Strong Wind, 1 *Kin.* 19. 11.

The *First Remark* hereon then is, As 'tis said [the *Disciples took him, even as he was in the Ship*,] Mark 4. 36. So it may be said the Devil took him there also, for no sooner had our Lord opened his Mouth to Preach that excellent Parabolical Sermon in the Ship, *Mark* 4. 1, 2, &c. but launching out a little from shore to Sea in the same Ship) presently Hell opens its Mouth and pours out a Mighty Tempest (which is call'd σεισμὸς μεγὰς, Mat. 8. 23. and λαῖλαψ, *Luke* 8. 23. which signifies a Sea quake, the Sea-Man's Misery, another *Euroclydon*, Acts 27. 14. that strikes upon all the thirty two Points of the Compass, it being not one Wind properly, but the conflict of many contrary Winds, overturning all in its way) to drown Christ *Rev.* 12. 5. and his Church; tho' the Disciples were Fishermen, and so used to Storms, yet this unusual one affrighted them, yea tortur'd and tormented them, as [βασανιζομένους] signifies, *Mark* 6. 48.

The *Second Remark* is, This Ship wherein Christ was Imbarqued with his Disciples is an Emblem of the Church, which is in name the Ship Royal, or Soveraign most superlatively so, having the King of Kings imbarqued with his Queen in it, there is much Congruity betwixt them, beside name, though some disparity. The Parallel parts be these, (1) Christ is the Captain of this Mystical Ship, *Heb.* 2. 10. (2.) Christ's Cross is the Mast. (3.) The Sails are Divine Affections. (4.) The Ballast is Humility. (5.) The Tackling is Patience and Perseverance. (6.) The Mariners are the Angels. (7.) The Cargo or Fraught and Lading is the Souls of Just men. (8.) The Card for guiding her Course is the Word of God. (9.) The Wind (that drives her end-ways) is the *Breathings of the Spirit*. (10.) The Haven (she is hasting unto) is Heaven and Happiness. (11.) Her Rudder is Love. (12.) Her Anchor is Hope. (13.) Her Top-Flag is Faith. (14.) Her Stern is the Power of God. (15.) Her Materials she is made up of, as Mystical Oak-Planks, are the Saints Rivetted together and close clinked one with another by the Union of Grace, and *Bond of Peace*. And

(16.)

(16.) The Word or Motto Written on it is [*premimur non supprimimur*] We are perplexed, but not destroyed, 2 *Cor.* 4. 8, 9, &c.

The *Third Remark* is, Though there be so much Congruity not only in that Royal name, and in all these parallel Parts and Materials, but also in state and motion, (the Church being as a Ship, a rolling tumbling thing) yet there is a Disparity in other Circumstances, that cannot run through in Parallel lines. As,

First, Time Rots the stoutest and strongest built Ship, but it cannot the Church which endureth for ever. Indeed the Sea (that the Church Sails in) is the World, which is call'd a Sea of Glass mingled with fire, *Rev.* 15, 2. for she subsists not by worldly strength, the World being too brickle a thing, as brickle as Glass, and cannot sustain her, yet fills her with many Combustions and Fires of Tribulation, *John* 16. 33. wherein also she meets with many a Stormy Tempest. 'Tis mostly with the Church here as with the Ship, *Mat.* 14 23. which had the Winds quite contrary, and like those passing the Straits of *Magellan*, where, which way soever a man bends his course, he shall be sure to have the Wind sit cross against him, yet here is the Difference for the Church's comfort, that Christ (her Pilot) can sail with contrary Winds, and causeth all Winds (both the North and the Southwind) to blow good to her, *Cant.* 4. 16. and though she roll and tumble about in her natural, civil, and spiritual capacities and relations (as in particular Men, Common-wealths and Administrations) sometimes she is in *Egypt*, sometimes in the Wilderness, so in *Canaan* and in *Babylon*, &c. yet is she sure to pass her Militant State in Earth, and to Land safe and Triumphant in Heaven; besides, Tossing the Church with Tempests makes her better and not worse, *Jer.* 48. 12. *Psal.* 55. 19.

The Second Disparity betwixt the Church and a Ship, is not only (as before) in respect of Duration (the Church lasting longer than the strongest Ship in the World) but also in respect of a different Motion; for the proper way and motion of a Ship is a descending downward into the Deep, *Psal.* 107. 23, 26. but the peculiar motion of the Church is an Ascending upward toward Heaven, *Prov.* 15. 24. *The way of Life is above to the wise*, &c. *Phil.* 3. 20. &c.

The Third Disparity, Some Sea-faring Man may by some mischance miscarry in the Ship and be drowned, but such as are truly of and in the Church cannot totally and finally fall; If you be really imbarqued in the same bottom with Christ, you shall certainly be saved, Christ *loses none of those whom his Father gave him*, John 17. 12. & 18. 9. *If God gave to* Paul *the Lives of all that sailed with Him*, So that not *one man lost his Life in that Shipwrack*, Acts 27. 22, 24. How much more hath the Father done this to the Son, only there must be a *tarrying in the Ship*, v. 31. *Extra Ecclesiam nulla salus*, All out of *Noah*'s Ark, were drowned, so *Isa.* 60. 12, &c.

The Fourth Disparity, Yea the Ship it self (as well as some Shipman may be Shipwrack'd, as *Paul*'s Ship was, *Acts* 27. 41. but the Church can never Founder at Sea. *S. Jerome* saith [*Tanquam polus septentrionalis, semper versatur, nunquam mergitur.*] She is like the North Pole Stars (call'd the *Little Bear*) always Wheels round about the Axis, but never descends down out of the Horizon, and much less is drowned in the Sea. And *Ambrose* also saith [*Diabolus contra Ecclesiam Tempestatem movet, sed ipse naufragium facit.*] The Devil indeed raises up many Storms against the Church (whereby she may, as a Bottle be dowsed and drenched, but shall never be drowned) Satan himself is sure to suffer the shipwrack. 'Tis observed, the Church never fought with that Prince of the Air, but she either won the Field by being victorious, or gained some ground by her being persecuted, *Sanguis Martyrum est semen ecclesiæ*, the blood of Martyrs is the seed of the Church.

This indeed may be a granted Congruity. *N. B. Note well*, That as a Ship, the older she is, the more leaky she becomes. The longer she sails upon the Sea, the more danger of her sinking, *&c.* So the Church now is become in those last and worst of times a more crazy vessel than the Primitive Church was, and hath a more perilous passage in respect of that last bite of the Dying Beast which is mostly the most deadly bite; yet here is the disparity. As Christ personal was too hot a Mouthful for Hell to hold, *Acts* 2. 24. *Rom.* 1. 4. so is the Church (call'd Christ Mystical, 1 *Cor.* 12. 12.) though coffin'd, bury'd, yea under a great stone, yet hath a glorious Resurrection.

The *Fourth Remark* is, Christ's presence doth not always exempt from troubles, Tempests or Temptations. Christ was absent, *Mat.* 14. 23. &c. not yet come, *John* 6. 17, 19. but here he was present yet asleep, till he be awakened Winds will be contrary, as *Mat.* 14. 24. and mystical sailing will be then dangerous, *Acts* 27. 4, 9. Christ

may

may seem to neglect his Church, though himself take the same fare with her, he Awakes by Prayer, *Rev.* 11. 19.

The *Fifth Remark* is, Though the Church be tossed with Tempests, *Isa.* 54. 11. in this World, which is an Ebbing and a Flowing Sea, and alway foaming out Mire and Dirt, *Isa.* 57. 20. Yet God is the Pilot of the Ship, as of *Noah*'s Ark, when he (an Husbandman) had no skill of the Stars, or of steering his Ark safe from the Giants Castles, the same hand of God that shut the Door of the Ark, *Gen.* 7. 16. guided its course also and brought him safe to Land. 'Tis a great mercy to have Christ (who keeps the ensuring Office) at hand, though he seem to be asleep. And when the Ebb is down and done, the Flood or Tide Returns, *&c.* be not therefore Sea sick so as to Spue up all your Religion, *&c.* yet be serious, 'twas said to a Trifler, ἡμεῖς ἀπολλύμεθα καὶ οὐ φρονεῖς. We be perishing and thou playing the Fool, *&c.* Cry as they did, *Jonah* 1. 14.

The *Sixth Remark* is, Christ can calm the Surliest Surges of the Sea with his Command, his *Right Foot is upon the Sea*, &c. *Rev.* 10. 2. and one stamp with that strong foot can do more than *Pompey*'s, who said, he could with his only stamp raise ten thousand Men. Christ hath a Vial to pour out on the Sea, *Revel.* 16. 3. and sets his foot upon the Beast that rises out of the Sea, *Revel.* 13. 1. He is a Man of War, *Exod.* 15. 3. *Isa.* 13. 4. & 52. 12. *Jer.* 50 25. and will make the place of his feet glorious, *Isa.* 60. 13 the Militant Ship at Sea shall become a Triumphant Palace at Land, *Isa.* 54. 11, 12, 13. yet will he first chide our Unbelief, and then the Winds and Waves, *Mat.* 8. 26, 27. He will turn our Water into Wine, *John* 2. 9. to draw water is the best way to prevent drowning with water, 1 *Sam.* 7. 6, &c. Prayers and Tears prevail in calamity for comfort. Cry [*Lord save us*] and a calm comes, *&c. John* 6. 21. *Isa.* 51. 9. and 54. 11, 17.

After the Miracle of Christ's calming the stormy Sea, followeth next that of His casting out a Legion of Devils, wherein we have many Remarks. As,

First, Relating to the Name of the Place where it was wrought. The Country Christ came to after the Storm is call'd that of the *Gergasens*, Mat. 8. 28. but by the other two Evangelists, *Mar.* 5. 1. and *Luke* 8. 26. 'tis call'd the Country of the *Gadarens*. These were not two places, but one under two names, The former being the Antient, and the latter the Modern name of that Country. So the *Gargasens* and the *Gadarens* are all one People.

The *Second Remark* is, Whereas *Matthew* speaks of two possessed, but *Mark* and *Luke* speaks but of One, The Reason may be, (1.) That these two latter Writing after *Matthew* (who had specified the number of the persons concerned herein) are not so curious about the number, as careful to Record the matter of the Miracle: This is exemplified by other Instances, as *Mat.* 20 30. mentions two blind Men begging at *Jericho*, yet *Mark* 10. 46. but one, and *Mat.* 27. 44. mentions both the Thieves mocking Christ, whereas *Luke* 23. 39. Imputeth it to one of them only, *&c.* (2.) 'Tis probable, these two were not both alike furious, but this one was better known as more notoriously fierce and more perilous to Passengers, yea likely more cruelly tormented by a whole Legion of Devils than the other. The Order and Circumstances shew it to be one story in all the Evangelists.

The *Third Remark* is, How miserable was this Mortal (the more notorious of the two) having cramm'd up in him a whole Legion of Devils, seeing a Legion among the *Romans* (saith father *Isidore*) consisted of six thousand Armed Souldiers, yet Dr. *Hammond* doth more than double that number, computing a Legion to contain twelve thousand five hundred; surely so vast a number of Devils, couping themselves up in one man, must make him the most miserable of mankind: All *Pharaoh*'s cruelties exercis'd upon the *Israelites* were nothing to this, behold here are Task-Masters indeed, and almost a numberless number of them, not only set over one poor man, but also all stowed up within him to Torture and Torment him, and here was Mortar-work indeed, yea far worse than that in *Egyptian* bondage, *Exod.* 1. 11, 14. for here was Hell-work worse than Brick-work; nor can it be parallel'd among the most Exquisite Torments that the most Savage Persecutors ever Inflicted upon God's Persecuted People. 'Tis said, *Luke* 8. 27. This Man had Devils (yea a prodigious company of them) and it may be said likewise, that these many Devils had this Man, and that for a long time too; which shews, both how Deplorable is the case of the Devils bondslaves here (whose Hearts are a Synagogue of Satan, which should be the Temple of God) and also the Unexpressible Torments of the Damned in Hell. They had Devils on Earth, now Devils have them in Hell.

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The *Fourth Remark* is, Here we have a Resemblance of the Malady of fallen Mankind, fallen Man is full of Unclean Spirits, is filled full of all Unrighteousness, *Rom.* 1. 29. All Sins are the Devil's works, 1 *John* 3. 8. hence *Luther* said [*Tot Dæmonia, quot Crimina*] so many Sins a Man hath, so many Devils he is possess'd with, for every Sin hath a Devil in it, and such Devils the unrenewed Heart is topful of *Gen.* 6. 5. Evil, *only Evil, and continually Evil*, and a Devil in every faculty; there is the Devil of Ignorance in his Mind, of Pride in his Head, of Lust in his Heart, of Rebellion in his Will, of disorder in his Affections, yea the Devil of forgetfulness (of all good) in his Memory, *&c.* Thus *Homo in se Infernum Habet*, every unregenerate Heart hath an Hell within it, the Devil hath set an Impression of his own Limbs upon every part of his own Children, as *John* 8. 44. Imports, so that there is a πανσπερμία, a superfluity of naughtiness in them, *Jam* 1. 21. a πανσπερμία or Seed-plot of all Sin, as the Seed of every Creature was in the Chaos, which *David*, Psal. 51. 5. *Paul* Rom. 7. 24. *Job* chap. 40. 4. the *Prophet* Isa. 6. 5. and the *Church*, Isa. 64. 6. do all bewail; resolving all Acts of Sin into the pravity of Nature as the source and fountain of all sorts of Iniquity: and this man is said to be [ἐν πνεύματι ἀκαθάρτῳ] in an Unclean Spirit, *Mar.* 5. 2. as the Unclean Spirit was in him, *quòd eum iste Spiritus quasi Inclusum teneret*, so the Devil had shut him up every way from Life and Salvation as the Wicked World is said [*in Maligno positus*] to lye in the Malignant one, 1 *John* 5. 19 This Inhabitant [*ut agens agit sibi simile*] doth saranize sinners to be Rich in Sin, transforming them into His Image of becoming Breathing Devils, *&c.*

The *Fifth Remark* is, Man's Remedy in this miserable case lies only in the Redeemer. Until Christ come (whose Right Man's Heart is, *Ezek.* 21. 27.) It is a Den of Thieves a Cage of Unclean Birds, *Jer.* 5. 27. an Evil Treasure, *Mat.* 12. 35. a Shop for Divels to work in, *Eph.* 2. 2, &c. but at his coming He overturns, overturns, overturns, whips out those Thieves, *John* 2. 16. and *Mat.* 21. 12. purges his Temple, *Mal.* 3. 1, 2. of all those creeping things Innumerable with *Leviathan* himself in it, *Psal.* 104. 26. *casting out the strong Man*, Luke 11. 21. takes possession for himself, and turns it into his own Palace. *N.B. Note well.* If Christ proved stronger than Satan in his state of Humiliation, how much more now in his state of Exaltation: That He was so, appeareth, that twelve thousand Devils cannot match one single Saviour, Christ so far over-ruled this Legion, as to make them bring this miserable Man into the way of his Mediator. Though it be said [*The Devil drove him* (ἐλαύνει) Luke 8. 29.] as the Rider Spurs his Horse Endways whether He will with Violence, and 'tis a wonder this poor wretch was not only driven among the Tombs, but also into them, yea into Hell it self, for they must needs go (saith the Proverb) yea Run, whom not only the Devil, but so many *Devils Drove*; yet here by Christ's helping hand the Horse runs away with the Rider to meet Christ, who Unhors'd and dispossess'd him, *&c.*

The *Sixth Remark* is, Christ's Approach as it was this poor wretch's Felicity, so it was the Devil's Torment; They feel a Beam of Christ's Deity put forth, that tormented them, they (though a whole Legion well Armed) durst not threaten our Saviour, but are all brought upon their Knees to Petition him, that they might be suffer'd to go into the herd of Swine, *Mat.* 8. 31. He had all those Devils in his Chain, The Devil cannot make a Louse, *Exod.* 8. 18. nor fire an house, *Job* 1. 19. nor here drown a Pig without leave from the Lord. *N.B. Note well*, If Christ have any thing to grant unto Devils, he hath much more to give to his Saints: This was not granted in favour to the *Devils*, but to shew, what Harm the Devil might do to us, were we not continually guarded by Divine Providence, and that the very Swineheards might Preach abroad the fame of the Miracle, as also that Swinish Epicures are in danger of the Devils driving into the Deep Pit of Hell. Those Devils got out of the drowned Swine, and into the Hearts of their Masters, those Worldly *Gadarens* preferr'd a Swine-sty before a Saviour, so besought him (as the Devils had done) to Depart from them, and may have enough of it at last day in [*Depart ye Cursed*;] so did not this Demoniack, but desired a stay, lest his Devils should re-enter him in Christ's Absence, *&c.*

CHAP.

CHAP. XIX.

NEXT follow the two Co-incident ſtories of Chriſt's Healing the Bloody Iſſue, and Raiſing to Life the Rulers dead Daughter, *Mark* 5. 22. to the end, *Luke* 8. 41. to the end, and *Mat.* 9. 18, to 27. Theſe two Miracles were wrought immediately after his Return from the Country of the *Gadarens*, Luke 8. 40. our ſweet Saviour did not call for fire from Heaven upon thoſe bruitiſh People, who were ſo glad to be rid of him (as *Luke* 9. 51, to 55.) but did quietly withdraw, and entred into a Ship, *Mat.* 9. 1. and came into his own City *Capernaum*, where he was kindly received. *N. B. Note well*, When one Door was ſhut againſt him, then another door was opened for him. In *Capernaum Matthew* or *Levi* the Publican Invited Chriſt to a Dinner at his Houſe, where he made his Redeemer a moſt ſumptuous feaſt for Joy of his Converſion, *Luke* 5. 29. many Publicans and Sinners found open houſe there, all at *Matthew*'s charge, that he might bring them (with himſelf) to Chriſt.

The Envious Phariſees cavil at his Feaſting, which was Diametrically contrary to their Doctrine of Faſting, while Chriſt anſwers their Cavils, *Mat.* 9 18. then *Jairus* came to Him about his dying daughter, and as *Jeſus* was going along with this *Jairus*, the Woman with the bloody Iſſue came behind him in the Streets of *Capernaum* and touched him: Theſe two ſtories may well be contemporary in Scripture Record, for the Woman's Diſeaſe and the Ruler's Daughter were contemporary in reſpect of Age, being both twelve years old, *Luke* 8. 42, 43. The Hiſtory of healing the Hæmorroiſſe or Woman with the bloody iſſue, being firſt Accompliſhed, muſt have the firſt place in this diſcourſe. *Mat.* 9. 20.

The Remarks whereon are, *Firſt*, This Occurrence comes in with a Parentheſis, and by a ſweet Providence for the exerciſe and increaſe of the Rulers Faith and Patience, no doubt but *Jairus* could have wiſh'd this Woman far enough at that time, becauſe ſhe hindered Chriſt from making haſte to his dying Daughter: But Divine Wiſdom croſs'd his Humane Will, ſhe ſhall be dead out right, the Woman cured, and he thereby confirmed, ere his deſire ſhall be Accompliſhed, that God in all may be Glorified. *All done in due ſeaſon.*

The *Second Remark* is, This Woman had not only a grievous but alſo a ſad languiſhing Uncleanneſs according to the Law, which made her abaſht of her bluſhful Diſtemper, uncapable to touch or be touched by any, *Lev.* 15. 19. and therefore (not only becauſe ſhe could not come before Chriſt for the Croud, *&c.*) did ſhe come behind him, thinking that though it was preſumption to preſs into the preſs of People being a prohibited perſon, yet her Emergent neceſſity knew no law, but prompted her to ſteal a Cure unperceived, by touching the Phylacteries or Fringes of Chriſt's Garment behind him. *N. B. Note well.* Let us in like ſort, when we feel the bloody flux of ſinful filth flowing out at our Mouths, Eyes, Hands and other parts, preſs alſo to Chriſt and touch him by Faith.

The *Third Remark* is, She came not to *Jeſus* for Healing until all other helps and means failed her, ſhe had firſt ſpent her all upon Phyſitians of no value to Her, nay ſhe had ſuffered many ſorrows by them without any Relief, *Mark* 5. 26. when thoſe [*Sordida Poſcinummia*] had ſuck'd up her whole ſtore, and well nigh officiouſly kill'd her, ſhe came to Chriſt when ſhe had nothing, and was healed by him for nothing. *N.B. Note Well*, Thus have we an Iſſue of Sin from our birth, older than this of twelve, it may be twenty, thirty or forty years, we are naturally far off from our healer, yet come not near him, till much pain and pains be paſt to no purpoſe as here.

The *Fourth Remark* is, The Faith of this Woman was a very ſtrong and moſt glorious Faith; her ſaying [*If I may but touch his Garment*] was not much Inferiour to that of the Centurion [*only ſpeak the word*] far above the Faith of *Jairus*, ſaying [*but come and lay thy hand upon her*, &c.] as afterwards; Chriſt had many followers, and but only one Toucher, which was this ſame Woman, whoſe double miſery (being both Sick and Poor) brought her (by her power of believing) to a double bleſſing, to wit, the healing both of her Soul and Body. The Naturaliſts ſay, when Fiſhes are hurt, they heal themſelves again by touching the Tench, finding the ſlime of his Body to be a Soveraign Salve to their wounds. Surely this Woman ſaw by her Eye of Faith, that a Touch of her Saviour would ſave her, *&c.* *N.B. Note Well*, Oh that we, when wounded

wounded with sin; could have the same recourse to Christ, who will by Faith make us every whit whole.

The *Fifth Remark* is, Christ knows who are his Touchers though but few, and in the midst of a multitude of his Followers that throng him. Here He perceived Vertue was gone out of him, as warmth out of the Sun of the Firmament to promote a Spring of Grass. So it doth out of the Sun of Righteousness to promote a fresh Spring of Grace when his Beams touch our Hearts: as there is no less heat still in the Sun, though it let out thereof to all the World: Even so it is with Christ, that Fountain of Living Water is never less for filling Vessels therewith, it springs a fresh for ever. Yet upon this sense of Vertue flowing out, *Jesus* look'd round about, to take notice of it himself, to notifie it to others, and to confute the folly of his *Disciples* that understood not the Mystery. *Chrysostom* renders those Reasons for it. (1.) To free the Woman from fear, lest her *Conscience* should Accuse her for stealing a Cure, hereby she came to know, it was only *pium latrocinium*, an holy stealth without wronging the Owner, though it was a reviving to the Receiver, hereby was made up what was wanting in her Faith, to advance it above her Fear, as likewise to manifest her Faith for others Imitation. (2.) As this upon the Woman's Account, so upon Christ's to Demonstrate his Omniscience, and by Consequence his *Divinity*. (3.) Upon *Jairus*'s account, to confirm the Ruler's Faith and so fit him for further mercy. And (4.) Upon a general Account to teach both Her and Us, that not his Garment, but Himself wrought the Cure, which reproves the Foppery of Popery in Worshiping Relicks, and the Fable of *Baronius* (out of *Eusebius*) confutes it self, saying, [this Woman set up a Brazen Image of Christ in a Garment down to his Feet, and her own statue kneeling and touching the Fringe thereof, near whereunto (they say) grows an Herb which Cures all Diseases, *&c.*] That this is a lying Legend, appeareth, because, (1.) They say this Image was erected at the *Door* of this Woman's house in *Cæsarea Philippi*, whereas *Matthew* declares this Cure to be done at *Capernaum*, where he was a Publican (or Toll-taker) in the *Custom-house*, ingeniously and plainly proclaiming the baseness of his own profession, *Mat.* 9. 1, 9. 10, 18, &c. (2.) *Irænæus* (far antienter than *Eusebius*) reproves the *Gnosticks* for carrying about *Christ's* Image; the very Turks abhor Imagery, *&c.*

The *Sixth Remark* is, Such as can Shame themselves to Honour Christ, shall receive much settlement and inward satisfaction. She was ashamed of her *Disease* that it should be known, so came behind him. We should be more ashamed of Sin the Cause, than of Misery or Sickness the Effect, Christ is still nigh us, *Rom.* 10. 6, 7, 8. and within touch; say not as *Simon* did, when dumb Fishes declared Christ's Deity [*depart from me*, for I am a mixture of Dirt and Sin,] *Luke* 5. 7, 8. for so more need of Christ. 'Tis not He but our Faith is wanting that we are not healed. [*Daughter thy Faith hath made thee whole*] Mark 5. 34. *N. B. Note well*, If Christ (in the form of a Servant) healed her, his Exaltation in Glory lessens not his Power and Mercy, Sin is the grand evil both of King and Subject. What pressing from all parts from Country to *Court*, that the Royal Touch may cure the Evil on Touching-days, *&c.* a Touch from Christ every *Sabbath* is more *Soveraign* to the Soul of Rich and Poor.

The *Second* Coincident story is that of *Jairus Daughter* which *Matthew* relates but briefly, and *Mark* more largely (with *Luke*) upon all the proceedings wherein we have these Remarks.

First, This *Jairus* is call'd one of the Rulers of the *Synagogue* at *Capernaum*, Mark 5. 22. Which intimateth there were more Rulers than one. *N. B. Note well.* So had no Prelate with Lordly Power set over it.

The *Second Remark* is, Though this *Jairus* was not yet *Jesus*'s Disciple, yet had he seen so many Miracles done by Christ in *Capernaum*, that He believes Christ could cure his dear Daughter, whether *Dying* or *Dead*.

The *Third Remark* is, As few such Rulers came to Christ, so nor did this till driven out of doors by danger of the death of his only *Daughter*, which made him seek to the best Physitian. *N. B. Note well.* Men must be Fatherless (*Childless*) ere they find mercy, *Hos.* 14. 3. and a poor afflicted People, ere brought to trust in the Lord, *Zeph.* 3. 12. the Woman with her Issue came not to Christ while she had a penny to help her self.

The *Fourth Remark* is, The different degrees of Faith in several *Saints* is clearly discernable. The Woman must have a touch of Christ's Garment, *&c.* This Ruler thought Christ could not Cure his Daughter but by coming to her, and laying his hands upon her. This was weakness of Faith, and far short of the Centurions, who

believed Chriſt could cure his Servant at a diſtance, only with a word ſpeaking. Behold here the various flowings forth of Free Grace. *N.B. Note well.* As all God's People have not the like meaſure of true faith, ſo nor are the greateſt Schollars ever the moſt ſhining Saints, ſeeing the Centurion a *Roman* Souldier, had a ſtronger Faith than *Jairus*, who was a Learned Jew, *&c.*

The *Fifth Remark* is, Where Chriſt finds Faith (though weak ſo true) He both Accepts and Anſwers it, as here, our Lord tender'd this Ruler's weakneſs of Faith in his thus laying laws and limits upon him, preſcribing him what he muſt do (as above) Chriſt takes no advantage at this preſumption, but He aroſe and followed him in a kind condeſcenſion, though interrupted in the way.

The *Sixth Remark* is, Chriſt reſerves his Holy Hand for a dead lift commonly as here, The Ruler falls at Chriſt's Feet, told him his Daughter was Sick, *&c. Mark* 5. 22, 23. *Luke* 8. 41, 42. Though *Matthew* mentions only his ſaying [*My Daughter is now dead*] minding for brevities ſake the main thing of the relation intended, (which was the *Raiſing her up from death to Life*) not regarding the other Circumſtances; but the other two Evangeliſts relate how the Father came before his Daughter was dead though left in a dying poſture, and while Chriſt was hindred from haſtning to heal the dying Daughter by healing the Hemorroiſſe, or Woman with a bloody Iſſue (aforeſaid) in his way thither, ſhe dies outright, whereof the Ruler had notice, and was *forbid to trouble the Maſter further*, Mark 5. 35. & Luke 8. 49. Chriſt did not here foreſlow his Time (as the Ruler might imagine) but *waited to be Gracious* in the beſt ſeaſon, *Iſa.* 30. 18. It was of greater Power and Glory to raiſe the Dead, than to heal the Sick: to limit him to time, is to ſet the Sun by our Dial. *Julius Cæſar* ſaid it was ſaucineſs in his Souldiers to preſcribe to him, we muſt leave our Lord to his own hour, which is not yet come, *John* 2. 4. till all our Wine be ſpent, and a death on all our Helps.

The *Seventh Remark* is, Such as be deriders of Chriſt's Truth ſhall not be dignified to behold his Power and his Miracle of Mercy. When Chriſt came to the Houſe, the Minſtrels (after the Jewiſh Manner, *Jer.* 9. 17, 18. & 48. 36, 37.) were making the Mournful Tones and Doleful Ditties, ſignifying that ſhe was really and truly Dead, when Chriſt did but tell them [Though *ſhe be Dead to you, yet ſhe is but Aſleep to me*] then they changed their Note, and *laughed him to ſcorn*, for which he turn'd them all out of doors (as he did the Money-Merchants out of the Temple) not ſuffering them to ſee the Miracle; ſo will Chriſt deal with the Mad World, who daily deride the Truth, which they Hear and Jear, when they ſhould Fear and Follow.

The *Eigth Remark* is, Still a ſweet Saviour picks no quarrels, pleads no excuſes either from that Heatheniſh Cuſtom of Minſtrel Mourners crept in among the *Jews*, and now diſordering *Jairus*'s Family, or from the ſmall Meaſure of the Ruler's Faith, who ſtill preſcribes him to lay his Hands on her though dead, though Chriſt could have recovered her to Life, without coming down to the Houſe, or laying on of his Hands, yet did he not deny the Ruler's deſire, but took his dead Daughter by the hand; to awaken her (as it were) out of her ſleep, doing all juſt as *Jairus* deſired: who now ſhall dare to deſpiſe a day of ſmall things? *Zech.* 4. 10.

The *Ninth Remark* is, Chriſt's Voice makes the dead live, here He plays not the part of a muttering Exorciſt who mumbles over his Conjuring words with a ſlow voice which no body can hear, but Chriſt ſpeaks out Audibly [*Talitha Kumi*] ſignifying in the Syriack language (which then was beſt known to the *Jews*) *Damoſel Ariſe*, Mark 5. 41. and ſtraightway *ſhe Aroſe and Walked*, ver. 42. In the preſence of her Father and Mother, and of *Peter*, *James* and *John*, who were the only Witneſſes of the Miracle. *N. B. Note well.* Thus when Chriſt ſaith [*Kumi*] Ariſe to any Soul that is Dead in Sin (taking them by the hand (as here) or rather by the Heart) then the dead hear his voice, *Joh* 5. 25. When he ſpeaks with a ſtrong hand, *Iſa.* 8. 11. Then they ſtand up and live, *Eph.* 5. 14. *Iſa.* 55. 3.

The *Tenth Remark* is, Chriſt ſhuts up this Miracle with a double charge. (1.) The ſcoffing Citizens of *Capernaum* (againſt which Chriſt had denounced a direful wo, for no better improving their many means of Grace, *Mat.* 11. 23.) muſt not have the Damoſels Parents to Preach the Vertues of Chriſt to them, for that *City* had forfeited foully all ſuch priviledges as to the Generality of them. (2.) He charged that *Meat ſhould be given to the revived*, ver. 43. not ſo much becauſe ſhe now needed it, but both to ſhew that ſhe was really recovered, and that ſpiritual Life as well as natural muſt by a Divine Appointment be ſuſtained with daily food. *N. B. Note well.* Oh that all Parents could learn from thoſe Goſpel Examples to go to Chriſt for their Children;

A Ruler before came from *Capernaum* to *Cana* for 'cure of his Sons Fever, *John* 4. 46, to 53. and this Ruler also came to Christ for reviving his *Dead* Daughter, *&c.* Alas! we see our own Souls and the Souls of our Children labouring under the cold fit of Unbelief, and under the hot-fit of Self-love, yet sit we still at home, (yea though we have more dead Persons in our Families than was in *Egypt* at the *Destruction* of their first born) and look not for a Saviour.

CHAP. XX.

THE next couple of *Coincident* Miracles are Christ's curing two Blind-men, and a Possessed *Dumb*-Man, *Mat.* 9. 27, to 35. *Concerning* the (first) take these *Remarks.*

First, As *Jesus* departed from *Jairus*'s House, and returned to his own home, *ver.* 27, 28. The two Blind Men follow him, and come up to him; These two could the better agree to go together, because their cases were alike, Misery makes Unity, they that cannot concur in a time of Liberty, may be reconciled in a time of Bondage: We must agree both to follow and to overtake Christ now.

The *Second Remark* is, They cry as they follow'd Christ [*Thou Son of* David *have mercy on us*] intimating, that seeing he also was a Man, and had the Bowels of a Man, they begg'd his Humane compassion towards them: How much more boldly may we beg of *Christ* our near Kinsman, who is not ashamed to call us Brethren, *Heb.* 2. 11.

The *Third Remark* is, They did not beg of Christ their Eye-sight in particular, but His Mercy in General, which included all good things both to their Souls and to their Bodies in it. He knew their Minds in their begging of Mercy, few such blind Beggars now, without knowledge they generally are, and more blind in Mind than in Body, yea too many are loose and lawless vagrants, not knowing nor acknowledging *Christ* to be the true Messiah, and such as are neither of any *Church* nor *Common*-wealth; these made Mercy their best plea, not merit. *&c.*

The *Fourth Remark* is, Christ may seem to sleep and slight those whom he hath a mind and a purpose to relieve, as his *Disciples* in the Storm, *Mat.* 8. 23, *&c.* and those Blind Men who followed him crying out from *Jairus*'s house to his own house, yet takes he no notice of them all along in the open street to increase their importunity; no sooner was he come into the house, but he then answers their Eager and Earnest cries: *Christ* knows how to commend his Mercy to Mankind, *citò data citò vilescunt*, lightly come by lightly set by, what is easily obtained is mostly but little esteemed.

The *Fifth Remark* is, Foregoing faith found in man makes him more capable of receiving the following favour of God. Christ asks them, [*Do ye believe I am able to do this? They said, yea Lord.*] They believed Christ's Incarnation, calling him the Son of *David*, which was a blessed prop to their Faith upon him as their Lord and *Saviour*, *&c.*

The *Sixth Remark* is, The Prayer of Faith hath a mighty prevalency with the Almighty God. Thus *Christ* both graced and gratified the *Syrophenician* Woman, whom before He had both reproached and repulsed, by granting her request and giving her (as it were) the Key of his Treasury, bidding her go into it and take what Mercy she liked most, *Mat.* 15. 28. There is no doubt (saith a Grave *Divine*) but Justifying faith is not beneath that which is Miraculous, in the Sphere of its own activity, and where it hath warrant from God's Word. *All things are possible to him that believeth*, Mark 9. 23. Christ will do any thing for them.

The *Seventh Remark* is, Though Christ was not tied to Means, yet did he use Means, in his *Touching their Eyes with his hand*, then *according to their Faith* (which was not vain) it was done unto them, their *Eyes were opened* by *Christ*'s Touch, which he could have Wrought by a Word of his Mouth, to teach us not to Tempt God in neglect of means, *&c.*

The *Eighth Remark* is, All things are not to be made known at all Times, nor to all Persons; our Lord in his state of Humiliation was not Ambitious of Vain-glory. Therefore did he straitly charge them to silence, [ἐνεβριμήσατο] he terribly threatned them from telling it abroad, partly to teach both his Ministers and his Members not to be all for Fame and Name, whereby to dazle the Eyes of others with admiration, not valuing hidden Treasures. The Heathen Poet saith,

[*Scire Tuum nihil est, nisi, te scire, hoc sciat Alter.*]

And again, *Digito monſtrari & Dicier hic eſt*, to be pointed at for a brave man, *&c.* And partly, becauſe *Capernaum* was now fallen under a general unbelief and untowardneſs, *Mat.*11.23. ſo had rendred it ſelf incapable (tho' not of *Chriſt's Preſence*, yet) of knowing his Miracles.

The *Ninth Remark* is, Obedience to a general Command may be the ſin of Diſobedience, as it croſſes and contradicts a particular Command: The general command was, that they ſhould *declare the Glory of God*, 1 *Chron.* 16. 24. *Pſal.* 96. 3. and *Iſa.*66.19. and theſe two Blind Men (receiving now their ſight) could not but look upon their ſilence as the moſt ſublime Ingratitude [*Ingratum ſi dixeris, omnia*] the worſt and the whole of ſin, ſhould they conceal the greatneſs of his Grace towards them, therefore they divulge it, though againſt his will. Some fooliſhly ſay, Chriſt forbad them to ſtir them up the more; what is this but to ſpeak wickedly for God, *&c. Job* 13. 7. making him (*who was Truth it ſelf*) to diſſemble? As their divulging it was a doing againſt an expreſs particular command, it was certainly their ſin, though done from a pious intention; for though a *bad Aim* may make a *good Action bad*, as in *Jehu*'s caſe, yet a *good Aim will not make a bad Action good*, as in *Uzzah*'s. Concerning the ſecond Miracle here of Healing the *poſſeſſed Dumb man*, we have theſe few Remarks.

(1.) *The end of one good Action ſhould be the beginning of another.* No ſooner were thoſe blind men gone out of the houſe from Chriſt, but immediately they brought in a man poſſeſſed with a Dumb Devil, whom alſo Chriſt healed: He was never weary with well-doing; 'tis pity we all are ſo ſoon ſo. *N, B. Note well.* Chriſt's Miniſters ſhould learn from their Maſter not to expect Reſt, till they come to Heaven the right Reſting-place, *Rev.*14 13. No affronts or hard uſages from his Adverſaries did diſhearten him from doing good; though Dogs bark and leap at the Moon, yet continues ſhe her courſe: So did he, and ſo ſhould we, notwithſtanding contradiction of ſinners, *Heb.* 12. 3. in Villages as well as Cities.

The 2d *Remark*; There be many gagg'd by a Dumb Devil at this day, as this poor man was at that time: Satan ſtill puts his Stilling Gag into the mouths of men and women, that they can neither pour out their prayers to God, nor publiſh his praiſes, nor profeſs his Truth to others. They cannot utter themſelves for others edification: The Spirit of Faith is not an in-dweller in the heart only, but ſits alſo upon the door of the lips, 2 *Cor.* 4. 13. *I believed, therefore have I ſpoken*, *Pſal.* 116. 10. to wit, in prayer, confeſſion, and communication. The Spirit of Faith obſerves no dumb or ſilent Meetings, as ſome do in our day, and as the *Carthuſian Monks* did of old, whoſe Orders were only to ſpeak together once a week; but true Chriſtians have otherwiſe learned Chriſt, *Eph.* 4. 20. who teacheth them, 'tis a ſhameful neglect of duty, when they ſpeak not often one to another, *Mal.* 3. 16. that their *Meetings together might be for the better and not for the worſe*, 1 Cor. 11. 17. *Exhorting one another*, &c. *Heb.* 10. 25.

The 3d *Remark* is; *'Tis better to be Dumb, than to ſpeak prophanely*: This man with his *Dumb Devil* was in a better caſe, than thoſe *Proud Phariſees*, whoſe mouths the *Devil* had not *gagg'd*, but made an *open Sepulchre* to belch out *ſtinking and black Blaſphemies againſt our Lord's Miracles*, as if *wrought by Magick*, Mat. 9. 34. and 10. 25. and 12. 24. The *vile perſon will ſpeak villany*, *Iſa* 32. 6. as well as *vanity*, *Pſal.* 12. 2. and not only *proudly*, Pſal. 17. 10. *grievous and miſchievous things*, Pſal. 31. 18, and 38. 12. but *wickedneſs it ſelf*, Job 27. 4 becauſe the *Devil tips his tongue*, but *gags not his mouth*; whereas *even a fool when he holdeth his peace is accounted wiſe*, Prov. 17. 28. Job 13. 5. and in an *evil day the prudent keep ſilent*, Amos 5. 13. not *conniving at man's ſin*, but *acquieſcing in God's Providence.*

The 4th *Remark* is; *Such as are poſſeſſed with Dumb Devils muſt come to Chriſt to be diſpoſſeſs'd* thereof (as this man here.) They muſt ſit down at Chriſt's feet, *Mat.*15.30. where all his Saints do ſit, *Deut.* 33. 3. then ſhall the *Dumb ſpeak*, *Mat.* 15. 31. and they ſhall *ſpeak* (not the *Language of Aſhdod*, but) the *Language of Canaan*, Neh. 13. 24. *Chriſt will turn* to them *a pure Lip and Language, that they ſhall call on the Name of the Lord*, Zeph. 3. 9. and while the *Devil's Dogs* (without either *Gag* or *Muzzle*) do bark at the *Miracle of Mercy* with the *peſtilent Phariſees*, aſcribing the glory thereof to the *Prince of Devils*, they (with the multitude) marvel, *glorifying the God of Iſrael.*

The 5th *Remark* is; Where-ever (*Chriſt* the *Lord of Light, Life and Love*) met *Satan* (that *Prince of Darkneſs*) he put him to the *foil*, and ſerved a *Writ of Ejectment upon him*, as *Luke* 11. 21, 22. Their *firſt meeting was in Heaven*, and thence did he *caſt him out*, as *Ezek.* 28. 16. *I have caſt thee out of my holy Mountain*, &c. and when he *found him in the Firmament* (as *Prince of the Air*, Eph. 2. 2.) from thence *he made him fall like Lightning*,

ning, Luke 10. 18.) *Rev.* 12. 8, 12. And where-ever *Christ* found him in any *Dæmoniacks* (as there were many, while *Christ* was below in the days of his flesh) even there *he cast him out* (which was a *torment to him*, Mat. 8. 29.) though *he* found *a whole Legion of Devils* with him to assist him, a great Army of them; and here *he* did so out of this *Dumb Man*: And still *N.B. Note well In our Times Christ* meets with the *Devil in possession of men's hearts* (which he accounts his Heaven) but *is cast out* by the *mighty power of the Gospel*, though full sore against his will; but the *Devil* hath not so *much Power* as *Malice*, otherwise neither the *Church*, nor the *Children of God* would have any Rest; but he is *Routed and Outed every where*. After this *Christ* came into his own Countrey *Nazareth*, *Mark* 6. 1, 2, 3, &c. where he was bred, though not born, and where he had preached astonishingly, yet in danger of his Life, *Luke* 4. 29. Hither *Christ* is now come again to try whether they would give him any better Reception, but he found them no changelings; his Entertainment now was much answerable to the former, only not so full of danger; There *he could not*, because *he would not do any mighty works*; for Unbelief had (as it were) weaken'd the hands of Omnipotency it self, *&c.* and put him to the marvel that they believe no more.

CHAP. XXI.

NOW when *Christ's Miracles* of *Mercy to many* had made *Him* famous to all, *He went round about the Cities and Villages teaching his Oracles*, Mark 6. 6. and Matth. 9. 35. and finding multitudes swift to hear, this drew forth his bowels to send forth *more Labourers into the Harvest*, which now looked *white*, and even hanging down for the hand of the Mower, *Mat.* 9. 36, 37, 38. *John* 4. 35. Hereupon he sent out his *Twelve Disciples* (who had been a long time as *Probationers* with him, *&c.*) to become *Preaching Apostles* with *power for healing Diseases*, and for *casting out Devils*, lest the People should be under that Judgment which *Moses* of old had deprecated, *Numb.* 27. 17. *as Sheep without a Shepherd*; therefore as *Moses* had sent out *Twelve Men* to spy out the Land, and likely by *Two's and Two's*; so the *Messias* sent out his *Twelve Apostles* by *couples*, and possibly just as they are ranked together, *Mat.* 10. 2, 3, 4. that *in the mouth of two Witnesses the Truth might be confirmed*. Upon this *Mission* and *Commission Apostolical* take these *short Remarks*. 1. *Fallen Mankind* are not said to be like *Dogs or Swine*, which tho' *lost or lugg'd*, can find their way home again, but like *lost Sheep*, *Isa.* 53. 6. so silly a creature, as none more apt to wander, and none less able to return. 2. *Christ's deep Commiseration* of those lost and scattered Sheep that lay panting for life, and now nigh gasping their last because of such Wolves as *Saul*, *Act.* 9. 1. moved him to send Shepherds. 3. *Christ goes the Circuit himself*, then *sent his Apostles* thither. Happy we when *Christ* goes before us, *&c.* 4. *Men ought to be Disciples*, before they be *made Ministers*. 5. *Christ's Ministers* meet with hard fare in an *evil World*, *Persecution*, *Imprisonment*, &c. 6. Yet *Christ takes care for their satisfaction and settlement*. 7. *He qualifies with Gifts* whom *he sends upon his Service*, giving them both *protection* and *provision* necessary. 8. 'Tis a great honour to be one of *Christ's Retainers*; the names of those *Disciples* are all Registred in holy Writ, when the *Grandees of the World*, and Men of Renown, either lye wrap'd up in the sheet of shame, or at least rot away in the grave of oblivion. 9. The *Workman is worthy of wages* as well as *meat*, of *double honour*, *countenance* and *maintenance*. 10. The *consideration of Souls perishing-danger* must stir up Ministers to *faithfulness in their work*. 11. *Preaching is God's means appointed for Recovery of lost Sheep*. 12. *No less than a Kingdom*, and *that of Heaven*, *can buy men out of their sweet sins*. Too many say as in *Jotham's* Parable [*Shall I leave my fat and sweet to Reign with God in Heaven?*] The most chuse rather for a little sweet of sin with the wicked on Earth, and in the Issue to roar with the Devil in Hell. 13. *Saints* (though *poor*) are *God's Worthies*, when *Sinners* (though *rich*) *be of little worth*, Prov. 10. 20. 14. The *Place of Minister's Rendezvouze*, must not be in *the houses of prophane persons*, who are *great without God*, but with those *small Fishes*, who *bite better than great ones* at the *bait of the Gospel*. 15. *Christ* will have his *Ministers* maintained in an honourable way, and not like Beggars from house to house. 16. *Christ hath a day wherein to judge and condemn Despisers*, such as have the *two sure signs of all Reprobate Goats*, to wit, not *Receiving his Ministers* to house and harbour, nor *hearing their words*. *N.B. Note well*; *As Christ's Apostles* were *Preaching up and down* according to their *Masters Mission*, *Herod* beheaded *John Baptist* (as before mentioned at large, *chap.* the 10th) a little before *Christ's Third Passover* came, *which then drew nigh*, when

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Chriſt Retired upon his hearing of the *Baptiſt's Murder* by *Herod*, *John* 6. 4. *Mat.* 14. 13. *Mark* 6. 30. and *Luke* 9. 10. *Herod* hearing of the fame of *Chriſt* in his *Miracles*, thought him to be *John* whom he had beheaded (by his *Dancing Daughter.*) *Herodias* had buried the *Baptiſt's head* in her own Palace-garden, to ſecure it from a Reunion with his *Body*, (which *John's Diſciples* had buried in *Sebaſte* nigh to *Samaria* between *Eliſha* and *Obadiah* the Prophets) that the fulfilling of her luſts with *Herod* might have no new interruption or diſturbance thereby. *John's Diſciples* come and declare their *Maſter's Death* to *Jeſus*, which alſo affrighted all the Apoſtles home to their Maſter, with whom they retired into a deſert place till the Paſſover came, and then they attended their Maſter thither. In the mean time *Herod* is now perplexed, though he now with the *Sadducees* (for the *Leaven* of *Herod*, *Mark* 8. 15. is all one with the *Leaven* of the *Sadducees*, *Mat.* 16. 6.) hath made himſelf believe, that there was *no Reſurrection*, *Judgment-Day*, or *World to come*, the better to ſtill and ſtifle the noiſe of his bawling and brawling Conſcience: Yet all this would not do, for he ſtill ſtuck faſt in the Mud (as the word διαπορεῖ ſignifies) *Luke* 9. 7. and his Horrour did devour his Principles of *Sadduceiſm*, and made him think that *John* (in *Jeſus* and his *Apoſtles Miracles*) was again *Riſen from the dead*.

This *Third Paſſover* was uſhered in with two *mighty Miracles*; the firſt was *Chriſt's* feeding five thouſand and upward with five Loaves and two Fiſhes; the ſecond was his walking upon the Sea and rebuking the Storm, *&c.* *Mat.* 14. 13. to the end, *Mark* 6. 30. to the end, *Luke* 9. 10, to 18. and *John* 6. 1, to 22. All the *four Evangeliſts* relate the ſame ſtories, briefly indeed by *Matthew*, but largely by the reſt, eſpecially by *Mark* and by *John*.

Theſe *Remarks* are found in the *firſt Miracle*. 1. *Dangers muſt be declined, when they may be ſo with a ſafe Conſcience.* Jeſus's Diſciples came from Preaching abroad, and *John's* Diſciples with tydings of their Maſters death came all in to Chriſt about the ſame time; upon this Chriſt withdraws into a Deſart, knowing that *Herod deſired to ſee him*, *Luke* 9. 9. that he might diſpatch him alſo, as he had done the *Baptiſt*; but, ſaith *Chriſt*, [*Go tell that Fox, mine hour is not yet come.*] In the mean time, that he might declare himſelf a real man who might be taken and murdered; and to teach us by his Example *not to tempt God* by a wilful expoſing our ſelves to the rage of man, but to decline unneceſſary dangers, according to his own counſel [*when perſecuted in one City flee to another,*] *Mat.* 10. 23.

The 2d *Remark* is; *Such as are ſenſible of their need of Chriſt, will follow him in his withdrawments, and find him out even in a Deſart.* Though he be a God that ſometimes hides himſelf, *Iſa.* 8. 17. yet cannot he be hid (*Mark* 7. 24.) from ſenſible Souls that ſeek him ſeriouſly, and muſt fetch him out of his Retiring Room by their fervent prayers. *The people ſaw him departing, though privately, therefore they ran on foot after him*, *Mark* 6. 32, 33. They neglecting all neceſſary proviſion, had hard toil and travel, yet we will ſcarce ſtir out of our own doors to ſeek a withdrawing Chriſt.

The 3d *Remark* is; *Chriſt is compaſſionate towards ſuch as ſeek him:* He will not only *in no wiſe caſt them out*, John 6. 37. but he will both *heal their bodies* (who took all this pains (notwithſtanding their Diſeaſes) to follow him ſo far) and *their ſouls too*, by Preaching to them concerning the *Kingdom of God*, Mat. 14. 14. Mark 6. 34. and *Luke* 9. 11. Here was the diſpenſation of Divine Wiſdom; he likewiſe firſt *refreſhed their ſouls* [*by teaching them many heavenly Truths*] before he *refreſhed their bodies*, which is *of leſs worth*, Mat. 6. 25. He taught them, that *he* was the *King promiſed of God*, the *Meſſiah*, (ſee *Deut.* 33. 3.) *Res pro perſonâ*, *The Kingdom of God*, pro Rege *miſſo* æque ac *promiſſo*, for the King ſent as well as promiſed of God.

The 4th *Remark* is; *Preachers of God's Kingdom muſt ſhew much Tenderneſs towards the Infirmities of their Auditors, and not hold them too long, but give them a timely Diſmiſſion.* This People (the hearers of our Lord) came out of their ſeveral Cities (where they had fulneſs of all things) into the *Deſart*, where nothing could be had: They forgat their bodily neceſſities to attend upon this bleſſed Teacher, and to hang their Ears *upon his Honey-lips*, *Cant.* 5. 13. 16 preferring his holy and *ſweet-ſmelling word before their neceſſary food*, Job 23. 12. Though few now will take ſo many weary ſteps as thoſe good ſouls did, *Pſal.* 84. 7. and theſe here be at any pains and coſt for Heaven, neglecting and hazarding their bodies for the good of their ſouls: Yet the beſt have but a meaſure of Affection, and when that is ſpent, a good ſoul may be weary in an Ordinance, that is not weary of an Ordinance: This *Chriſt's Diſciples* knew well therefore, when the *day was far ſpent*, they will not have the People kept too long in Attendance of Divine Worſhip, but takes care for their timely and neceſſary Refreſhment.

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The 5th *Remark* is; *When God calls to any extraordinary duty, then doth he furnish with suitable Ability, and makes extraordinary provision for those, that prefer providing for their Souls before their Bodies* (as *Mat.* 6. 33) provided always, they tempt not God by a wilful neglect of ordinary means: Therefore, saith *Christ* [*They need not depart*] *Christ* knew better than his *Disciples*, what kind of place this *Desert* was and what he had to do, *John* 6. 6. yet they look'd upon his Motion [*Give ye them to eat*] as absurd, and not only improbable, but impossible, saying, [*Shall we go and buy*, &c?] *Mark* 6. 37. This is (they think) a very unlikely matter. 'Tis a question (saith *Beza*) not without a scoff, as if they had said, where's your money, Sir? have we 200 pence to cater for so great a company? *Christ* only tryed them, not as Silver, *Isa.* 48. 10. we must believe against sense in things invisible, and against reason in things incredible, when *Christ* calls.

The 6th *Remark* is; *Where Christ giveth a Call to his Ministers for feeding his People, there they must not be discouraged at the smalness of their Provisions* (so it be the *best* and *most* they can get) but bring them to Christ, and believe in him for a blessing. The Disciples here had but five Loaves and two Fishes, and now in a *Desart*, where no more could now be procured; this made them despair of doing what their Lord bid them do, yet *Christ* was content with what they had (though but barley Bread for quality, and but small and few for quantity) and said [*Bring them hither to me*] teaching us, to bring all we have and are (though never so little, so it be the best of the best, *Gen.* 43. 11. or the best we are able to get, *Levit.* 14. 21, 22.) unto *Christ*, that he may take off the *first Adam's* Curse, and superadd the *second Adam's* blessing. *Man lives not on bread alone*, Mat. 4. 4. *Christ's* command exerciseth his Disciples Faith, Obedience and Liberality to those in want here.

The 7th *Remark* is; *Our wants and weaknesses must first be discovered before Christ will declare his Omnipotency in our Relief.* This is manifest here; it must be long past Dinner-time, well towards Evening, when healthful stomachs would be craving for food; it must be in a Wilderness (where unbelief had said, *Can God prepare a Table here?* Psal. 78. 19.) far from any Town, so no more store could be possibly procured, and secretly handed in for feeding this multitude; the fewness of the Fishes and Loaves (not enough for twelve mens Dinners) must also be made known before *Christ* will work his work of wonder in feeding of 5000 and upward therewith, that the Miracle may be more manifest.

The 8th *Remark* is; The Lord so disposeth of all the *Circumstances* of this Miracle, as might be most for his *Father's Glory*, and for the *Peoples profit*. For, 1. *Christ* consults with *Philip* (saith *John* 6. 5.) not with *Peter*, as *Prince of the Apostles*, to detect the folly of *Rome* in her fictitious *Primacy*, but with him, for this was in the *Desart* of *Bethsaida*, which was *Philip's* City, *John* 1. 44. and he consulted with all his Disciples, say *Mat.* 14. 15, 16, 17. *Mark* 6. 35, 36, 37. and *Luke* 9. 12. (thus what is omitted by one *Evangelist*, is commonly supplied by another; both was done successively, one after another.) *Christ* did this to discover the Diffidence of his Disciples (as well as to commend to them the use of ordinary means under an ordinary Call) having as yet more *Dross* than *good Ore* in them, speaking here like meer carnal men, though *Christ* was resolved in himself (notwithstanding this Consult) to work this Miracle, which teacheth, Though we be oft at a *Non-plus* under the failure of means, yet *Christ* is never *Non-plust*, but knows what he hath to do, *John* 6. 6. The 2d *Circumstance* is, *Christ* commanded the multitude to sit down upon the Grass (which now at the *Passover* was well grown) by *fifties* and by *hundreds*, *Mark* 6. 39, 40. and *Luke* 9. 14. that is, *Rank* by *Rank*, that the number of them might be more manifest, and that an orderly Distribution might be the better manag'd. *Christ* will have all matters in his Church manag'd in *Decency and Order*, 1 *Cor.* 14. 40. The 3d *Circumstance* is, [*He took the five Loaves and the two Fishes*,] because he took care to feed the multitude, not by creating new Loaves (which he could have done to confute *Arrians*) but by multiplying the few Loaves, which was equivalent; for his giving them Bread and Fish, did declare him to be *Lord of Sea and Land*; and to make much of a little, required no less than Omnipotency. The 4th *Circumstance* is, [*He looked up to Heaven*] which he did not when he was doing greater works than this, as in *Raising the dead*, *casting out Devils*, and *subduing the stormy Sea*, &c. yet lifts he up his Eyes in this lesser work, not because he could not otherwise do it, but as in the case of *Lazarus*, *John* 11. 41. in *healing the Deaf and Dumb*, Mark 7. 34. to shew that he came from the Father, and acted all by him, and nothing contrary to him. Sometimes he looked not up, in his acting as one equal with the Father, and sometimes he doth look up, acknowledging his Father greater than he, as Man, *John* 14. 28. but especially it was to teach us, *not to eat Meat before we look up to God for his blessing.*

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'Tis ſaid, *Rom.* 14. 6. *He that giveth God thanks, eateth to the Lord,* then *he that gives not thanks at eating, eateth to the Devil.* The 5th *Circumſtance* is [*He bleſſed and brake,* &c.] He did not only give thanks to God for what was preſent, *John* 6. 11. but alſo put his bleſſing upon the Bread, *&c.* to make it abundant proviſion, *Pſal.* 132. 15. as well as implored the Father's Bleſſing upon it: Had not the Bread been *broken* (as well as *bleſt*) it had not been multiplied: Fragments ſucceed fragments both in the hands of the Servitors, and in the mouths of the Eaters, Chriſt opened his hand and filled them all, *Pſal.* 104. 28. and 145. 15. The *five Loaves* (by a ſtrange kind of Arithmetick) were multiplied by diviſion, and their augmenting Addition was made by a ſingular Subſtraction, ſo that there was enough for 5000 men by his Divine operation. The 6th *Circumſtance* is, *When Chriſt had broken the Bread he gave it to his Diſciples,* &c. both that a *Decorum's* and due order may be duly obſerved in the Church by the Miniſtry, and that they might be more certain Witneſſes of the Truth of this Miracle; as alſo, that by them, as Miniſters, this Miracle might be wrought, whereby he (after a ſort) transferred the Glory of it from himſelf to them, they fed five thouſand and upward to the full, *&c.*

The 9th *Remark* is; *Chriſt's Miniſters ſhall loſe nothing by diſtributing their little in feeding the People.* The Diſciples here grudged not of their own little to give others ſome, therefore did it grow in their hands as the Widows Oil did in her Cruiſe, as it did in the hands of the Eaters alſo, who could not but expect a Miracle, otherwiſe they would not have ſit down ſo ſilently at Chriſt's command; and the Diſciples here, after above five thouſand had been fed with their five Loaves, do take up twelve Baskets full, which was a great deal more than they had laid down; nothing was ever loſt by liberality, eſpecially of this nature. Chriſt bid his Diſciples [*Take up the fragments that nothing may be loſt*] *John* 6. 12. He would have us Thrifty, but not Niggardly; wilful waſte brings woful want. The Diſciples do ſo, and have one Basket full for each of them. If we conſider how few were the Loaves, and how many were they that fed upon them, we may wonder they left any thing; and if we conſider how there were twelve Baskets full of fragments left, we may wonder alſo that they ate any thing. Chriſt taketh care to fill his Miniſters Baskets, that they may feed others; if not with Temporals, yet with Spirituals: Baskets be but baſe things, yet God uſes them to confound the World: The Remainder here was more than *Moſes's Manna,* Exod. 16. 18. or *Elias's Meal,* 1 King. 17. 16. or that of *Eliſha,* 2 Kings 4. 44. and ſignified, the Doctrine of the Twelve Apoſtles (being the Remainder of Chriſt's) ſhould feed and fill all Lands.

Now follows the *ſecond grand Miracle of Chriſt's walking upon the Waters,* &c. which was thus occaſioned. This five thouſand whom he had fed with five Loaves, *&c.* had ſo much Devotion to *Chriſt* (for ſo feeding them) that they unanimouſly concluded to cry him up for their King, *&c. John* 6. 14, 15. They could not imagine him the *Meſſias,* that had not an earthly Kingdom, therefore would they force this honour upon him. Thus *Superſtition* doth to Chriſt at this day; it will needs obtrude ſeeming honours upon him, whether he will or no, though the Word call it no better than *Will-worſhip*: But this Tumultuous Acting Chriſt (knowing their thoughts) did prevent, by conveying his Diſciples into a Ship, and himſelf into that Mountain where he had been before, *John* 6. 3. *Matth.* 14. 23. that he might decline the Tumult; for he ſaith, *My Kingdom is not of this World,* John 18. 36. *N. B. Note well*; Chriſt is received in a Regal capacity, where the everlaſting Doors of the Soul are ſet open to receive this King of Glory, *Pſal.* 24. 7. that he may Rule in the heart by Faith, *Eph.* 3. 17, *&c.* This multitude minded not his *Spiritual Kingdom,* was all for a *Carnal Kingdom,* wherein they might eat and drink with their King, *&c.* as they had done in the Miracle, and after followed him for Loaves more than for Love: Hereupon he avoids them, departing all alone into that Mountain, where his Diſciples had been with him before, and had not Chriſt commanded them to take Ship, they had much fail'd of their duty, to leave their Lord alone behind them: He diſmiſs'd them leſt they ſhould ſtrike in with the Raſh-headed Rabble, who would have made him King by force, they being probably a People that got their Bread very hardly in the ſweat of their brows, deſired Chriſt (who had lately filled their bellies at an eaſier rate to them) to be their King. Chriſt prudently and privily departs, that *Herod* (who watched for his halting) might have no ſuch Hole in his ſeamleſs Coat; our Lord abſtained from all appearance of evil, as he bids us do, 1 *Theſ.* 5. 22. ſending away the multitude to avoid all ſuſpition of Sedition. *N.B. Note well*; We ſhould look to our Credits without, as well as to our Conſciences within. The Spouſe dare not look like an *Harlot,* or a *Wanderer,* not as one ſuch, *Cant.* 1. 7. And *Chriſt* diſmiſſes his Diſciples too, 1. To prevent their ſin in joyning with the ſeditious multitude; 2. To teach them, that they muſt pray to him when abſent, as well as while preſent;

present; and, 3. To give them a proof of his Power for their Relief in danger. *Christ* had comforted them against the *peril of Poverty* in the foregoing Miracles, by supplying them with food; and now he comes to comfort them against the *peril of Persecution* in this following Miracle of delivering them *from a Storm*, which the Devil had raised against them. The former he wrought at *Land*, and this latter at *Sea*, to shew them, that his Right foot is upon the Sea, and his Left upon the Land, *Rev.* 10. 2. and that he is the *Lord* and *Ruler* both of *Sea* and *Land*.

In this *Miracle at Sea* are many *Remarks* in its *Antecedents*, *Concomitants* and *Consequents* of it. The whole History hath these *Remarks*.

1. Christ constrained his Disciples to take this Voyage that proved thus dangerous: Full loth they were to leave and lose his sweet company, in whose presence is life, safety, and fulness of joy, *Psal.* 16. 11, *&c. N.B. Note well*; Which teacheth us, we have need of a clear and urgent call from Christ before we undertake any hazardous Action, Voyages, Journey or Duty. Yet were they not so refractory to Christ's command, as to be driven from him by force, for they obediently went down to the Ship, *John* 6. 16. and there waited for Christ's coming to them till night, hoping to have him with them again. as soon as he had dismiss'd the multitude one Rank after another (as they sate at meat in companies) orderly without confusion: This (they expected) would take up some time before he could receive the particular Thanks of every fifty for his full feeding both their Souls and Bodies, and before he could dismiss them all five thousand home with his prayers and blessing.

The 2d *Remark* is; *Christ* having dismiss'd both them and his Disciples, instead of going to them, returns again into the Mountain (where he had been with his Disciples) apart and alone to pray for them who were to fall under a new exercise of their Faith at Sea; for he needed not (saith *Theophilact*) to pray for himself, but for his Church, which teacheth us, *N. B. Note well*, 1. While Christ gives Means, he will not have men to expect Miracles, nor under pretence of attending upon him, to neglect their proper Stations and Vocations, therefore did he dismiss the multitude to theirs. 2. *N. B. Note well*; *Secret Retirements are fittest places for prayer. Anima dispersa fit minor.* The best Soliloquies and Interchangeable Societies, yea the most Refreshing Solaces are in secret: Thus *Isaac got alone into the fields*, Gen. 24. 36. *Jacob left alone in the way*, Gen. 32. 24. *Peter* retires to the house-top, *Acts* 10. 9. and here *Christ goes apart to a Mountain*, Mat. 14. 23. As Secrecy is a sign of Sincerity; so secreat Meals make fat Souls as well as Bodies. 3. Christ was praying in the Mount for his Disciples, while they were perilling and almost perishing in the Sea.

The 3d *Remark* is; This Ship is a Resemblance of the Church, wherein her Militant State is many ways aggravated. As, 1. This was but a little Ship (called *Navicula*) therefore in more danger of a Shipwrack by the Storm, than if she had been a bulky Vessel. Thus the *Church* is but a *little Flock*, Luke 12. 32. and compared to a *little City*, Eccles. 9. 14. 2. This Ship met with a Storm, when other Passengers took other Shippings which met not with any Storm that we read of, *John* 6. 24. Thus the Church was under Divine Indignation, while all the Earth (beside her) sate still and was at rest, *Isa.* 54. 11. *Zech.* 1. 11, 12. 3. This Ship was in the midst of the Sea (the danger had not been so great, had this happened nigh the Haven.) Thus the Church is said to be *seated in the midst of the Wolves*, Mat. 10. 16. It wat tossed with Tempests (so that these Sea-faring men in their Fishing-Imploy, much acquainted with ordinary Storms, were not only Terrified, but Tortured and Toiled with this extraordinary Tempest;) so is the *Church afflicted, tossed with Tempests, and not comforted*, Isa. 54. 11. Were it but a little shaken to and fro with a Gentle Gale, the danger would not be great, but she is *tossed, toiled* and *tormented* (as the word βασανιζόμενοι signifies, *Luke* 16. 23. with *Mark* 6. 48. with the most prodigious floods of Heresie, Tyranny and Persecution; yea sometimes in *perils from false Brethren*, and in other *perils often* both by Sea and Land, 2 *Cor.* 11. 26, 27, &c. 4. As the Wind was contrary to this Ship, *Mat.* 14. 24 and to *Paul's* Ship, *Acts* 27. 4. so 'tis mostly with the Church, which is very oft as the *Magellan-Straits*, where what way soever the Trading-Ship bends her course, she is sure to have the Wind sit cross against her. Indeed the *Church* sometimes hath the sweet, soft and gentle Gales of God's Spirit upon her Sails, which (even out of all quarters) blows good to her Garden, *Cant.* 4. 16. and which yields her a joyful Inlargement in her increase and fragrancy of Spices; but at other times tempestuous Storms, (unlike that *Ruach Gedolah*; or Rushing-wind, 1 *Kings* 19. 11. that had not got God in it) are upon the *Church*, even such as have the Devil in them, and are belched out of the black mouth of this *Prince of the Air* and *Darkness*. *N.B. Note well*; As this was here designed to

drown all the Diſciples; the Devil was doubtleſs in it, as he was in that Wind wherewith he brained all *Job*'s Children, in their Fathers abſence, *Job* 1. 18, 19. The like deſign *Satan* had for drowning all the Apoſtles of Chriſt, while he was abſent from them. 5. As this Ship was both in the Deep (in the midſt of the Sea, *Mat.* 14. 24.) ſo that no bottom could be fathomed; and in the Dark too (not only in a Midnight-darkneſs, but both the Waters and the Air were darkened with the black Clouds of the Tempeſt) *John* 6. 17. ſo that no Shore could be diſcerned. Accordingly 'tis oft thus with the *Church*, ſo deep no feeling bottom, and very dark, no ſeeing Shore. 6. As this Ship wanted her beſt Pilot and Captain all this ſtormy night, while thus under the ſad circumſtances of being both in the *Deep*, and in the *Dark*, far worſe than the former Storm, *Mat.* 8. 23, 24. Though then the Ship ſhipped in much Water (by the overgrown waves) ſo that ſhe was ready to founder at Sea, yet had they *Chriſt* at hand with them Imbark'd in the ſame Bottom; and though he was then fallen faſt aſleep, yet might they ſoon awake him there, as they did. But here their Lord and *Captain of their Salvation* (*Heb.* 2. 10.) had withdrawn himſelf out of their Call, and they knew not when he would come, therefore had they no proſpect, but that of periſhing: So 'tis thus oft with the *Church*, *&c.* 7. As theſe Ship-men here did not altogether deſpond (as thoſe *Deſperado's* did, *betaking themſelves to their Boat*, Act. 27. 30.) but *kept their Ship, plyed their Oars*, and tugg'd hard at them even all the *Three long Watches of the night*, John 6. 19. when their *Sails* were *uſeleſs*, (the boiſterous Wind not admitting their handing out) then their *Oars* were *uſeful*, which being well handled (with hands all) not only kept the Ship more ſteady in the Storm, but carried them 30 Furlongs, even to a ſight of their Saviour. *N.B. Note well*; So Chriſt's Church-men muſt not (even in the worſt of Times) deſpair, and caſt away their *Oars* (their *Prayers* and *Tears*) but ply them hard, hands all; God will be truſted, but not tempted by a wilful neglect of practicable means: In thus doing, thirty Furlongs more may bring us to a look on him whom our Souls look and long for, *&c.* 8. As this Ship ſailed in darkneſs, and therefore knew not whither ſhe went, *John* 12. 35. yet Chriſt had his Eye upon her (though in the dark) and ſaw them toiling with their Oars, *Mark* 6. 48. therefore breaks off prayer, haſtens to them, knowing his preſence was neceſſary (according to *Mary*'s and *Martha*'s words) *Lord, if thou hadſt been here, our Brother had not died.* John 11. 21, & 32. Though Chriſt's preſence did not free them from the Fright of the former Storm, *Mat.* 8. 23, 24. yet from the Ruine of it; for when awaked, he rebuked it: And though Chriſt's command, and their obedience thereto (for *they went not to Sea without the Lord's conſtraint*, Mat. 14. 22.) did not ſecure them from meeting with a Storm in their way, yet Chriſt haſtens to relieve them from being all ruined by it. So will he do with his Church, whoſe affliction he ſees alſo *Exod.* 3. 7. 9. As no ſtormy Sea, nor the ſurlieſt Surges thereof did hinder Chriſt from coming in to the Relief of his diſtreſſed Diſciples (whoſe diſtreſs aroſe with the ſtreſs of the Tempeſt) and rather than not relieve them from Ruine, he will do what *Job* ſaith, ſhall be done by God himſelf [*He will tread upon the waves of the Sea*] Job 9. 8. He haſtens not to them in ſome other ſwifter Ship, nor conveys himſelf immediately among them in the ſame Ship (which he could have done by his Divine Power, no leſs than tranſport his Body after from Earth to Heaven) but he comes walking upon the proud waves as upon a level Marble Pavement, whether by conſolidating the ſurface of the Sea, or by ſuppreſſing the gravity of his Humane Body by his Divine Power, or both, ſeems preſumption to determine; however, infinitely tranſcending the Art of thoſe *Water-walkers* in our day, who yet cannot tread the Waters with a dry foot. Chriſt needed not here any Tranſport-Ship we now here talk'd of, to carry Men into *Flanders*, &c. So will Chriſt come to relieve his *Diſtracted Church*, *leaping over Hills and Mountains*, Cant. 2. 8. and *his way is in the Sea*, and *his path in the great Waters, yea his footſteps are not known*, Pſal. 77. 19. They *are unſearchable*, Rom. 11. 33, 34. Oh that we may ſee (or hear) his goings! *Pſal.* 68. 24. 10. As Chriſt came not to his Ship the firſt watch (ſpending all that time in praying for them on the Mount) then betwixt the Cock-crowing and the dawning of the day (at which time 'tis uſually darkeſt) Chriſt came; ſo he doth to his Church, and ſo he doth to his Children. *N. B. Note well*; 1. To his Church in general; the firſt Watch was under the Law, the ſecond was under the Prophets, the third was the Time of Chriſt's coming in the Fleſh, and the fourth is when he comes in Glory; till then, the Church ſhall be toſſed with Tempeſts, and he will find her wearied with the Yoke of Antichriſt, *&c.* But in particular, this Rolling tumbling Ark hath interchangably her Times of Deluge and Tempeſts, and her Times of Reſting upon *Mount Ararat*: Chriſt obſerves his ſeaſons of chaining up or changing the

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worrying Wolves, and of giving his Churches Rest thereby, *Acts* 9. 31. but they must wait till towards the morning, and then *the upright shall have dominion over their Adversaries*, Psal. 49. 14. And thus 2. He deals also with his Children; he tarries till their first Watch of the night be over under their Self-reflections, and the second Watch under Self-abhorrency; and the third Watch under a firm Resolution for Self-reformation; then comes he at the fourth Watch to comfort them, and causeth the *Spirit of Bondage* (which is attended with Horrour and Terrour) to conclude comfortably in the *Spirit of Adoption*, performing his own promise, [*Blessed are they that mourn, for they shall be comforted*] at the 4th Watch, *Math.* 5. 4. 11. As when Christ came to comfort his distressed Disciples, they were farther affrighted, mistaking their *Deliverer* for a *Destroyer*: Even so it is sometimes with the Church, misapprehending more danger to be approaching, even when Deliverance is at the door. As Christ came towards them walking upon the Waters, and taking long strides from the top of one swoln Wave to another; The Disciples mistook him for a *Spectrum* that was some presage of their Shipwrack, or for that Evil Spirit that had raised the Storm, and was now come to carry them all away, not only into the bottom of the deep Sea, but also into the bottomless and deep Pit of Hell: Hence arose both their Terrour and their Clamour, and they wished him farther off from them; and hence also (it may be supposed) was the reason why our Lord would have passed by them, *Mark* 6. 48. not so much to try them a little longer, as out of a sparing Tenderness towards them, foreseeing he should become farther affrightful to them, supposing him some Hob-Goblin, and no real Man, whose solid Body (they thought) could not be born up upon the fluid Waters: But though the darkness of the night might something excuse their mistakes, yet certainly was it their sin of infirmity in many respects: As, 1. In measuring Christ's Actings by their own Humane and Natural Model, as if he could do nothing above the power of Nature, *&c.* 2. In their being so affrighted at the Appearance (supposed) of one single Phantasm, while they were so many together, who should all have believed, that as they were in Christ's Precincts (not undertaking this hazardous Voyage without his express Precept) so they safely lay in the Arms of Christ's protection; and so long as he keeps the Insuring-Office, the Devil (himself) could not harm them without their Lords permission: And 3. Their vain Imaginations: If the darkness was not so condensed, as to hinder them from beholding the *Spectrum*, they might also have seen and known their Saviour, had they trusted in him, and their senses not been disturbed by their fancies and fears, which were now got above their Faith, when they should have been below, *Psal.* 56. 3. *Gen.* 15. 1. Thus it is with the Church; things seems to go backwrad, ere they go forward, though Christ be come. *Duplicantur lateres & venit Moses*, when the tale of Bricks were doubled, then came Moses. 12. As the Disciples deserved reproof for their misbelief, yet Christ pities and pardons their perplexities and passions, speaks good words and comfortable to them, saying, [*Be of good cheer, it is I*, be not afraid] 'tis no nocturnal Bug-bear, but your very Saviour, in whose presence ye have no just ground to fear; your extremity is my opportunity; *I am, that I am*, *Exod* 3. 14. Hereupon they desire him to come up into the Ship (when he had made them able to know it was he that spake, as he ever doth to his own People) *John* 6. 21. *N. B. Note well*; Thus Christ covers our mistakes; we think sometimes he is mad, (as *Mark* 3. 21.) when he exercises us with harsh Providences, though he do all things well, *Mark* 7. 37. They mistook him for a Spirit, not only now, but after, *Luke* 24. 37. till he had convinced them by both being touched by them, and by his eating with them, *v.* 39. 42. nor was this the only time of Christ's seeming to go from them, *Mark* 6. 48. for he did so, *Luke* 24. 28. only that they might invite him both times; let us do so also, *&c.* 13. As still *Peter* must be tryed (for asking a sign) and Christ must be entertain'd (tho' at hand) before the Storm cease, *&c.* *N. B. Note well*; So we still banker after signs; and invite him not earnestly to a constraint, *&c.* were this done, the Sea would be calm; and as soon as Christ sets his foot upon the Ship, she would immediately be at Shore: Our Jesus sets his foot upon the proudest Waves of wickedness, as did *Joshua* upon the necks of his loftiest Adversaries, *Josh.* 10. 24. Christ is not far off, *Acts* 17. 27. *Rom.* 10. 6, *&c.* constrain him to come in, and he will bear the Ship, more than she bears him, so can lift her into the Haven of Hope. No sooner is Christ come into any heart, but presently Conscience is becalm'd: Lust is our Tempest, while we love the Lord, we (with *Peter*) can walk on the Waters, but when we love the World, then begin we to sink; yet if then we cry to Christ, he hath an helping-hand for us, *&c.* The Romanists applaud this fact of *Peter*, but *Pareus* shews, he believed not without a sign (as the rest did) and had it but with a check, *v.* 31. *Mat.* 14.

CHAP. XXII.

NO sooner were Christ and *Peter* come up into the Ship, *Mat.* 14.32. but the Wind ceased, as if it had been weary with blowing so big and boisterous (out of the Devils mouth) and now desired rest after its hard labour, as the word [ἐκόπασεν] signifies. Then both the Tryal and Trouble of the Disciples and Mariners ended together, and most happily ended both in the Increase of their knowledge, and in glorifying God, *ver.* 33. They all came and worshipped him as the Son of God, not by Creation as *Adam*, *Luke* 13.38. and as the Angels, *Job* 1.6. nor by Adoption as all Believers, *John* 1.12. and 1 *John* 3.1. but [κατ' ἐξοχην.] 1. By *Eternal Generation*, Prov. 8.22. And 2. By *Personal Union*, Psal. 2.7. This new Experience of Deliverance from the danger of death, made a deeper Impression upon the Disciples spirits concerning Christ's Divine Power and Godhead, than his miraculous feeding of 5000 with five Loaves had done, for then were they not in any imminent or eminent danger of dying, as here; therefore, being then secure, they considered not so well that Miracle, *Mark* 6.52. *N.B. Note well*; We are more teachable in Adversity than in Prosperity, especially if God illuminate our minds then. Now when Christ had brought the Ship safe to Shore over the Bay betwixt *Bethsaida* (from whence his Disciples launched out) and *Capernaum*, not to the contrary side of the Lake, but only cross that Bay or Bosom on the same side; therefore 'tis said [the People whom he had fed with the Loaves here, did before follow him on foot from *Capernaum* to *Bethsaida*] *John* 6.1. *Mat.* 14.13. and *Mark* 6.32, 33. and came up to him in *Bethsaida*'s Desart where he fed them: And now when his Disciples return by Sea again, they are said to go over to *Bethsaida*, *Mark* 6.45. and from thence to *Capernaum*, John 6.17. coasting still upon the same side, yet met they that astonishing Storm (tho' they pass'd not over the Lake to the other side beyond *Jordan*) aforementioned: But that which is highly remarkable here is, that these very People which had footed it after Christ from *Capernaum* to *Bethsaida* over a Bridge near *Tiberias*, yet they return in Ships back to *Capernaum*, that they might meet with their bellies-filling Jesus so much the sooner, *John* 6.22, 23, 24. and they meet with no Storm in their Voyage, as the Disciples had done, to teach us, that the World sails with fair gales of Wind, when the poor Church is tossed with Tempests, *Isa.* 54.11. as also that the greatest Graces must expect to encounter the greatest Exercises. Now Christ is got to *Genezareth* (supposed to be the same Countrey with *Cinneroth*, *Josh.* 11.2. & 19.35. however out of *Herod*'s Jurisdiction) where he wrought his next Miracle of *healing all the Sick in that Countrey* by their only *touching the hem of his garment*, Mat. 14.34, 35, 36. and *Mark* 6.53. to the end; wherein we have these following *Remarks*.

1. *Our Lord went about doing good*, Acts 10.38. *healing every where* such as came to him, yet harming none (no not such as were refractories) any where, no not in obstinate *Samaria*, *Luke* 9.53, 56. Though his Apostles did strike dead those two Lyars against the Holy Ghost, *Acts* 5.5, 10, and did strike blind that Sorcerer, *Acts* 13.11. by their gift of Miracles, but we have no such Instance in Christ the giver thereof.

The 2d *Remark* is; *A People that have blown upon the Gospel, are more unkind to Christ than they that have not had it before.* Thus Christ's own Countrey-men, *Nazareth*, reject him, and resolve to break his neck, *Luke* 4.29. when this *Genezareth* (an Emblem of the Gentiles Conversion) do kindly receive Christ, and acknowledge him the *Messiah*, and they rejoyced at his coming amongst them, *&c.*

The 3d *Remark* is; Oh the *matchless candour and kindness of Christ to all commers to him!* He heals all promiscuously here, not once questioning their Merits, nor upbraiding them with their former failings, or present infirmities, *James* 1.5. And tho' his Errand was to heal the Soul of sin and death, yet willingly he heals the Body, and so he doth now, *&c.*

The 4th *Remark* is; *All sorts of persons (rich and poor, young and old, male and female, bond and free) out of all kind of places (Villages, Towns, Cities and Countreys)* must come to *Christ* as to their *common Saviour, for safety and Salvation of Soul and Body*, as the People did here, when once they were made sensible of their own wants and weaknesses. All must come to him, for *all are one in him*, Col. 3.11.

The 5th *Remark* is; *As Christ comes no where, but there he hath an Errand, so he sends his Gospel* to no place but for some special end, some fresh Vein of Election to break forth.

forth. No Houſholder will light up a Candle, but when he hath ſome work to be wrought thereby: No Husbandman will ſend his Servants into the Field with Sithes or Sickles, but there is more than Thiſtles and Nettles to be reaped thereon. The *Miniſtry of the Goſpel* was ſent to the *Gentiles*, that the *Elect might be gathered*, Iſa. 49. 6. Acts 13. 48. And hence the Apoſtle gathers an Argument of the *Theſſalonians Election*, 1 Theſ. 1. 5.

The 6th *Remark* is; *Such Souls have a right ſenſe and ſcience both of themſelves and of their Saviour*, that do ſeek to him, and implore his ſaving help, and ſo imploy him as the Saviour of the World. Thus this People do here, among whom Chriſt preſently found ſome that found him. Thus *Genezareth* became the Garden of a Prince, as in Hebrew it ſignifies, or engendring Air to it ſelf, as ſome interpret it, from the freſh gales the neighbouring Sea ſends to it from its curled Waves, and here brought them the ſweet gales of the Goſpel, *&c.* or (as others interpret *Geneſar*) the *beginning of Nativity*, ſo it became now to the *Gentiles* to whom *Chriſt* tranſported over Sea his precious Goſpel from the *Jews*.

The 7th *Remark* is; *Such Souls as know Chriſt aright, will not only ſeek to him themſelves*, but they *will endeavour* all they can in their proper ſtations *to bring in to him their Relations and Acquaintance* alſo, as this *People did*; *Nemo ſibi naſcitur, ſed multorum utilitati*; *men are born for the benefit of many*; *Naſcitur indigne per quem non naſcitur alter. He is unworthily born, by whom others are not helped to be new born. Charity is no Churl.* No ſooner had *Andrew* found the *Meſſiah*, but he calls his Brother *Peter*, *John* 1. 41. and *Philip Nathaneel*, *ver.* 45. Thus Relations brought the Palſey-man upon his Bed to Chriſt, *Mark* 2. 3. Thus the Prophet ſaith, [*They ſhall bring their Friends in Litters*, or *Charets*, upon *Mules* or *Horſes*.] Iſa. 66. 20. *N.B. Now well*; *We ſhould bring all ours to the Ordinances*, doing (at leaſt) the Office of the Sermon Bell, call them to Chriſt, and lay them before the Lord for healing, we know not what he may do for them. There is *healing vertue under his Wings*, Mal. 4. 2. When the firſt Iron Ring of the Chain is drawn by the Loadſtone, that draws the ſecond, and that the third, *&c.* till the whole come in; we ſhould help our Neighbours to health and to Heaven, *&c.*

The 8th *Remark* is; *The greater our meaſure of Faith is, the leſs will be our limiting God to ſigns.* Some are ſatisfied with their Saviour's ſpeaking a word at diſtance, as the *Centurion*, others muſt have Chriſt come to their houſe and lay on his hands, as *Jairus*: Here they muſt only touch the hem of his garment: Matters were well mended with theſe men ſince their rejecting of Chriſt and his Goſpel, *Mat.* 8. 34. now are they Ripe, as before Raw; ſo preſs upon him in crowds, as to touch him behind, before, and on each ſide; and all Touchers were healed.

The *Evangeliſt John* expreſly relateth, *chap.* 6. 22. That the very next morning many of that multitude which Chriſt had miraculouſly fed with five Loaves the day before, do follow him to *Capernaum*, and find him there, asking him, [*Rabbi, when cameſt thou hither?*] ver. 24, 25. and *by what means*, for they admired both the time when, and the manner how, well knowing the Journey by foot was very long, and that he came not along with his Diſciples in the Ship when he diſmiſs'd them over night. Chriſt anſwers, *ver.* 26. not to what he was asked, but knowing their hearts, admoniſhes them of their *Carnality*, that they followed him for Loaves more than for Love; and (as *Auguſtin* phraſeth it) did not love or ſeek Jeſus for Jeſus ſake. This being the very day of the *Synagogue Service* in the City of *Capernaum*, *ver.* 59. Chriſt takes that occaſion to Preach that excellent Sermon in the Synagogue to them, from *ver.* 26. to the end of the Chapter, wherein he reclaims them from their expectations of periſhing food, *&c.* to be fed daily with Miracles (as he had done the day before) and that for forty years together, as *Iſrael* was fed by *Moſes*, not with Barley-bread, but with Manna, Angels food, *&c.* Chriſt calls them up to ſeek the more *Spiritual Food*, that endureth for ever, whereof Manna was but the Type, and himſelf was the Antitype, and that they muſt expect no other food now from him, than the *eating of his Fleſh*, and *the drinking of his Blood*; this ſeemed ſuch a monſtrous Doctrine to many of them, that they will follow him no more. We may not underſtand that in *ver.* 60. to be any of the twelve Diſciples, no nor yet of *Judas* the *Devil*, *ver.* 70. but it was many of thoſe that were more frequent followers than others of him, among whom (ſaith *Epiphanius*) *Mark* himſelf became a Deſerter (ſtumbling at this ſeeming inhumane ſaying of eating Man's fleſh) but was reclaim'd by *Peter*. After theſe things (ſaith *John* 7. 1.) to wit, Chriſt's Miracle about the Corporal Food (feeding 5000 with five Loaves) and his Oracle or Sermon about the right Spiritual Food, the eating his Fleſh, and drinking his Blood ſpiritually by the mouth of Faith; he ſtill remained in *Galilee* (where they were not

ſuch

ſuch Zealots for the Law, ſo not ſuch hot Perſecutors of Chriſt) and would not walk in *Jury*, or *Judea*, becauſe the Jews ſought to kill him, being blinded and incenſed by Satan (as *Pharaoh*, &c. were againſt *Moſes*, which made him flee to *Midian*, *Exod.* 2. 15.) for now Chriſt's Fame and Name was mightily ſpread abroad, by his Doctrine and Miracles, his Diſciples marvelouſly increaſed *&c.* therefore the *Sanedrim* ſeek to kill him, as *Herod* had done the *Baptiſt*: Hereupon he declines *Jeruſalem* ſtill, becauſe he would not be Aſſaſſinated in a clandeſtine ſeditious manner (which anſwered not the Father's Appointment) and becauſe *his hour was not yet come*, for when that came, he did willingly preſent himſelf in that City, and in the very Temple, *&c.* However, ſuch was the malice and rage of the *Sanedrim* againſt our *Saviour*, that they ſent their Satanical Tools (the *Scribes* and *Phariſees*) from *Jeruſalem* into *Galilee* to him, to intrap and oppoſe him, and to make a Party againſt him, not unlike thoſe that came down with a Commiſſion to accuſe *Paul*, *Acts* 24. 1, 2, &c. Thence began their Conteſt with Chriſt about *Traditions*, &c. *Mat.* 15. 1, 2, &c. and *Mark* 7. 1, &c. Theſe *Phariſees* pretended to be Princes of Sanctity, as if they had attained the perfection thereof only; and the Scribes cryed themſelves up as Princes of Science, monopolizing (as it were) the *Key of Knowledge* to themſelves, *Luke* 11. 52. and *Jeruſalem* was the Seat Principal both of the Prieſthood and of the Kingdom; therefore was this Conſpiracy againſt Chriſt (as *David* calls it, *Pſal.* 2. 1, &c.) ſo much the ſtronger; as coming from that honourable Metropolis by the hands of ſuch honourable Meſſengers, for the *Jews* were made to believe, if but two perſons could go to Heaven, the one muſt be a Scribe, and the other a Phariſee.

The *Remarks* upon this *Diſputation* are theſe: 1. 'Tis no new thing, that *corrupt Church-men* do *oppoſe Chriſt*, yea ſuch as are moſt eminent of them; even thoſe may be lewd as well as learned, and hypocritical Night-Birds, that cannot bear the Light, but do, even as Batts, beat againſt it, *&c.* Thus thoſe Scribes and Phariſees would divert the Diſciples, and pervert them from following Chriſt.

The 2d *Remark* is; *Thoſe eminent Hypocrites are fair in their pretenſions, while foul in their intentions.* Thus here they come to Chriſt as friends, privately to tell him of his Diſciples fault, and ſeem ſo tender as not to tell of it publickly before the multitude, yet ſought to cruſh Chriſt's Credit thereby, *&c.*

The 3d *Remark* is; Nor is *Non-conformity*, as to *Humane Inventions* (which want *Divine Inſtitutions*) to be wondred at now, ſeeing Chriſt's own Diſciples were charged as guilty of it, in tranſgreſſing againſt Tradition and the Authority of Antiquity, *&c.*

The 4th *Remark* is; *Superſtitious Formaliſts will plead Tradition againſt the Truth*: As thoſe did here, ſo do our New Phariſees now, for the Old ones are fled and hid in the Popiſh Doctors, as the Philoſophers fled and hid themſelves in the Hereticks; as Phariſaiſm preferr'd their own Traditions above God's Word, accounting it as great a ſin to eat with unwaſhen hands, as to commit Fornication: So Papiſm deems the defacing an Idol worſe than killing a man, eating an Egg, *&c.* in *Lent*, *&c.* than commiting Inceſt, and for a Prieſt to have one Wife, than ten Whores, chuſing rather to live by their own luſts, than by God's Law, *&c.*

The 5th *Remark* is; Anſwers may be returned by way of Recrimination, provided it be without mixture of moroſity, as here; Chriſt doth not excuſe his Diſciples by ſaying [that *Civil Action* of Waſhing, we muſt not make an *Holy* and *Religious Action*, as you do] but accuſes them of a greater fault, in their wilful breaking God's Moral Law, while they ſo zealouſly cryed up their own Traditions, as if any Humane Authority could give a diſpenſation from the duties of it, *&c.*

The 6th *Remark* is; *Zeal for Humane Ceremonies*, eſpecially when attended with a negligent diſreſpect to Divine Commands, is a plain and palpable evidence of Hypocriſie: Our Lord calls the Phariſees *Hypocrites* for this, *&c.*

The 7th. The fountain of polluting a man's actions is the heart and not the mouth; therefore Chriſt tells the multitude (when theſe Hypocrites would not be healed) this great Truth, *Mat.* 15. 10, &c. intimating, that the Phariſees were more defiled with thoſe ſlanders which came out of their mouths, than his Diſciples could be by putting meat into their mouths with unwaſhen hands, therefore were they *plants to be plucked up*, deſigned for detection here, and for deſtruction hereafter: And ſo are the new Phariſees doomed likewiſe.

CHAP.

CHAP. XXIII.

NOW when Chriſt was wearied with the *Jews* Perverſeneſs, he turns himſelf to the *Gentiles*, according to *Acts* 10. 46. yet did he not that, which he forbad his Diſciples to do, *Mat.* 10. 5. [*Go not into the way of the Gentiles*] though that was no obliging Law to the Law-maker (himſelf) as it was to them, but he only withdrew out of the Country of *Geneſareth*, and thoſe Cities of *Galilee* into the parts of *Tyre* and *Sidon*, there to hide himſelf (in thoſe (antiently utmoſt) Borders of *Canaan*) from the Outrage of the inraged Phariſees, *&c.* as alſo to intimate that the *Rejection of the Jews*, and the *Reception of the Gentiles* were approaching, *Mat.* 15. 21, *&c.* and *Mark* 7. 24, *&c.* where the Hiſtory of the *Canaaniſh Woman* is more briefly related than by *Matthew*, yet in more various circumſtances.

The *Remarks* of this Hiſtory are theſe; 1. *As we ſhould not take offence cauſleſly, ſo nor muſt we give offence careleſly.* Chriſt will not give (here in his Receſs) any occaſion of cavils or quarrels to his followers, who might object [*Doſt thou go to the Gentiles which thou forbids others to do?*] Therefore, (1.) Chriſt went not into thoſe *Gentile-Cities* of *Tyre* and *Sidon* (as appears from *Joel* 3. 4. *What have ye to do with me O*, Tyre *and* Sidon and from *Mat.* 11. 21. *Chriſt did no mighty works there*) but only into the Borders and Confines of that Country, call'd *Phanicia*, which contained thoſe Cities that *Solomon* gave to the King of *Aſſyria*, who call'd them *Chabul* or *dirty places*, lying in the Mooriſh Ground of *Galilee*, 1 *Kings* 9. 11, 12, 13. ſo that theſe Confines of *Tyre* (ſo call'd, *Mark* 7. 24.) did antiently belong to the Land of Promiſe as its utmoſt limits. (2.) *Mark* ſaith, he went not thither to Preach the Goſpel to the *Gentiles* (which work he reſerved till after his Paſſion and Reſurrection) but rather to hide himſelf from the malicious hands of the obſtinate *Jews*, &c. And (3.) This *Gentile-Woman* did come to Chriſt, he went not to her, yet ſhe judged it inhumanity in him to give a repulſe to her, who voluntarily and from neceſſity came to him, he received her (as he had done the three Wiſe-men from the Eaſt) for condemning the Phariſees perfidiouſneſs by the Faith of this Female-Gentile.

The 2d *Remark* is; Whereſoever any *loſt Sheep lay, thither the great Shepherd reſorteth to ſeek them out, and to ſave them, yea ſometimes gives them hearts to ſeek out him*, as *Iſa.* 65. 1, &c. and as here. Though this *Phænician* was the Seat of the Remnant of the Curſed *Canaanites*, who could not be driven out from the Tribe of *Aſhur*, &c. *Judg.* 1. 31, 32, &c. who uſed the Greek Tongue, after *Alexander* and the Kings of *Syria* had conquered it; therefore *Matthew* (following the old Cuſtom of the *Hebrews*) calls this Woman a *Canaanite*, *Mat.* 15. 22. but *Mark* calls her a *Greek*, *Mark* 7. 26. not ſo becauſe of her Birth, or of her Language (which rather was *Syriack*, upon which ſhe is alſo ſtyled a *Syrophænician*) but both by Conqueſt (as above) and becauſe the *Jews* branded all the barbarous Nations (that belonged not to the *Commonwealth of Iſrael*) *Greeks*, which (in *Paul*'s Epiſtles) is of the Synonimical ſound with *Gentiles*: Yet hither Chriſt came to ſeek out this *one only loſt Sheep, leaving the ninety nine in the Wilderneſs*: And though he ſeemed to go thither for repoſing himſelf from hard labour for a while, and would have none to know that he was Retired in the Houſe; yet ſuch was the ſweet ſmell of his Garments, that he could not be hid. He had touched this Heathen's heart to find him, who rejects her not, becauſe her Father was an *Hittite*, and her Mother an *Amorite*; he receives all comers, *John* 6. 37. Grace brings them together, *&c.*

The 3d *Remark* is, *Humility and Faith are two bleſſed Ingredients in a praying Soul.* 1. Here is *her Humility*; ſhe came behind Chriſt (as one Copy reads it) as thinking her ſelf unworthy to come before him, and cries not up her own Merit, but lowlily cries out for, and craves the *Lord's Mercy*; yea, ſhe acknowledges her own ſin in her Daughters ſuffering, ſaying, [*Have mercy on me, for my Daughter is exceedingly Deviliz'd*] She felt her ſelf beaten upon her Child's back, as 1 *Kings* 17. 18. *Art thou come to call my ſin into remembrance*, in ſlaying my Son? *N.B. Note well*; Thus ſhould we Parents reflect upon our own ſins when we ſee our Sons or Daughters Deviliz'd or diſtreſſed, and go to Chriſt for them. 2. *Her Faith*, in coming to *Chriſt* as to the *promiſed Meſſiah* [*the Son of David*] to whom *Power belonged*, as *alſo Mercy*, Pſal. 62. 11, 12. giving him the glory of both, believing that though the Devil had more power in Chriſt's time to poſſeſs many perſons, than in former Ages, becauſe he then moſt ſtrenuouſly endeavoured to ſet up his own Kingdom in oppoſition againſt him; yet was Chriſt

ſtronger

ſtronger than the ſtrong Devil. *Luke* 11. 21, 22. and was willing as well as able to illuſtrate his own glory in his Ejection the more.

The 4th *Remark* is; *The Prayer of Faith and Humility may meet with ſilence and ſadnings at the firſt, inſtead of ſucceſs.* For, 1. While Chriſt was in the houſe, he anſwered her cries with ſilence, which *Chryſoſtom* wonders at, that he who was ſo Amicable in alluring (by all means and methods) the obſtinate *Jews*, ſhould ſeem ſo moroſe to this Tractable *Gentile*, as if unworthy of one word from him; ſurely (ſaith he) it might be an offence to the ſtanders by, though it was none to her. This was no *Phariſaical Pride*, nor ſupercilious contempt of this humble *Canaanite*, for he had reſpect both to her perſon and to her petition, *Gen.* 4. 4 and *Heb.* 11. 4. His ſeeming neglect of her, was only for the tryal of her Faith, which was further exerciſed, 2. By the Diſciples ſlighting her (inſtead of interceding for her) ſaying, [*Send her away*, for her clamours after us do tyre us) Chriſt (it ſeems) went out of the houſe (where ſhe had proſtrated her ſelf behind him, crying, [ἐλέησον μὲ] *pity me*) and ſeemingly ſlighted her with his Silence to her, and now going out, ſhe doubles her Out-cryes after him; this was irkſom to his Diſciples, they thereupon really ſlight her, and give her no aſſiſtance with their prayers, *N.B. Note well; Oh how many ſuch miſerable comforters do troubled Souls meet with in the World, that look on it as a diſgrace to them to be troubled with their Out-cryes*, as the Diſciples did here! And 3. She was worſt of all exerciſed with Chriſt's ſad Anſwer, in telling her he was perſonally ſent to give Bread unto *Iſrael*'s Children only, and not to ſuch Gentile-Dogs who are ſhut out, *&c. Rev.* 22. 15.

The 5th *Remark* is; *Perſeverance in Prayer prevaileth at laſt*: She will not be ſaid nay, or ſet down either with ſilence or ſad Anſwers, *&c.* Though Chriſt ſeems to be backward (for preventing the Cavils of the *Jews*) to extend mercy to any *Gentiles*, yet this Woman will needs wring a mercy out of his hands, hangs on and hales with both her hands, when ſhe could not diſpute with Chriſt about his Commiſſion, yet, ſure ſhe was, ſhe muſt have helping-mercy: And though ſhe was but a Dog (or but a Whelp, as κυνάριον, *Mark* 7. 27. ſignifies) yet even that creature is *Animal Domeſticum*, belongs to the Houſhold, and is welcom at a Friends houſe for his Maſters ſake; and hath right to Cruſts under the full-fed Table of Children, that ſcatter Crumbs out of wantonneſs alſo. Thus ſhe wittily borrows the Argument, arguing from it, if I muſt be a Dog, let me be Chriſt's Dog, and at ſuch a Maſters houſe, I ſhall not be put off with dryed Cruſts (outward ſhells of mercy) but ſhall have ſavoury Crumbs too, ſpecial and ſaving mercy: And though the *Jews* (as Children) have whole Loaves of thy Miracles, yet let me (a *Gentile*) have this one Crumb of ſaving my Daughter from being vexed with a Devil, *&c.* Thus, though Chriſt ſpake not to her ſelf with his mouth at the firſt, yet in his ſilence he ſpake to her heart by his Spirit, which inabled her to take hold, and tugg hard in this handſom importunity (picking ſweet Incouragements out of ſowreſt Diſcouragements) till ſhe had asked like a Son or Daughter of *Iſrael*, and concerning her caſe commanded Chriſt's help, *Iſa.* 45. 11.

The 6th *Remark* is; *The Prayer of Faith and Humility ends at laſt in a Divine Commendation of it, and in a Divine Condeſcenſion to it*; as here. As to the firſt; *Not he that commendeth himſelf is approved, but whom the Lord commendeth*, 2 Cor. 10. 18. 'Tis the Infallible Judge of quick and dead, that ſaith here [*Oh Woman! great is thy Faith*] *Mat.* 15. 28. 'Tis not [*Oh Dog!*] as before, but now 'tis [*Oh Woman!*] in the mouth of Chriſt; for her Faith (as it doth in all others) pleaſeth Chriſt exceedingly, *Heb.* 11. 5, 6. becauſe of its greatneſs to take no denial, but gathers one contrary out of another by the force of it, as *Deut.* 32. 36. and 2 *Kings* 14. 26. where going into Captivity ſignified to their Faith, *Iſrael*'s return out of it. Herein ſhe acted more like *Jacob* than a *Gentile*, to prevail in power with God and Man by wreſtling, *Gen.* 32. 28. whereby ſhe became an *Iſraelite indeed*, and one of the Church, the true *Iſrael of God.* No Faith do we find commended for great by Chriſt, in Scripture, but that of the *Gentile-Man*, Mat. 8. 8. and this of the *Gentile-Woman*, Mat. 15. 28. for they (both) had attained to a ſtrong Faith by weak means, and far leſs than thoſe of the Jewiſh Church, which (for abuſing their Means and Mercies) had the ſame reproachful name of *Dogs* (they uſually caſt upon the *Gentiles*, in which ſtyle Chriſt ſpoke here) rowled back upon themſelves, *Pſal.* 22. 16. and 59. 6, 14. *Mat.* 7. 6. *Phil.* 3. 2. and *Rev.* 22. 15. and were clearly out-run by this *Gentile-Dog*, who became a Child at the Table (one of the firſt-fruits of the *Gentiles* Call) which they deſpiſed, and were therefore rejected, *&c.* As to the ſecond, the *Divine Condeſcenſion*, Chriſt was ſo affected with her Faith (ſeeing ſhe murmured not at her Diſcouragements, ſaying, [*Is this the hearer of Prayer, and he that will not break the bruiſed Reed*, &c?] But believes he heard her when he did not anſwer

answer her, as *Jer.* 31. 18. and when he fled from her, it was as one desirous to be purely pursued by her) that He changes his former Reproaching and Repulsing into a present gracing and gratifying her, granting all her desire and more [*be it unto thee even as thou wilt*] wherein Christ seems to say to her, Here is the Key of my Treasury, take it, open the *Door*, go in and take what Mercy thou likest most. The *Devil* shall be cast both out the Mothers Soul, and out of the *Daughters* Body, and both were done accordingly, as the Prayer of the Parents Faith was profitable to the Child here, so it may be to ours, *&c.* This Mother went home, found her *Daughter* lying down quietly upon her Bed, as one composing her self to rest, being wearied with the daily disquiet the *Devil* had exceedingly vexed her with, *Mat.* 15. 22. *Mark* 7. 30. Thus this Woman, though weak as to her Sex, yet strong as to her Faith, compels (as it were) her seeming unwilling Saviour to do for her what she desired. *N.B. Note Well*, There be three Women famous for their Faith upon Record, the Hemorroisse or Woman with the bloody Issue, *Mat.* 9. *Mary Magdalen*, Luke 7. and this Here *&c.*

Next follow two other Miracles (to wit Christ's healing many miserable that came to him, and his feeding four thousand, *&c.*) *Mat.* 15. 30, & 32. *Mark* 7. 32. & 8. 2. *&c.* both these were to demonstrate further the Omnipotency of Christ. A few Remarks upon both these may serve and satisfie here, because the like to these Miracles have been largely insisted on before.

As to the first of healing many miserable. *Remark* 1st. How Christ *went about still doing good*, Acts 10. 38. *He comes out of the Coasts of Tyre, nigh to the Sea of Galilee*, where the found brought the Sick to our Saviour, and the Lame, Blind, Dumb and Maimed, laying them down at his feet to be healed. Thus when Christ had done his work in one place, He follow'd his work to another; He staid not in *Phenicia* among the *Gentiles*, after that one only Miracle of Mercy upon the Mother and *Daughter* aforesaid, but immediately returns into the middle Territory betwixt the Upper and Nether *Galilee*, which *Mark* calls *Decapolis Coast*, Mark 7. 31. that is a Country consisting of ten Cities, whereof *Nazareth* (the place of Christ's Education) was one, where He spent the greatest part of his Ministry (so gratifying his own Country most) more than in *Judea*, where were mostly his Implacable Enemies (the Scribes and Pharisees) to whom he exposes not himself before his time, *&c.*

The 2d *Remark* is; *Many may come to Christ at once, without hindring one another*; 'Tis not so with Man, where one must wait till another be dispatched. *Matthew* mentions a multitude of miserable ones (brought up the Mount to Christ's feet not without much pains, which argued much Faith in both) but *Mark* mentions only one that was *Deaf and had an Impediment in his speech*, Mark 7. 32. whose Cure *Mark* singles out from all the other mention'd by *Matthew*, and describes it in all its Circumstances, because it was done in the way at distance, before the multitude came. therefore *Mark* mentions not this Mount at all, for the fame of this *Deaf* Man's cure brought multitudes of *Diseased* out of all Adjacent places to Christ, when after this he went up to the Mount, *&c. N. B. Note well.* Thus we ought to carry all our friends (diseased in Soul or Body though never so many of them, one cannot hinder the healing of another) lay them at Christ's feet that he may pity and heal them.

The 3d *Remark* is; The Cures Christ wrought here upon the Body (healing the Deaf, Dumb, Blind, Lame, and Maimed, *&c.*) are still wrought by him upon the Soul of Mankind: Though Christ bought not, brought not, applied not any Drugs in order to the Healing of any those Diseased, yet used He some outwards signs (such as *putting his Finger into the Deaf man's Ear*, and moistning his Tongue with *his Spittle*, Mark 7. 33.) whereby He exhibited as Visible the Invisible efficacy of his Divine Power. Thus also he did, *Mark* 8. 23. *John* 9. 6. still no other External Means are used, but what was properly Christ's (as his Spittle and his Finger) here, that He might have all the Honour, *&c.* now as the sight of those Bodily Diseases put Christ to the Sigh, *Mark* 7. 34. not of any difficulty he had to heal them, but from his commiserating fallen mankind, which through Sin is become an Oecumenical Hospital, attended with so many sad accidents of Misery and Mischief, that which befalls any Man, might befall every Man. *N.B. Note Well*, Yet the fruits of the fall are far fiercer and more universal upon the Soul than on the Body; for whereas there may be here one and there one that is Deaf or Dumb, *&c.* bodily, yet thousands are found so spiritually. Christ sighs at this much more, and oh that we could sigh too, and seek to him, that he may thrust his Fingers into our Ears, and cry *Ephphatha*, &c. of *Pathac* Hebr. to open, that he may *open the ears of our hearts*, as *Acts* 16. 14. heal us as Dumb, Blind, *&c.*

The 4th *Remark* is; As Chriſt heal'd many at once here, ſo he heal'd them without a pauſe, how deſperate ſoever their Diſeaſe was. He held them not off, as he did the Woman of *Canaan* till her third Petition, but yields to theſe at the firſt word, not becauſe they were better but weaker than ſhe was. *N. B. Note well.* Strong Graces ſhall have ſtrong Exerciſes; The skilful Armourer trys not an ordinary Breaſt-piece with Musket-ſhot, nor doth the wiſe Lapidary bring his ſofter ſtones to the ſtithy. Chriſt ſuits the burden to the back, and the ſtroke upon her to the ſtrength of her Faith which he well knew, *&c.*

As to the ſecond Miracle of feeding four thouſand, *&c.* The *Remark* 1ſt is; Our Wants and Weakneſſes lye nearer Chriſt's Heart, than they can do to any Mortal Man. He takes notice of the Peoples neceſſities firſt before his Diſciples, *Mat.* 15. 32. *Mark* 8. 1, 2.

The 2d *Remark* is; As Chriſt had compaſſion then, ſo now, upon his poor pennileſs and neceſſitous People, in Heaven he is free from perſonal paſſion, yet not from Tender Compaſſion, *Heb.* 2. 17. & 4. 15. *Acts* 9. 5.

The 3d *Remark* is; Chriſt takes punctual and particular cogniſance of all the circumſtances of our ſorrows and ſufferings, as here, how far they came, how long they had been there, how little able they were to hold out faſting, *&c.* He not only relieves them for the preſent, but for future too to help them home.

The 4th *Remark* is; An Evil Heart of Unbelief doth pertinaciouſly cleave to the beſt Heart (as the fretting Leproſie would not be ſcraped out of the Walls of the Houſe, till utterly demoliſhed, *Lev.* 14. 41, to 46.) ſtill ſtupidity and diffidence broke forth again in the Diſciples, ſaying [*Whence ſhall we have ſo much bread*, &c.] *Mat.* 15. 33. and *Mark* 8. 4. They forgot the former Miracle of the five Loaves, but waving their own Experience of Chriſt's Power, they conſult Appearances of Reaſon about furniture of Means, ſo cannot ſee through a ſeeming difficulty.

The 5th *Remark* is; This Apparent Impoſſibility of *feeding four thouſand with ſeven Loaves and a few ſmall Fiſhes*, (as before, *five Thouſand with five Loaves and two Fiſhes*) was only to give the greater luſtre unto Chriſt's Miracle, who never works any but when need is and means fail, yet did he not deſpiſe the Diſciples Loaves (in either Miracle) but drove them ſo far as they would ſerve (though he could have wanted them) Eeking out what was wanting for ſuch a multitude with his effectual bleſſing, without which never ſo many Loaves could not feed or fill, *Lev.* 26. 26. *Mat.* 4. 4. &c.

The 6th *Remark* is; The Congruity and Diſparity of this and the former Miracle of feeding with a few Loaves a great Multitude. Firſt, The Congruity, In both they were but ordinary People, not Great Men, for whom Chriſt did thus, *John* 7. 48, 49. no Rulers, *not many Mighty*, &c. (though ſome there be) 1 *Cor.* 1. 26. Little Fiſhes bite more at the bait of the Goſpel (*Mat.* 11. 5.) than great ones, and thoſe meaner People were (many of them) firſt cured and then catered for, *Mat.* 14. 14. & 15. 30. yea their Merit was not the cauſe, but their miſery was the occaſion of drawing forth his mercy and tender compaſſions, *Mat.* 14. 14. & 15. 32. with *Mark* 6. 34. & 8. 2. Secondly, The Diſparity. 1ſt, In the former the People had only faſted one day from Morning (paſt Dinner time) to Evening. *Mat.* 14. 15. *Luke* 9. 12. *Mat.* 6. 35. but in the latter they had been two nights and three days with Chriſt in that Deſart, therefore their neceſſities now muſt needs be greater, and accordingly was Chriſt's Commiſeration towards them, who were ſo Intent upon their Attending his Doctrine and Miracles, as to forget both themſelves and their families; all their Proviſions (brought from home) being now ſpent. 2d. In the former it was only [*They need not Depart*] Mat. 14. 16. but in this latter it is [*I will not ſend them away faſting*] Mat. 15. 32. when Man deſires a matter out of the reach of his power, He only ſaith [*I would it were ſo*] but Chriſt here to ſhew his Omnipotency, ſaith [*I will have it ſo*]. 3d, In the former the People ſat down upon the Graſs, *Mat.* 14. 19. Green Graſs, *Mark* 6. 39. & *John* 6. 10. but in this latter they ſat down upon the bare ground, *Mat.* 15. 35. *Mark* 8. 6. The Popiſh Poſtillers play with their wanton wits upon this diſparity or difference, ſaying, Their lying down upon Graſs ſignifies Chaſtity, for *all Fleſh is Graſs*, Iſa. 40 6. The Sun riſing makes Graſs wither, *Jam.* 1. 11. now Fleſhly Luſts may be trodden underfoot; but upon the bare ground here, intimates, that we muſt not have an Immoderate love to the things that are on the Earth, but to mortifie our Earthly Members, *Col.* 3. 2, 5. whereas more ſolid Judgments dare not ſqueeze Scripture thus, where no more was meant ſave only there was much Green Graſs upon the ground at that time of the year (about the Paſſover) when the firſt Miracle was, and 'twas all gone at the ſecond. Laſtly, Though in both their was Chriſt's *Craving a bleſſing* (*N.B. Note well*,

Note well, To shew we must not feed like Beasts that look not up to God the giver, *&c.*) his breaking and giving to his Disciples, to shame them out of their Unbelief by making them Actors in that very work, which they could not believe, they should possibly behold, though they had experience before of the like Miracle in the very like case. As likewise to intimate to them that they should be his Stewards of the Mysteries of God, 1 *Cor.* 4. 1. and *Fellow-workers with Christ*, 2 Cor. 6. 1. yet in this latter there be more Loaves than in the former, fewer feaders, and fewer fragments (unless the latter Baskets were bigger than the former, as the two Greek words may intimate) however one Basket only had proved the Miracle as well as an hundred. *N. B. Note well.* Divine Wisdom glorifies it self as it pleaseth, yet ever in a way sufficient to manifest Divine Power, which hath the greater lustre in the fewer means, and to teach us, 'tis not the measure or muchness of Meat, but 'tis God's Blessing that feeds and satisfies, *&c.*

The Antient Fathers do abound with Allegories upon the difference of those two feeding Miracles, saying (1.) The five thousand answered the five Senses, and the four thousand the four Evangelists, the number of four being the square or perfect number, as a quadrangular Stone lyes most firm (hence *Homo Quadratus*, a Man stable in his purpose and practice,) *&c.* so *Hieronimus*.

(2.) The Company fed with the five loaves set forth the Church of the Jews, so this, that of the Gentiles, which was as four thousand, because gathered out of the four quarters of the World; they fasted three days, to signifie their sympathizing with their Saviour, who lay three days in the Grave, *&c.* Thus *Hillary*.

(3.) Others with the Gloss: say, as the five thousand answers the five Senses, so the four thousand the four Cardinal Vertues, Temperance, Prudence, Fortitude and Justice, and in both, neither Women (for their Levity) nor Children (for their Infirmity) are numbred, for none are admitted to the Lord either in Old or New-Testament, but such as grow up to a perfect man, *Eph.* 4. 13. and both Companies are fed upon a Mountain, to shew that both Testaments contain High and Heavenly things, and the Apostles gather the seven Basketsful here, to set forth the seven Graces of the Spirit, *&c.* These and the like Allegories I insist not upon, because though a good use may be made of some, yet others are but vain speculations and too nice curiosities, which can render no solid fruit to the serious Reader, *&c.* I shall add only that of *Chrysostom*, who saith the latter σπυρίδας might be larger Vessels than the former κόφινοι (for σπυρίδης signifies so large a Basket as could contain the body of *Paul*, Acts 9. 25.) or it was to shew the pleasure of Divine Power, causing the Meat so to abound as that sometimes there remained more and sometimes less, that those two Miracles might not be confounded; However, seeing the People (whose bellies Christ had filled with the first Miracle of the five loaves) were so far transported as to *take and make him King by Force*, John 6. 15. therefore immediately after this second Miracle of feeding them, Christ withdraws from them into the Coasts of *Magdala* (which was supposed to be *Mary Magdalen*'s Country) *Mat.* 15. 39. called also the parts of *Dalmanutha*, Mark 8. 10. which place might have two names (as the *Gadarens* and the *Gergasens* abovesaid) or the former is the name of the City (standing upon that lake) and the latter is the name of that Country. Upon which be these Remarks.

The 1st *Remark* is; Christ crossed the Country to and fro, passing here through *Reuben*'s Lot, into the Lot of *Manasseh*, then through *Gad*'s Lot into that of *Dan*, Mark 8. 27. That He might not seem to omit his Visits to all the Tribes of *Israel* round about.

The 2d *Remark* is; Christ's stay was but short here, because he met with sour Entertainment, for no sooner was He landed upon the shore, but presently the *Pharisees* and *Sadducees* came forth out of *Magdala*, and assault him in a quarrelling sort with their Cavilling Interrogatories, though they pretended to be his friends, seeking only satisfaction, yet intended to obstruct his doing any good in that place, *Mat.* 16. 1. and *Mark* 8. 11. *N. B. Note well.* So active are the Devils Instruments to hinder the Kingdom of God and the good of Souls. Truth never wants Adversaries, and oft hath a scratch'd face by them.

The 3d *Remark* is; Such as are the Devil's Children, however opposite one to another, can well enough agree together to oppose Christ. The *Pharisees* held the Immortality of the Soul, and the Resurrection of the Body, the *Sadducees* denied both, yet these two can combine against Christ. So the Jesuits and Priests, the Monks and the Friars, are at deadly difference among themselves, yet these Dogs leave fighting together, to conspire against the poor Hare (the Protestants) whom they jointly endeavour to devour.

The 4th *Remark* is; 'Tis a palpable Evidence of moſt ſtupid Hypocriſie, as well as of Tempting God, to require Signs that God never promiſed, and new Helps of believing which he never preſcribed, when there be what is ſufficient already. Thus Rotten-hearted Phariſees, *&c.* would not believe the *Meſſiah*, notwithſtanding all his moſt convincing Miracles; no, they muſt have a new Miracle, a Sign from Heaven (for his many Miracles they deſpiſed as earthly) ſuch as *Moſes* ſhewed in giving *Manna from Heaven*, Exod. 16. 13, 15, 29. John 6. 30, 32. And as *Samuel* in fetching Thunder and Rain in a clear Sky, 1 *Sam.* 12. 18. And as *Joſhuah* in commanding the Sun to ſtand ſtill in his ſphere, *&c. Joſh.* 10. 12, 13. And as *Iſaiah* in cauſing the Sun to run Retrograde ten Degrees, or backward five hours, *Iſa.* 38. 7, 8. And laſtly, as *Elias*, in fetching Fire from Heaven twice, (1.) For conſuming his own Sacrifice, 1 *Kings* 18. 38. And (2.) For conſuming his and the Lord's Adverſaries, 2 *Kings* 1. 10. And again, *ver.* 12. Thus they deſired he would ſhew them (by all means *Them*, as more worſhipful Men than the multitude, and therefore might merit more extraordinary Miracles) ſuch Signs, as thoſe were, from Heaven, then they pretended they would believe in him, whereas they intended a Snare both to his Life and Honour; for they (with their Maſter *Herod*, *Luke* 23. 8.) looked upon Chriſt as a common Conjurer, who would ſhew to their Worſhips the beſt Trick in his Budget, and if he will ſhew them ſuch a Sign as theſe, they would calumniate him for borrowing his Craft from *Beelzebub*, &c. But if he will not, then muſt it be becauſe he could not; and that he was an Impoſtor, and ſo deſerved to die as a great and Grand Cheat.

The 5th *Remark* is; This groſs Hypocriſie and Malicious ſtupidity Chriſt anſwers, (1.) With a profound ſigh it put upon him [ἀναστενάξας.] Mark 8. 12. *He breathed out this ſigh* from the very bottom of the belly, as if his Heart had been ready to burſt, if it had not this vent. Chriſt was more ſenſible of their miſery, than they were of their own. (2.) After this ſigh had opened the paſſage, came forth this expoſtulation, firſt, calling them Adulterous Hypocrites as they were Apoſtates from the Faith and Piety of Abraham, (as *Mat.* 12. 39.) ſo here *Mat.* 16. 4. a Baſtardly Brood ſo tenacious of their own Traditions, as rendred them incredulous of Chriſt's Doctrine and Miracles; ſecondly, He tells them, their skill in natural things (as being Weather-wiſe) which was not their profeſſion, and their Ignorance in Spirituals (which was their imploy as Students in the Scripture) did detect their Hypocriſie, ſeeing they had the means of Grace (in Chriſt's Doctrine and Miracles) ſufficient Signs of the Time of Grace (as thoſe of the *Sky were of fair or foul weather*) yet would not believe that the Meſſiah, and the Kingdom of Grace was come. Thirdly, He ſaith No Sign but that of *Jonas* they ſhould have granted them; Intimating that Chriſt's Death, Burial and Reſurrection would declare him to be the Meſſiah in deſpight of their Malice, *Acts* 2. 24. & *Rom.* 1. 4. the myſtery wheteof was contained in the Hiſtory of *Jonah*'s Riſing out of the Whales Belly after his three days lying as buried in it, and that Chriſt's Victory over Death, and over all his Enemies, ſhall declare him to be the only Son of God, *&c.* They had ſigns from Heaven at Chriſt's Death, *Mat.* 27. 45. as if the Sun had been aſhamed to behold their baſeneſs to him, ſo hid his Head in a Mantle of Black. So the Cloven Tongues ſent after his Aſcenſion, *Acts* 2. 2, 3.

The 6th *Remark* is; God-tempting Sophiſters muſt not be too long Aſſociated with, but withdrawn from and forſaken. Chriſt ſaw theſe Black-moors would never waſh white, all his ſweet words were in vain ſpent and ſpilt upon their obſtinate and obdurate Hearts, therefore he ſoon leaves them, *Mat.* 16. 4. *Mark* 8. 13. *And entring into the Ship again, he departed to the other ſide*, not ſo much as going into the Town of *Magdala*, ſeeing in the very Haven among the Ships the *Phariſees*, &c. had thus churliſhly Accoſted him before he was houſed. *N. B. Note well*; Thus ſeekers of Signs muſt be referr'd to *Moſes* and the Prophets, and Apoſtles, *Luke* 16. 31. *Eph.* 2. 20, &c. If not hear theſe, be gone, as Chriſt here.

CHAP. XXIV.

NOW Chriſt, meeting with this Affront from the *Phariſees* upon his very Arrival to Shore upon the Coaſts of *Magdala*, immediately ſteps back into the Ship, and croſſes over to *Bethſaida*, in whoſe Deſart he had fed 5000 with five Loaves, as above, and therefore it may well be wondred at why his Diſciples made ſuch a ſtrange miſconſtruction upon their Maſters words [*Beware of the Leaven of the Phariſees*, &c.] wherein they thought he blamed their neglect of bringing Bread, *Mat.* 16. 5, 6, 7, 8, &c.

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to 13. and *Mark* 8. 14, to 22. (which omiſſion might be occaſioned either by their quick return, not going up into the Town, or from their ferveſcency in following Chriſt the Bread of Life.) However, the place they now arrived at, might have corrected their miſtakes; had they call'd to mind their former Experiences, they would not have underſtood *literally*, what Chriſt delivered *myſtically*, to wit, the Leaven of Phariſees Juſtification by Works, and Sadducees againſt Reſurrection, *&c.* both which, they better underſtood, when Chriſt had well chided them out of their miſtake: All this diſcourſe with his Diſciples was in the Ship as they ſailed to *Bethſaida*, *Mark* 8. 22. where they bring him a blind Man, to heal him of his Blindneſs. In which Miracle are theſe ſhort *Remarks*; (1.) As ſoon as Chriſt had cured his Diſciples of their blindneſs of Mind in the Ship, he comes to *Bethſaida* to heal this Man of the blindneſs of his Body. In the former he put forth a Beam of his Divine Wiſdom, and in the latter a Beam of his Divine Power. (2.) Thoſe bringers of the blind Man beſought Chriſt to touch him, *Mark* 8. 22. they believed a touch with Chriſt's hand would open his blind Eyes. The like healing Touch *Naaman* the *Syrian* expected, 2 *Kings* 5. 13. *N.B. Note well*; *Thus ſhould we bring our Blind to Chriſt, and beſeech him to heal them.* (3.) *Chriſt* took him by the hand, *ver.* 23. to lead him, which he might have bid his Friends (that brought him thither) ſtill to do, but he did it himſelf, to ſhew, he is the beſt Leader of the Blind. *N. B. Note well*; And *that we ſhould* (as he did) *hold it an honour and a pleaſure to do men in miſery any office of Courteſie.* (4.) Chriſt led him out of the Town, as holding the Inhabitants (whom he had upbraided for Contumacy, *&c.* before, *Mat.* 11. 21.) unworthy to behold the cure, therefore muſt it be done at the Towns end. They muſt not have the favour to be Eye-witneſſes of his mighty Miracles, they had ſinned it away by their unthankfulneſs, God grant we may not do ſo.

The 5th *Remark* is; [*He ſpit upon his Eyes, and put his hands upon them.*] This *Collyrium* or *Eye-Balſom*, &c. ſometime he uſed to heal the Blind with, together with other Geſtures and Actions, and ſometimes not, *Mark* 7. 33. and here they are uſed, not in *Mark* 10. 52. but *John* 9. 6. they are, to ſhew, that he healed by his Almighty Power, beyond the courſe and order of Nature, either with means, or without, at his own pleaſure, and ſo in an inſtant, or ſucceſſively, as here. Hence

The 6th *Remark* is; *The Lord here takes time in working this Miracle*; by the *firſt Touch* he made him *ſee Men like Trees* (not much unlike that in *Judges* 9. 36) having yet but a dim ſight whereby he diſcerned the motion, better than the form of Men: But *Chriſt's ſecond Touch* made him ſee every Man clearly; not becauſe he could not perfect his cure with the *firſt Touch*, or muſt have more time for it, ſeeing by his Omnipency he could have cured him without either Touch or Time, even in a moment, as he did *Blind Bartimeus*, *Mark* 10. 52. And though he made an *Opthalmick* of *Clay* and *Spittle*, *&c.* for him that was *born blind*, yet was *he healed at once*, John 9. 6, 7. but this Man gradually. *N.B. Note well*; To teach us, our Spiritual Illumination is done by degrees, and not all at one inſtant, 1 *Cor.* 13. 12.

The 7th *Remark* is; *Chriſt would not vouchſafe that ungrateful Town the benefit of one more Preacher*, though never ſo mean, *Mark* 8. 26. This was a greater Judgment on them, than if he had turn'd into ſome other Channel that Arm of the Sea that brought in ſo much Wealth to them; he had already call'd out of *Bethſaida* thoſe that belong'd to him, and now no longer will he ſtrive with her perverſeneſs. Now Chriſt turns his back upon *Bethſaida*, which had turned their backs upon the Doctrine and Miracles from him and his Diſciples, three of which, at leaſt, he had taken from thence to be the Lights of the World, *John* 1. 44, &c. yet thoſe very Apoſtles (their Towns-men) could do no good on them, for they *loved darkneſs better than light*, John 3. 19. And ſeeing they had ſeen his healing the Sick, cleanſing the Lepers, and raiſing the Dead, yet did not they repent, *Mat.* 11. 20. therefore we hear no more of *Bethſaida*, but *Chriſt* went from thence to *Ceſarea Philippi* before he went into *Judea* to finiſh his Miniſtry by his Paſſion, which now approached: His laſt Miracle at *Bethſaida*, in healing the blind Man out of the Town, is Recorded only by the Evangeliſt *Mark*, but the Confeſſion of the Apoſtles and of *Peter* [*who Chriſt was*] in his paſſage to this *Cæſarea Philippi*, is Recorded at large in *Mat.* 16. 13, &c. and *Mark* 8. 27, &c. and *Luke* 9. 18, &c. there more briefly in both theſe; and ſomething conſonant hereunto we find upon Record alſo, *John* 6. 69. In theſe Coaſts of *Cæſarea*, *Chriſt* was out of *Herod*'s reach.

Upon this Journey we have theſe *Remarks*: 1. *That our Lord wandred from place to place, and even wearied himſelf by much toil and travel to fulfil his Miniſtry*, &c. *N.B. Note well*; All Chriſt's Travels from his Infancy to his Aſcenſion (beſide his particular Viſits) are computed 3093. as before. Many a weary footſtep for his Spouſe did he take;

as

as *Jacob* for a Wife to *Syria*, ſo he to *Cæſarea*, the utmoſt Border of *Paleſtine*, whither he footed it to ſow ſome ſeeds of Grace among the *Gentiles*.

The 2d *Remark* is; *Chriſt* confirms his Diſciples in the knowledge of himſelf by way of Queſtions here, teaching, 1. That Paſtors ought to examine the ſtate of their Flock. 2. That there will be various Opinions of Chriſt and his Kingdom; beſide not only among his Foes (that call'd him a *Samaritan*, a *Sorcerer*, a *Devil*) but alſo among his Friends and Well-wiſhers, ſome thought him *John Baptiſt* revived, as *Mat.* 14. 2. holding the Doctrine of *Pythagoras's* μεταμψύχωσις, or *Tranſanimation*, others thought him *Elias* return'd, from the luſtre of his life in ſo many mighty Miracles, or *Jeremy* that weeping Prophet, from his eminent compaſſion and commiſeration to Mankind, or one of the Prophets, to wit, *Eliſha*, who had the double ſpirit of *Elijah* upon him. So many were the miſtakes, even of good men, concerning the *Mediator*, while they minded their own Fancies more than God's Word. But 3. He expected better Sentiments and Cenſures than thoſe vulgar Men had of him from his own ſo long Followers and Familiars, therefore he ſaith [*But whom ſay ye that I am?*] To which *Peter*, as perhaps older, and without a peradventure bolder than the reſt (who gave joyntly the anſwer to the firſt Queſtion) anſwered for them all in a little, yet ſo large a Confeſſion, as contains whatſoever is to be believed concerning the Perſon and the Office of Chriſt, *&c.*

The 3d *Remark* is; *Chriſt firſt commendeth this comprehenſive Confeſſion of* Peter, *and then adorns it with a double promiſe, both perſonal or particular, and univerſal.* 1. He tells *Peter* why at firſt he gave him that Name, *John* 1. 42. *Mat.* 4. 18. pronounces him bleſſed for having knowledge of this ſaving Truth by Divine Revelation; 'tis no leſs than Life Eternal to know Chriſt aright, *John* 17. 3. 2. Upon this ſaving Truth (which *Peter* profeſſed in the name of all the Apoſtles and their Succeſſors in Paſtoral Charge) he promiſed ſo to found his Church, as all the combined Power and Policy of Hell ſhould not be able to overturn it, but would govern it ſo by the Miniſtry of his Servants, that in deſpight of Satan he would ratifie in Heaven their Service on Earth.

The 4th *Remark* is; *Then charged he his Diſciples to keep this Myſtery of his Incarnation* (which they had now profeſſed) to themſelves till a due time ordered by himſelf; for had his Enemies known that *Jeſus* was the *promiſed Meſſiah*, or *Chriſt*, *they would not have crucified the Lord of Glory*, 1 Cor. 2. 8. The Diſciples might Preach that *Chriſt* the *Son of David*, was come to ſave the World (for therefore were they ſent forth by *two and two*, Mat. 10, &c.) but they muſt not particularly point him out as the *Son of the Living God*, which when *Pilate* himſelf heard, *he was afraid, and ſought to deliver him*, John 19. 6, 7. nor indeed were the Diſciples fully qualified to publiſh his Divine Nature, till the Gifts of the Holy Ghoſt were given them after his Reſurrection and Aſcenſion, *&c.* as *Mat.* 17. 9. ſays. Where Chriſt lays the like Reſtraint upon the Diſciples touching their Divulging his Transfiguration, till the Son of Man was riſen from the Dead.

The 5th *Remark* is; Then *Chriſt* communicateth to them the *Myſtery of Redemption* in Preaching that predicting Sermon of his own approaching Death, *Mat.* 16. 21. *Mark* 8. 31. and *Luke* 9. 22. Chriſt repeated this very Sermon four times to his Diſciples after they underſtood the *Myſtery of Incarnation* in his *Perſon* and *Office*; the firſt was here nigh *Cæſarea Philippi*; the ſecond was when he returned into *Galilee*, *Mat.* 17. *v.* 22, 23. the third time was in his way to *Jeruſalem* nigh *Jericho*, *Mat.* 20. 18, 19. the laſt was when his laſt Paſſover was at hand, and the end of his Miniſtry and Life, *Mat.* 26. 1, 2. All this he ſpake to prevent their ſtumbling at his Sufferings, telling them, (1.) That [*it muſt be*] *Voluntas Dei* was *Neceſſitas Rei*, it being ſuppoſed that God had Decreed this way (and no other) to glorifie himſelf in Man's Salvation by the Death of his dear Son. Hence thoſe ſayings [*It muſt be ſo, that the Scriptures ſhall be fulfilled*] Mat. 26. 54. Luke 24. 44, 46, &c. (2.) That his ſad Sufferings ſhould have a glad Cataſtrophe, for *he ſhould riſe again the third day*; wherein he qualifies the Scandal of the Croſs with the comfort of his Reſurrection: They ſhould loſe him but for two days, the third ſhould revive both him and them, as *Hoſ.* 6. 2. Hereby *Chriſt* made known his own *Omniſciency*, and calls them off from expecting a Temporal Kingdom by him: Teaching us alſo to look beyond the Croſs at the Crown, and Victory over all evils.

The 6th *Remark* is; At the ſame time *Peter* falls from the Holineſs of Faith into the Sawcineſs of Preſumption; for after he had made ſuch a notable Profeſſion of his Faith, as Chriſt thereupon promiſed him the *Keys of the Kingdom of Heaven*, and *him* only of all the *Apoſtles* in this ſenſe, that he ſhould be the Man who muſt firſt unlock

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the Door of Faith in Preaching the Gospel the first to the *Gentiles* (which was accomplished in *Acts* 10. Where, as *Jonah* at *Joppa*, so *Bar-jonah* there, were both sent to the *Gentiles*, &c.) Though his power of *binding and loosing* was *given in common* (with him) *to all the Disciples*, Mat. 18. 18. &c. yet when this Man heard of Christ's dying, whom he expected to see shortly Reigning, his Carnal Wisdom prompts him rashly to prohibit his Lords Journey to *Jerusalem*, to prevent all those mischiefs He had mentioned, whereupon He takes hold of Christ's Garment behind (as He was going before) pulls him back, and forbids him to go on to expose himself unto such dangers, or (as προσλαβόμενος, signifies) *Peter* took his Master by the Hand, and led him aside (as we do those we are most intimate with) in great courtesie and secrecy, to remind him of his forgetting himself, in no more consulting his own safety, and the safety of his Servants, *&c. NB. Notewell*; Thus Honest *Peter* out of a good intention doubtless Indeavours to hinder both the World's and his own Redemption, and the *Unchangeable Decree of God*, which shews us, (1.) That good Intentions (not consonant with Gods Word) may be hurtful. (2.) That carnal Reason cannot hear of the Cross. (3.) When the best Saints consult with reason about suffering, they will be offended, as good *Peter* was, whose gross mistake did here exceedingly darken that Eminent Honour lately put upon him.

The 7th *Remark* is; Christ sharply Reproves this his saucy Rebuker, saying [*Get thee behind me Satan*, &c.] almost the same words to the Devil himself, *Mat.* 4. 10. who can creep into the Godly as well as the Wicked to serve his own turn; Here this good man acted the Devil's part more than a Disciple's, whose place is to keep behind as a Learner, not to go before as a Teacher, [*Thou art an offence to me*, &c.] Christ easily descried a Devil in him, who can use sin (in friends or foes) to his own ends. This is Recorded as *Peter*'s most grievous sin in hindring the Work of Redemption, as likewise that of his fighting with his Sword in the Garden against the Christ-killers, beside his denying his Lord with *Swearing and Cursing*, &c. foreseeing how the Roman Church would after Canonize *Peter* as a God, and make him Collateral to Christ, tho' his faults were more than the other Apostles, to say nothing of that in *John* 13. 8. *Thou shalt never wash my feet*—— *Paul*'s withstanding him, *&c.* Gal. 2. 11, 14, *&c.*

CHAP. XXV. *Of Christ's Transfiguration.*

NEXT follows the Transfiguration of Christ; the History whereof consists of two Parts. 1. The Substantial. 2. The Circumstantial: The Circumstances are principally three. (1.) It's Antecedents. (2.) It's Concomitants. And (3.) Its Consequents, recorded in *Mat.* 17. 1, to 24. *Mark* 9. 2, to 30. *Luke* 9. 28, to 46.

First, The Antecedents do express three things. 1. The Time. 2. The Place. 3. The Persons that were Spectators and Witnesses thereof.

The 1st *Remark* is; The Time when: 'Twas, *After six days*, say *Matthew* and *Mark*, or *about eight Days after* saith *Luke*, which is but the same in sense: The six days are spoke exclusively for those days only that went between, not including the two utmost Days as *Luke* doth, so they all come to one reckoning, for the Day of Christ's Transfiguration was the eight day from that day (reckon'd the first) whereon Christ said [*There be some standing here, that shall not taste of Death till they see the Kingdom of God*, &c.] which is to be referred to that which is recorded of his three Disciples who had the happiness here to see (tantamont) Christ in his Kingdom, to have a glimpse of his Heavenly Glory, and a glance of that Majesty he shall come in, when he cometh to judge the World; this remotely, but more nearly his *coming in the Power of the Holy Ghost*, when he began his Gospel-Kingdom, by bestowing extraordinary gifts of the Spirit, for the Conversion of *Jew* and *Gentile*, &c. The *Antients* say, that this *Transfiguration* falling out after six days, doth signifie that the World (after the Rabbinical Notion) shall last only six days or six Ages, to wit six thousand years, and then Christ's Glory shall be displayed in Judging the World after it hath pass'd six Ages, then comes the Sabbath, *&c.* but the more solid sentiment is this, that seeing Christ had been before Preaching the Doctrine of the Cross, after six days He gave this Glance of his Glory to counter-comfort them against the grief of the Cross, intimating hereby, that it should last but one week or six days, then a Sabbath or Resting day would come, which would both end their calamity, and turn it into Glory, *&c.* This notion concurs with *Luke*'s eight days likewise, for the *Jews* call that space betwixt

twixt Sabbath and Sabbath (eight days) *John* 20. 26. including the two terms or extremes with the six.

The 2d *Remark* is; The Place Where? 'Tis call'd an high Mountain in General, yet not named by any of the three Evangelists in particular, but old Tradition and Common Consent call it *Mount Tabor*, and *Peter* (who as one of the Persons present upon it) calls it the *Holy Mount*, 2 Pet. 1. 18 Merely because the Majesty of Christ did manifest it self to the view of him, *&c.* upon it, as that Mount *Horeb* was call'd *Holy ground*, Exod. 3. 5. because a beam of Divine Glory was displayed upon it. Christ might have been Transfigured in a Valley (had it so pleased him) but when he had any special work to do, we frequently find his going up into a Mountain; *N.B. Note well*; To Teach us Heavenly mindedness, and that our Hearts should be lifted up from a low lowring frame, if we expect to see our Saviour in his Glory, *&c. Luke* lets us know the causes of his going up thither, (1.) *That He might Pray in Private* (for the more secret that Prayer is, the more sincere and fervent it is also) and (2.) *That as he Prayed he might be Transfigured*, Luke 9. 28, 29. to shew how Prayer is an Heart Transforming Duty, when rightly performed: Many Gracious Souls have had their Holy Raptures in Prayer, and have been piously transported beyond and above themselves. Thus *Peter*, while he was praying, had his Trance and Vision, *Acts* 10. 9, 10. And our Lord here Prayed, that he might put forth a specimen of his glory, while in his Praying work.

The 3d *Remark* (Concerning the first remarkable Circumstance, the Antecedents of his Transfiguration) is; The Spectators and Witnesses thereof (and those were three. God never starves his Truth for want of Witnesses, especially the Truth of the Glory of his Transfiguration. The Law of *Moses* required, that at *the Mouth of two Witnesses* (at the least) *or at the mouth of three every matter should be established*, Deut. 19. 15. & 17. 6. Mat. 18. 16. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28. but that there might be Testimony enough, and by way of Redundancy, here is a double three of Witnesses of this glory, not unsuitable to that in 1 *John* 5. 7, 8. *There be three that bear Record in Heaven, and other three that bear Record on Earth*, concerning Christ's future Glory, so concerning this present Splendour and Majesty, there were three witnesses from Heaven to testifie that *Jesus* was the Son of God, (1.) *God the Father* speaking these words out of the Cloud. (2.) *Moses*, and (3.) *Elias* to be discoursed upon afterwards. But those three upon Earth, were Christ's three Disciples. The Multitude must not behold this glory, nor all his Disciples, for *He manifests himself to whom he pleaseth*, John 14. 22. and *calleth up to him whom he will*, Mark 3. 13. He would not use all his Servants alike familiarly, but these three, *Peter*, *James* and *John* must have most intimacy with him in his Secrets; For (1.) *Peter* had *newly witness'd a good Confession*, Mat. 16. 16, *&c.* was bold as well as old, had his name changed from *Simon* to *Peter* or *Cephas*, which signifies a *Stone or Rock*, Mark 3. 16. John 1. 42. and no doubt but He (with these his two Partners) brought in more Disciples to Christ than the other of the twelve Apostles, therefore is he made a witness in the Mount, 2 *Pet.* 1. 16, 17, 18. of Christ's Glorious Transfiguration. (2.) So was *James* the Son of *Zebedee John*'s brother, whom *Matthew* and *Mark* placeth before *John*, though *Luke* nameth *John* before *James*, and he is styled *John*'s brother, to distinguish him from that *James* (call'd the less) the *Son of Alpheus*, Mat. 10. 2, 3. Mark 15. 40. because he was less in stature or younger, and the reputed brother of our Lord, *Gal.* 1. 19. as he was his Kinsman born of *Mary* the Wife of *Cleopus* or *Alpheus*, John 19. 25. Sister to our Lord's Mother, Which Kinsmen the *Jews* commonly call'd Christ's Brethren. *Mat.* 12. 46, &c. This *James* the greater or elder, is admitted here as a Witness of Christ's Glory, because he was the first of the Apostles that was to Seal the Testimony of Christ's Deity with his own Blood, *Acts* 12. 2. This man was most Eminent among the Apostles, therefore did *Herod* envy him the more, so drank he first of the Cup spoken of *Mat.* 20. 20, 21, 22, 23. For Christ will prepare him for his Martyrdom by shewing him here his Glory. And so (3.) His Brother *John* must be a spectator of it also, for Christ had put the name of *Boanerges* upon those two Brothers (as he had chang'd *Simon*'s, which he did not to any of the other Apostles) calling them *Sons of Thunder*, this *John* (being now but a young man, *John* 18. 15, conversant with *Peter*, John 20. 2. & 21. 21. this *John* (being now but a young man, *John* 18. 15. conversant with *Peter*, *John* 20. 2. & 21. 21. with 19. 27, 35. And *He who fled away naked*, Mark 14. 50 some Antients say (but amiss) was this *John*, being yet young) who had the longest life after and survived all the Apostles, and so was to transmit this Testimony of Christ's Glory, *Vivâ voce*, to the following Age. In a word these three Disciples, *Peter*, *James*, and *John* were the first that were called at Christ's first entrance into his Publick

Publick Ministry, *Mat.* 4 19, 21. *Acts* 1. 21, 22. Not to faith (for they had believed in Christ before by the Baptist's Preaching, *John* 1. 37. though they did not cleave close to him till then, but called out to office) to be first his Disciples, and after, sent out as his Apostles, and to those three only did Christ give three new names (as before) *Mark* 3. 16, 17. to shew that these three were designed for greater Matters and Mysteries, and therefore were they most familiar with their Master, whom He oft took apart from the rest, as (1.) *He suffer'd no man to follow him save Peter, James and John* to be Witnesses of Christ's *Curing the Ruler of the Synagogue's Daughter*, Mark 5. 37, 38, 39, &c. (2.) Those three are the only Witnesses of Christ's Agony in *the Garden*, Mat. 26. 37. And therefore (3.) Were they admitted to behold *His Glory here in the Mount*, that they might the better stick to him *in his Garden horror, and hotter Services*, beside, *John* was *His Beloved Disciple, and was charg'd with the Lord's Mother*, John 19. 26, 27.

After these three Antecedents follow the substantial part or relation of Christ's Transfiguration or Transformation (as the word [μεταμορφωθη] strictly signifies) which was not done by any change of his natural form, shape or stature of Body, but by an alteration of the natural obscurity of his flesh (that had (comparatively) no forth nor comelines, &c. Isa. 52. 14. & 53. 2.) into a most glorious, glittering splendour and majesty flowing from the indwelling of the God-head in him, *Col.* 2. 9. This was no Metamorphosing his flesh into a Spirit, or his Humane Nature into Divine (for all the Lineaments and Proportion of his Body, and the Figure of his Face (so familiarly known to his Disciples) still remained); but this was an Adventitious Glory wherewith He *cloathed himself (as he Prayed)* laying aside for a while the *Form of a Servant*, and putting on the *Form of God, Darting forth some Beams of his Deity*, far transcending That when He *walk'd as lightly* (as if he had been but a *Spirit*) *upon the Waters*, Mat. 14. 26. The Agility of his Body was shewn there (which made his Disciples mistake Him for a *Spirit*) and the lustre and clarity of it here, (1.) In his Countenance which shone (as *Moses*'s had done, but far short of this, when God gave to his Face something of his own Glory, *Exod.* 34. 19.) *as bright as the Sun in his Strength*, which is an higher splendour than that the *Old Testament* puts upon him, *Dan.* 10. 6. where his *His Face was as the Appearance of Lightning*, and *Hab.* 3. 4. *His brightness was as the light*, &c. And (2.) In his Rayments, which the splendour of the rest of his Body (below his face) did penetrate, and gave to them this Glorious Tincture, so that they became *white as the Light or Snow, glistering and sparkling as Stars, and casting forth flashes of lightning*, infinitely beyond the Art of the most exquisite Fuller in the World. Here Christ shews himself, in such Glory and Majesty, as He will Appear in at his *Second coming to Judge the World*, and as the Glorified Saints are cloathed with when *made like unto his Glorious Body here*, Phil. 3. 21. & Mat. 13. 43. *They shall shine as the Sun*, &c. *Their Garments shall be white and shining*, Rev. 19. 8. like those Angels appear'd in *Mat.* 28. 3. *Mark* 16. 5. *Luke* 24. 4. & *John* 20. 12. Now this Beam of Deity (put forth here) did demonstrate to his Disciples, that He could (with all this Glory and Power) easily have rescued himself out of his Crucifiers hands (a taste whereof knock'd them down, *John* 18. 5.) had he not *Voluntarily given up himself an offering for Sin, a Ransom for the World.*

Having gloss'd upon the Substantial part of this History of Christ's Transfiguration, after the first Circumstantial part, to wit, the Antecedents thereof, I come now to the second Circumstance, the Concomitants of it, which are three in number, (1.) Christ's Companions in Glory. (2.) *Peter*'s Extasie and Advice. (3.) The bright Cloud and the Divine Voice out of that Cloud. First, Of the first of these [*His Companions in Glory.*]

The 1st *Remark* whereon is; *Moses* and the *Messias* meet together in the Mount as familiar Friends, to demonstrate how the Accusers of Christ were notorious lyars, in charging him with his breaking *Moses*'s Law, making him a frequent Transgressor of it, therefore did *Moses* correspond with him to confute the *Jews* Blasphemies against Him.

The 2d *Remark* is; Together with *Moses* appeareth *Elias* also, who was most zealous likewise for the Law, and the most eminent among the Prophets, as *Moses* was the first Law-giver, so *Elias* was a fervent Law-Restorer. He came here into this Sacred Synod to testifie that Christ was neither against the Law, nor against the Prophets as his Adversaries did Impeach him, but came indeed for no other end but to fulfil them, *Mat.* 5. 17, &c.

The 3d *Remark* is; Thoſe two Candidates of Immortality (as the Antients call them) were the rather appointed for this witneſſing work, becauſe the People had ſaid of Chriſt that he was *Moſes* or *Elias*, they two appear here diſtinct from him, to ſhew, He was neither of them; They but Servants, He their Lord, and Son of the living God, as *Peter* had truly profeſſed.

The 4th *Remark* is; *Moſes* the firſt Prophet of the *Jews*, and *Elias* the firſt Prophet of the *Gentiles* (Luke 4. 26.) muſt be the Celeſtial Witneſſes of Chriſt's Glory (as his Diſciples were of the Terreſtial) Miniſtring here to their Maſter, who now appeared glorious, ſo muſt have ſome glorified companions both as beſt comporting with Chriſt's Grandeur, being a Repreſentation (to the Life) of his future Kingdom, which ſhould conſiſt both of *Jews* and *Gentiles*, Repreſented by theſe two Prophets of both; and for a Teſtimony to the truth that the Apoſtles might not judge this a phantaſm only.

The 5th *Remark* is; Theſe two Heavenly Witneſſes appeared alſo in Glory, having put on a Celeſtial ſplendour (for *Honouring their Lord's Perſon and Preſence* the more) even that Glory which they ſhall poſſeſs fully at the *Reſurrection of the Juſt*, which they had not yet attained unto, *Phil.* 3. 11. *Heb.* 11. 35, 39, 40. but which was for Preſent lent them by a Divine *Diſpenſation*, yet was this their Glory far leſſer than Chriſt's, who now *ſhone as the Sun among Stars*, 1 Cor. 15. 41.

The 6th *Remark* is; The Diſcourſe in this Sacred Synod was about Chriſt's Departure or Deceaſe, *Luke* 9. 31. what He was to *Suffer at Jeruſalem*, and *then enter into his endleſs Glory*. This Diſcourſe may well be ſuppoſed to be long, for this Tranſfiguration laſted all the night, ſeeing it is ſaid *Luke* 9. 37. [*It came to paſs the next Day when Chriſt and his Diſciples were come down*, &c.] Thoſe Conſorts of Chriſt did diſcourſe upon his *Exodus*, Greek, (which we read, *Deceaſe*) alluding to *Iſrael's Exodus* (or *Departure*) *out of Egypt*, which was the beginning of their Liberty. So Death (call'd a *Departure*) is a paſſage to Glory, and ſeeing Chriſt's *Reſurrection and Aſcenſion were his Exodus* too, this might lengthen the diſcourſe, as well as *ſhewing His Sufferings were prefigured in the rites of the Law*, and predicted in the *Oracles of the Prophets*, Chriſt being the *Accompliſhment of both*.

The 7th *Remark* is; Thoſe two Conſorts of Chriſt did appear here (in this Colloquy) in their Real Bodies, and no Phantaſm or Extatical fiction, or a Viſion of two Angels, perſonating thoſe two Prophets. Becauſe, (1.) 'Tis not God's *Method to confirm the truth with lying Fictions*. (2.) *Theſe two Prophets came to confirm the Doctrine of the Reſurrection* (both Chriſt's and Ours) which they could not properly have done but with *their own true Bodies brought with them*. And (3.) *Both their Bodies ſeem to be preſerved by God himſelf from Putrefaction for this very Perſonal Apparition*, for *Elias's Body was rap'd up into Heaven in his Tranſlation*, and there was kept alive, ſo might come alive to attend upon the *Lord of Life here*; nor need we doubt it concerning *Moſes* though there be more difficulty herein, than if *Enoch* had been the Aſſociate in his ſtead; for though *Moſes* was not Tranſlated as they were, yet God himſelf became the Sexton to Bury *Moſes* Body, *Deut.* 34. 5, 6. and as God could embalm it (as well as Bury it) beyond all the art of the *Egyptians* to ſecure it from putrefaction, ſo could he raiſe it up and reſtore it to his Soul both Lively and Glorious, that He might ſerve Chriſt's Glory here. This is rendred the more probable from the *Devils* contending to catch *Moſes's* Body out of *Michael's* hands, *Jude* v. 9. and *Joſephus* ſays, He was tranſlated as *Enoch* and *Elias* were.

The Second Concomitant Circumſtance is *Peter's* Extaſie and Advice, which hath its *Remarks* alſo.

The 1ſt *Remark* is; The Occaſion hereof, which *Luke* relateth thus; while Chriſt was Praying, *Peter*, *James* and *John became heavy with ſleep*, but being awakened (undoubtedly) by the Voices of them that carried on the Conference in this ſacred Synod as above, they all *Beheld the Majeſty and Glory of Chriſt*, they were all affrighted, *Mark* 9. 6. & *Mat.* 17. 6. no doubt but ſuch an unexpected and unwonted Apparition of their Lord's wonderful ſplendour (*while in the form of a Servant*) muſt needs aſtoniſh them, for (*though they were Refreſh'd and Raviſh'd with this Glorious Viſion*) they were not Transformed with their Maſter, as being but mere Mortal Men, ſo incapable of ſuch Glory, and they muſt know the Glory of Chriſt, and Preach it to others, before they may experience it in and upon themſelves. *N.B. Note well*; Beſide, this ſhews, that only thoſe Souls which are awakened ont of the ſleep of Sin can behold Chriſt's Glory, as the *Diſciples* here.

The 2d *Remark* is; The ſight of Chriſt's Glory, and that of *Moſes* and *Elias* was ſuch a bliſsful ſight that it drives *Peter* into a plain Rapture or Extaſie. *Abaz* was bid to

ask

ask a sign either in Heaven above, or in the Earth beneath, Isa. 7. 10, 11. God gives the Disciples such a sign unasked, in bringing *Elias* from Heaven above, and *Moses* from the Earth beneath (though the Scribes, &c. (asking a Sign) had none granted them) this Amuzed and Amazed them, insomuch that *Peter* was so intoxicated with these few drops of Cœlestial Glory, that he neither *wist what to say*, Mark 9. 6. nor *what he said*, Luke 9. 33. The like effect had *Paul's* Rapture upon him, saying, [*Whether in the Body or out of the Body, He cannot tell, God knoweth*] and again, *He cannot tell*, 2 Cor. 12. 2, 3. Hence note, Cœlestial Glories are incomprehensible, &c.

The 3d *Remark* is; So refreshing and ravishing was this glorious Vision to the Hearts of those Disciples, that they could have been content with the continuance of this present Joy, upon condition they never went lower down upon the Earth, nor higher up to Heaven, to enjoy there their Lords Joy. [*'Tis good being here*] saith *Peter* for them all. And if it be so good to have the lower Ravishments and Transfigurations. *N.B. Note well*; How much better will it be to inherit Eternal Glory, where not only *Moses* and *Elias* shall appear in Glory, but all the glorified Saints, and glorious Angels shining forth, with the Glory of the Holy Trinity above all, oh how good will this be, where all good will be found and no evil! *Peter* was quite dazzl'd with the foretast of Heaven, and so transported that while he talks of one Tabernacle for his Master, one for *Moses* and one for *Elias*, yet never thought of one for himself, no, He can be so content with this as to lye out of Doors himself, waiting as a Servant upon his Master without doors in the Streets, nay, I had like have said as a *Drunken-man* heeds not to lose his Garment, or to lye out of doors, during his Inebriation; the least degrees of Glory is satisfactory.

The 4th *Remark* is; Though this Advice of *Peter* had a good Affection and Intention in it, yet was it at the best but unadvised advice from an honest meaning man; we may say of it, as *Hushai* said of the good Counsel of *Achitophel*, [*His Counsel was not good at this time*.] 2 Sam. 17. 6, 7. for had Christ taken *Peter's* Counsel, then had he not gone to *Jerusalem*, so should have declined Death [*whereby Life and Immortality was brought to light unto the Saints*,] 2 Tim. 1. 10. Thus had *Peter* made but bad provision both for himself and us: nor had it been good for *Moses* and *Elias*, to have been detained from *Mansions of Glory* for a poor Tent or Cottage of *Peter's* contriving: Nor had it been good for the other Disciples left below, had Christ and they staid in Tabernacles above. 'Tis too narrow a Nature in *Peter* (or any other) when he thought it was now well with him, not to take care of, but to neglect the weal of others, to say nothing of *Peter's* providing no better for his Lord than for *Moses* and *Elias* his Servants, whom he had heard confirming Christ against his Passion. 'Twas but six days before this, when *Peter* was call'd *Satan* by Christ for such Carnal Counsel as this.

The 5th *Remark* is, That in Cœlestial bliss the glorified Saints shall know one another. It may justly be wondred at, how *Peter*, &c. came to know *Moses* and *Elias* whom they had never seen before. Some say, They knew them by their Pictures delivered by Tradition from Age to Age; *Theophylact* rejects this conjecture, saying, to draw Pictures of Men was then held Unlawful. More probably do *they* say, that think they were known by their conference with Christ, who might call them by their proper Names, &c. but that which is more likely is, this was done by Divine Revelation, through the *Glory that was upon them*, which did thus far *Illuminate the Disciples Eyes and Understandings as to know them*, whence *Ambrose* concludes [*We shall know one another in Glory*.]

The 6th *Remark* is; *Eve a good man may fall under mistakes, and not know what he says*, as *Peter* in his saying, [*Master it is good being here*, &c.) His words had love, Amazement and Fear in them. (1.) His love to his Lord, when he heard in the conference, how Christ must go to *Jerusalem* and suffer death there; though he durst not *Rebuke his Master*, &c. as *Matth.* 16. 22. but comes smoother off here, saying, [*Lord if thou wilt*, Mat. 17. 4, &c.] referring the matter to his Masters mind. Yet was this but blind love of the same alloy with the former, opposing God's Decree and the *Worlds Redemption*. (2.) His Amazement stupify'd him; And (3.) His Fear made him say [oh Master, this Mount is an high, secret, secure and a pleasant place, here we have two Mighty Men with us, *Elias* that commanded fire out of Heaven, &c. and *Moses* who *entred into the Cloud in Mount* Sinai, &c.] as if he had said thus, 'Tis better staying here (where no body will know in what place we are) than go down and expose our selves at *Jerusalem*, &c, wherein *Peter's* mistakes be many, besides those before mentioned. For (1.) He expects to have his Country in the Way only to it, that is, Heaven upon Earth. (2.) Thinking Tabernacles were necessary in a State of Glory. (3.) Neglecting the

good of all others while he can but ſecure himſelf, as *Auguſtine* obſerveth. Beſide theſe (4.) Had he underſtood the Harmony 'twixt Chriſt with the Law and the Prophets (repreſented by *Moſes* and *Elias*) then one Tabernacle might have well held them all, as they do all Tabernacle with ſweet agreement in the Goſpel. So *Beda*, or (5.) His three Tabernacles might have been more properly propounded for the three Perſons in the Trinity without equalizing in his as honourable habitations for the two Servants, as for the Maſter, or (6.) If to the Trinity, his three Tabernacles might have been reduced into one, becauſe the *Three Perſons are Three in One*.

The 7th *Remark* is; *All men would have Heaven without Hardſhip, the Crown without the Croſs.* They would enter into *Paradiſe*, but not through that rough Way and narrow Portal of Affliction, as *Peter* here, who liked not to venture himſelf among the Chriſt-killers at *Jeruſalem*, but would rather have his Happineſs on *Mount-Tabor*. But He was miſtaken yet many more ways than as aforeſaid, for 1. *He would have a Glory which his Eye might ſee, whereas no Eye can ſee that Glory God hath prepared for his Saints*, Iſa. 64 4. 1 Cor. 2. 9. 2. He would have Chriſt's *Kingdom in this lower World*, expreſly contrary to Chriſt's own words, [*My Kingdom is not of this World,*] John 18.36. 3. He would have *a laſting felicity upon Earth*, whereas *Paul* ſaith, [*We have here no abiding City, but we look for one in Heaven,* &c.] *Heb.* 13. 14. & 11. 10, 14, 15, 16. 4. He muſt have three Tabernacles, whereas the *Seat of the bleſſed is but one entire Tabernacle*, Pſal. 15. 1. Rev. 21. 3. Thus being intoxicated with but one drop of the Wine of Cœleſtial Glory, [*He wiſt not what he ſaid,*] as he had done when he bid Chriſt *Depart from him*, Luke 5. 8. and as theſe two *James* and *John knew not what they asked*, &c. *Mat.* 20 22. when they (with *Peter* here) would ſit in the Seat of Honours, yet liked not to *Drink of Chriſt's Cup*, much leſs to be *Baptized with his Baptiſm*, *N. B. Note well*; We would all have the Roſe without Pricks, and this is our Folly as well as Delicacy, *&c.*

The Third Concomitant Circumſtance of Chriſt's Transfiguration, is the Cloud that over-ſhadow'd them, which brought the third Cœleſtial Teſtimony of Chriſt's Glorification. It was both a Splendid Shining and a Loud-ſpeaking Cloud.

The *Remarks* whereon are theſe. 1ſt, *A Cloud comes from Heaven while* Peter *was ſpeaking*, Mat. 17. 5. to correct his groſs miſtakes, he was talking of his Tabernacles, of his Booths of Boughs here, as fit Covertures for theſe Glorified Bodies, then came the Cloud to confute his Errour, intimating that *no Tabernacle made with hands*, was a ſuitable ſhelter for ſuch dignified Perſons, no, it muſt be a Pavilion that *comes down from Heaven*, Acts 7. 48. & Iſa. 66. 1, *&c. N. B. Note well*, Thus Chriſt calls us off from Earth to Heaven, ſaying, [*I have Meat to Eat, that ye know not of.*] John 4. 32. *Peter* under his miſtakes muſt have no anſwer from his Maſter, for he deſerved it not, but the Father anſwers for the Son, *John* 5. 37. in ſending this Cloud, *&c.* Here Heaven comes down to the Earth, to fetch up our Hearts from Earth to Heaven, and Grace will not leave us till it bring us to Glory.

The 2d *Remark* is; They were *overſhadowed with this Cloud*, to teach them they were in no capacity as yet to behold the Splendour of Cœleſtial Glory, as when *Moſes*'s Face ſhone, It was covered with a Vail, that the People might be able to behold it, which they could not look upon without being dazzl'd before, *Exod.* 34. 30, 33. So the Tranſparent dazling glory of the Meſſias was allay'd by this Cloud to their capacity here. *God is conſuming Fire*, Heb. 12. 29. *And who can dwell with this Devouring Glory?* Iſa 33. 14. Therefore hath God temper'd himſelf to Man, in giving Chriſt, as a Sconce or Skreen betwixt us and *Everlaſting Burnings*; Therefore is He call'd the *ſhadow of a great Rock in a weary Land*, Iſa. 32. 2. He is a Days-man betwixt God and us, *Job* 9. 33. that God's *Terrour may not make us afraid*, ver. 34, 35. Hence *Job* ſaith to God, *Take away thy Terrour from me, and then will I plead with thee*, Job 13. 21, 22. whereupon *Elihu* undertakes (in God's ſtead) to ſpeak to him, *&c.* Job 33. 6, 7.

The 3d *Remark* is; They were over-ſhadowed to prevent their prying Curioſity into this preſent glory, *&c. Solomon* ſaith [*The Eye is never ſatisfied with ſeeing,*] Eccleſ. 1. 8. and there is a natural Itch in Man to ſee God. *Moſes* muſt needs ſee *His Face*, Exod. 33. 18, 23. ſo would *Elijah* have done, 1 *Kin.* 19. 13. God indeed doth ſometimes open a glimpſe of his Glory from Heaven, but becauſe of mans weak capacity he ſoon ſhuts it again. God ſent this Cloud to hinder the Diſciples from their prying too deep into this dazling glory. God ſets bounds to our Underſtandings, as he did to Iſrael both at the Mount and in the Temple, the People muſt not approach either the top of the Mount, or the *Sanctum Sanctorum* where the Divine *Shecinah* did ſhew its glory. The cloſer kept, the more admired: ſight would exclude and extinguiſh Faith. Chriſt

ſaid

ſaid to *Thomas*, 'tis not *Seeing* but *Believing*, John 20. 29. This is to make us long more for Heaven, as the Diſciples for Glory, which was here ſhadowed from them.

The 4th *Remark* is; *This Cloud overſhadowed them to ſeparate Moſes and Elias* from them, the Cloud was caſt between them, and then thoſe two *Great Prophets departed from the Mount.* 'Tis natural to us to deſire one from the Dead to inſtruct us as *Dives* to *Abraham*, Luke 16.27,30. but the word ſays [*I ſhall go hence and be ſeen no more,*] Job 7. 8. Pſal. 39. 13. Though *Moſes* and *Elias* did by a peculiar Diſpenſation, appear here to wait upon their Lord in his Transfiguration, yet muſt they not become Preachers to the Diſciples, *&c.* No, They muſt be gone, *when the Voice came out of the Cloud*, Jeſus muſt then be ſeen alone, not becauſe *Moſes* and the Prophets are not to be heard. *Abraham* ſaid otherwiſe, *Luke 16. 29.* But 1. That this Voice might be underſtood of Chriſt only and not of them. And 2. To ſhew that the Law and the Prophets muſt give place to Chriſt and his Goſpel.

The 5th *Remark* is; This *overſhadowing Cloud* was to put a difference 'twixt Earth and Heaven, as being a Symbol of the Inviſibility of God here below, 1 *Tim. 6. 16.* where we only can ſee God's back-parts, *Exod. 33. 23.* ſome foot-ſteps of God only, *Rom. 1. 19, 20.* Reaſon indeed may ſee God *per Modum cauſalitatis, Negationis & Eminentiæ*, ſo the glory of the God-head is beyond Senſe, yet Faith here is beyond Reaſon, which is only the Blear-Eyed *Leah*, but Faith is the beautiful and bright-ſighted *Rachel*, and can ſee him that is Inviſible, *Heb. 11. 27.* Though it be but *through a Glaſs darkly on Earth, yet as Face to Face in Heaven*, 1 Cor. 13 12. The glory of Heaven can never be clouded, as the greateſt Glory diſplayed on Earth may; therefore ought we to expect overſhadowings of all that Glory we behold in this Life, ſuch as came here upon the Diſciples; juſt while *Peter* was talking of Tabernacling continually in it, as we in late years have vainly done, *&c.*

The 6th *Remark* is; *The Diſciples feared when they entred the Cloud*, Luke 9 34. which teacheth us, how fearful a thing it is to enter into a dark and cloudy Diſpenſation, for 1. The Darkneſs (which it brings with it) is naturally an Object of fear. 2. We know not what Storms may fall upon us out of that Cloud. Nor 3. How long that Cloud may continue before the Hail-ſtones have done falling, and the Sun wade out and appear again with its Light and Comfort. Thus their overſhadowing caus'd their fear.

The 7th *Remark* is; *Yet Cloudy Diſpenſations want not ſome conſiderations to comfort againſt fear*, as here in this caſe of the Diſciples. For 1. It was but a Cloud, and that is no Permanent but only a Tranſient thing, alway Riding Poſt upon the Wings of the Wind. This conſideration did comfort *Nazianzen* and *Baſil* againſt *Julian's* Perſecution [*Iſta Nebecula citò tranſibit*] *this ſmall black Cloud ſhall ſoon blow over.* And 2. This is call'd expreſly a *Bright Cloud*, Mat. 17. 5. to diſtinguiſh the Goſpel from the Law, which was given in a *Thick and a Dark Cloud*, Exod. 19. 9. *&* 20. 21. *non in Nube ſed in Nimbo*, the Law was not deliver'd in a Cloud only, but in a *Storm of Thunder and Lightning, Fire and Smoak*, Exod. 19. 16, 18. The Goſpel is indeed a Cloud, but 'tis a Bright one, as this was, to ſhew, that Chriſt came to give Light to the dark Shadows of the Old Law by the brightneſs of his New Goſpel. *Mount Ebal* was all Fear, but *Mount Gerizzim* was all Love, *&c. Mount Sinai Trembled and Quaked greatly*, Exod. 19. 18. but *Mount Sion Leaps and Dances for Joy*, Pſal. 68. 6, 15, 16, 25. *Heb.* 12. 18, 21. This may ſerve to comfort us now, no Goſpel-cloud wants ſome clearneſs, there is a bright ſide as well as a black, for us to Eye. As 'tis not all day, ſo 'tis not all night with us, *Zech.* 14. 7. In the midſt of Wrath God remembers Mercy, *Hab.* 3. 2. and gives ſome Revivings in it privately. 3. It was a Comfort-ſpeaking Cloud, they ſhall not die in the Cloud but hear their Sweet Saviour and ſee him again to their Satisfaction and Salvation, *&c.*

The 8th *Remark* is; God calls off the Diſciples by this Cloud from Seeing to Hearing, thoſe are two Senſes that are capable of Diſcipline. They had been ſeeing the Glory of Chriſt, now muſt they hear God's Voice out of the Cloud, that hid the Glory from their Eyes. The Pſalmiſt ſaith [*As we have heard, ſo have we ſeen,*] Pſal. 48. 8. but here they firſt ſee and then hear. *John* (who was one of thoſe Seers and Hearers here) ſaith, [*What we have heard and ſeen,*] 1 John 1. 2, 3. Faith comes not now ordinarily by Viſions but by Hearing, *Rom.* 10. 17. yet ſeeing is helpful to it, for the Viſible word is the Sacrament wherein Chriſt is Crucified to our Eyes, *Gal.* 3. 1.

The 9th *Remark* is; Now came in the third Cœleſtial Witneſs of Chriſt's Glory (together with *Moſes* and *Elias*) to wit, the Father himſelf who ſpake out of the Cloud, as he uſed to do to the Patriarchs, that it might be the better believed to be

the

the Voice of God, and not of *Moſes* or *Elias* who now were gone: Yea, ſome of the Antients) comparing this Voice from Heaven at his Transfiguration, with that of his Baptiſm and firſt Inauguration, (*Matth.* 3. 16, 17.) ſay, that as the Dove then, ſo this bright Cloud now was the Holy Spirit, which *Peter* (one of the Spectators) calls the *moſt Excellent Glory*, 2 *Pet.* 1. 17. and calls this Voice, *a Voice from Heaven*, *ver.* 18. though it came out of this Cloud: So that here alſo, as well as there, were a moſt Majeſtick Meeting of all the *Three perſons in the Trinity*, about the Work of Mans Redemption, (as on the beginning at Mans Creation, *Gen.* 1. 26.) where the ſame words were reinforced here, ſhewing two great points, 1. *What muſt be Believed*, 2. and *who muſt be Obayed*, *&c.* as above.

The 10th *Remark* is; *To know Chriſt the Churches Prophet is of Supernatural Revelation*, Therefore is this Voice ſaid to come from Heaven it muſt needs be ſome great Truth, the Father himſelf ſpeaks concerning his Son, and 'tis ſpoken to ſome few only, all have not this Spiritual Underſtanding, *Col.* 1. 9. and 'tis a Truth of Supream Authority: *Numa* only pretended he had his Laws from the Goddeſs *Ægeria*, but Chriſt the True Διοπετὴς, *Act.* 19. 35. the very Image of his Father, *Heb.* 1. 3. which fell down not from *Jove*, but from *Jehovah*. He muſt be heard in all caſes, for his word is ſufficient, otherwiſe the Son *Meſſiah* had not been ſo faithful as the Servant *Moſes* in the Houſe of God, *Hebr.* 3. 2, 3, 5, 6. *N. B. Note well*; Then ſhould we not hear the falſe Prophet, who deceiveth the Nations, *Revel.* 13. 14. who is more for pleaſing the Eye (with Images, Crucifixes, Altars, *&c.*) than for profiting the Ear, which *Solomon* bids us bow to Inſtruction, *Prov.* 5. 1. & 22. 17. *&c.* Since Viſion ceaſed, the Ear is the inlet to ſaving Wiſdom. Chriſt had yet a 3-fold Teſtimony from Heaven, to wit, at the concluſion of his Redemption work. *Joh.* 12. 27, 28. to teach us our 3. ſteps to Glory. (1.) When Baptized with the Spirit. (2.) In our growth in Grace, and (3.) At our Death, *&c.*

The laſt Circumſtances are the Conſequents following the Transfiguration, and they are three alſo, as (1.) Chriſts Comforting the Affrighted Diſciples. (2.) His charge that they ſhould not declare his Glory to any till after his Reſurrection, and (3.) The Diſcourſe or Conference about *Elias's* coming as they came down from the Mount. Thus all the whole Relation runs altogether upon Three, holding forth the Myſtery of the Trinity in all its Circumſtances, both before, in, and after it.

The firſt is, the Diſciples were ſore afraid, *Matth.* 17. 6. and *Mar.* 9. 6. This Voice was carryed by the Cloud, as by a Charet into their Ears, with great Sound and Solemnity, ſome ſay [with a Thundring Noiſe] like that Terrible Voice which *Moſes* admired they ſhould hear out of the fire, yet live, *Deut.* 5. 26. Therefore no wonder if they fell down upon their faces, *Matth.* 17. 6. but ſuppoſe it a ſmall ſtill Voice (like that wherein God ſpake to *Elijah*, 1 *Kin.* 19. 12, 13.) as more Harmonizing with the ſweetneſs of the Goſpel, yet ſuch is Mans frailty, that He cannot but Tremble and fall proſtrate at Gods Majeſty that now appeared; beſides this Affright was to Rebuke and Repreſs their Præpoſterous deſire of dwelling in that Mount: Hereby they (more than upon their Knees, even on their Faces groveling all along upon the ground,) do acknowledge, it was not good for them to Tabernacle there, contrary to Gods Decree, and Chriſts deſign of Dying for the World.

(1.) Learn hence any Secret guiltineſs expoſeth the beſt of Saints, and lays him open to the Spirit of Fear; beſides this was, (2.) That what they had ſeen, might make a deeper impreſſion upon their Hearts, lightly obtained are but lightly eſteemed, and deareſt bought are deareſt prized, the Mother loves all her Children, but that moſt which coſt her moſt Sorrow, this made the Viſion ſink down into their Ears and Hearts, *Luke* 9. 44. (3.) This Fright was to make them take Sanctuary in Chriſt, as fear of *Benajah* made *Joab* run to the *Horns of the Altar*, 1 *Kin.* 2. 28. (4.) This made them hear Chriſt more acceptably, fear made them more capable of Favour, and how welcom was Chriſts Amiable Voice to them, when they as *Adam* had been affrighted with Gods Terrible Voice, and would with him (*Gen.* 3. 8.) have hid themſelves: Oh happy were they that had their Saviour ſo nigh them, as *Peter* had, when he began to ſink, *Matth.* 14. 30, 31. 'Twas good being here in this Senſe indeed, they were Holy Men, and in Holy Imployment, yet ſtruck Amazed and as Exanimated in it, lying all along as dead: Then Chriſt comes (1.) with his gracious Approach, now laying aſide his late glory, and made himſelf ſuitable to their Capacity, *&c.* (2.) With his Gracious Touch he raiſes them up as he had done *Daniel*, *Dan.* 8. 17, 18. and 10. 10, 16, 18. Chriſts fingers dropped Myrrh here *Cant.* 5. 5. his Touches had been healing Touches to the Leper, to the blind Man, *&c.* though the Devils Touches be deadly,

1 *Joh.*

1 *Joh.*5.18. and (3.) with his Gracious Voice he comforted them. Oh how sweet is Christs Voice, who never speaks to any Distressed Souls, but is sure to comfort them, our Saviour casts none down, but he revives them again, yet *Satan* (that destroyer) does not so, *&c.* Then opened they their Eyes and saw Jesus alone *Matth.* 17. 8. to teach them *Moses* and *Elias*, the Law and the Prophets do Vail their Bonnets to Christ, who is the only Mediatour, and in whom alone there is enough to satisfie the Soul, and to comfort the Conscience, *&c.*

The (2.) *Consequent Circumstance* is; As they descend the Mount, Christ commands them Taciturnity, not to tell the Vision to their fellow *Disciples*, who would undoubtedly be Inquisitive what they had been doing, *&c.* Christ was not puffed up with his late glory, he will have it concealed, and disdains not to descend both with and to his *Disciples*; He only taught those Disciples this great Truth of his glory, every Truth hath its proper season to be declared in: This for the greatness of its glory, might seem incredible to some; and to be Crucified after such a glory, might become a Stumbling-Block to others: *N. B. Note well*, Which teacheth us that our secret familiarity with God, ought not to be Revealed without a Call, this is to be sober in Prayer, 1 *Pet.*4.7. keeping Gods Counsel, and concealing our private Raptures therein.

The (3. and last) *Consequential Circumstance* is; Christ resolving the three *Disciples* doubt (as they were descending the Mount) about *Elias* whom they had newly seen, and who thought Christs Prohibition for Secrecy was impertinent, seeing the *Scribes* Taught from that Text, (*Mal.*4 5.) That *Elias* must first come; now, say they, seeing we have seen him come, 'twere better we should tell the *Jews* hereof, for this would be an effectual Argument, moving them to acknowledge the *Messias*: To this Christ Answers; *Malachi* must not be understood of the *Thisbite*, but of the *Baptist*, who came with as great Grace and Spirit to make his Ministry as effectual as that of *Elias*: Thus the Angel Interpreted that of *Mal.* 4. 5. in *Luke* 1. 17. thus Christ had told them before, *Matth.*11.14. yet were they so strongly possessed with the conceit of an Earthly Kingdom, that they harp still upon the old string, about *Elias*'s coming to restore all things, *&c.* Christ again sets them to the Rights, telling them, *John* was all the *Elias*'s that was likely to come, who (in *Elias*'s zeal against *Ahab* and *Jezabel*, *&c.*) had withstood *Herod* and *Herodias*, *&c.* and had turned the Hearts of *Gentiles* (*Children*) to *Jews* (*Fathers*,) *&c.* Reforming the Jewish Church from Burdens and Bondage, *&c.* for which work his wage from the World was (by Divine Permission) to destroy him, because they knew him not. *Matth.* 17. 10, 11, 12. 13. Hereby the Disciples received a fuller Measure of Light and Satisfaction than before, and two of these three [*Peter* and *John*] Preached that the Royalty of restoring all things (Simply, Absolutely and Perfectly,) was not *Elias*'s work; but Reserved for Christ alone. *Act.* 3.11.21. The Popish fictions of *Elias*'s coming before *Antichrist*, (contradicting Christs words here) are no other then Foppery, *&c.*

CHAP. XXVI. *Of the Lunatick's Cure.*

THE very next day after the Transfiguration falls out, the History of Christs Healing the Lunatick which is more fully Related in its Circumstances, in *Mar.* 9. 14. &c. than in *Matth.* 17. 14. &c. or in *Luke* 9. 37. &c. The *Remarks* hereof are,

The *Occasion*; 1. which was the *Scribes* cavelling with the nine Disciples (who were left below the Mount;) because they could not cast the Devil out of the Lunatick, upbraiding them as a company of Cheats, and the Master of them no better than an Impostor. Now in that very nick of time when the Disciples could neither drive out the Devil, nor answer their Adversaries, who now had sport enough to see them baffled and brought into the Bryars, and therefore jeared them before the people to some purpose; Then comes Christ most opportunely to their Succour, (as if he had come out of an Engine,) and both Cures the Child, and confounds the Cavillers; he knew how much they wished and waited for him, therefore makes haste from the Mount to the Multitude; his late Glory made him not forget *Josephs* Misery: It was good for him to be below, (not as *Peter* said, to tarry above) and brings help in the most needful season, &c.

The 2. *Remark* is; Christs Entertainment after his absence, upon his Return: 1. The Multitude met him, and friendly saluted him, bidding him welcome, welcome. *N. B. Note well*; Oh that we could Request and Rejoyce at Christs Return after his withdrawments from us: The People were not of that Malignant Humour with the

Scribes

Scribes and *Phariſees*: *They, when they beheld him, were greatly Amazed, Mar.* 9. 15. not only to ſee him come in ſo ſeaſonably, in that very juncture of the Non-plus, (which is his uſual time;) but alſo, becauſe (as ſome ſay) he Retained ſome part of his Glory as *Moſes* did, *Exod.* 34 29, 30. only with this difference, that of *Moſes* was Terrible, but this of the *Meſſiah* was Amiable; Therefore did the People Salute him, when the *Scribes* and *Phariſes* did not ſo: 2. The Father of the Lunatick Child, did not only Salute him (with the Reſt) but falls down at his Feet, catches hold of his knees, (as 2 *Kin.* 4. 27.) and ſupplicates his Succour for his only Son, who was poſſeſſed of a Dumb and Deaf Devil; There was a Devil in the Diſeaſe of Lunacy, (or Falling-Sickneſs, which ebbs and flows with the Moon) complaining withal of his Diſciples, that he had begged this Cure of them, but they could not Cure him: Whence learn, *N. B. Note well*, when Men and Means fail us, we muſt make our immediate Application to Chriſt, 2 *Chron.* 20. 12.

The 3. *Remark* is; Chriſts Reproof of their Incredulity, which 1. was directed to the *Scribes* and *Phariſees*, (whom he had branded before, with being an Adulterous and Perverſe Generation: *Mat.* 12. 38, 39. 45. with 11. 16.) Sharply rebuking them for vexing his nine weak Diſciples, when he and the chief of them were abſent; ſaying, [how long ſhall I have to do with ſuch ſeared Souls as you? How long ſhall I be derided by you in my *Diſciples*, *&c?*] 2. It concerned the Father of the Lunatick, who was at leaſt weak in Faith, and begged help from Chriſt againſt his own unbelief, as well as againſt his Childs Miſery; *Mar.* 9. 24. 3. It concerned the nine *Diſciples* alſo, who might partly be hindred from caſting out this *Devil*, for want of Faith in the Father for his Son, and partly through their own unbelief: Chriſt had given them power over *Devils*, and over *Diſeaſes* before this, *Matth.* 10. 1. *Mar.* 6. 13. and *Luke* 9. 1. and while that Miſſion and Commiſſion laſted, that power laſted; but now they were out of that publick imploy: Beſides, this was no ordinary poſſeſſion, it being a more Malignant *Devil*, that had poſſeſſed this Son from an Infant; which the *Scribes* and *Phariſees* did purpoſely bring to thoſe *Diſciples*, (in their Maſters Abſence) to non-plus as well as puzzle them; and therefore 'tis leſs to be wondered at, that their Faith was ſomewhat ſhaken in a caſe more ſtrange and unuſuall to them, whereof they never had the like tryal before: And Chriſts Reproof did touch them alſo, for he tells them after that their want of Faith was the cauſe why they could not caſt this churliſh *Devil* out of the *Damoniack*, which kind could not be caſt out, but by Prayer and Faſting: Beſides, this Honour was reſerved for Chriſt himſelf.

The 4th *Remark* is; The moſt Maraculous Miracle (it ſelf) was wrought immediately by the Maſter himſelf, when Means and Men (that were imployed) could not do the Cure: The Patient here had a Complication of Maladies, whereunto nothing of Miſchief (as it ſeemed) could be added by the *Devil* himſelf: The *Diſtemper* of this Son, is aggravated by his Father in ſo many ſad Circumſtances, *Matth.* 17. 15. *Mar.* 9. 17, 20, 21, 22. and *Luke* 9. 38, 39. This only Son had not only the natural *Diſeaſe* of Convulſion-fits, or the Falling Sickneſs; but alſo Satanical impreſſions to miſchieve himſelf in thoſe two Mercileſs Elements, of *Fire* and *Water*, *N. B. Note well*; Thus are they (who are given up into the power of a Mercileſs *Devil*) grievouſly toſſed; ſometimes caſt into the fire of Luſt, and ſometimes into the water of *Drunkenneſs*; and no leſs are they poſſeſſed with this *Dumb* and *Deaf* Spirit, (*Mar.* 9. 25.) in the things of God; and this Malady they have likewiſe from their Infancy. Now when Chriſt call'd the Lunatick to him to confute the ſcoffs of the Scribes, &c. The Lunatick never had ſuch a ſore fit as now, when he was to be Cured. *N.B. Note well*; *The nearer Chriſt is with his Cure, the more doth the Devil Rage*; for then did he ſtretch him, and tear him, as if he would have torn him in pieces, *Mar.* 9. 26. and 1. 26, &c. when he felt the over-powering power of Chriſt, commanding him to go out, and come no more in. Thus things oft go backward, before they come forward: *Duplicantur lateres, Venit Moſes*; the Tale of Bricks is doubled on *Iſrael*, when *Moſes* is ſent to ſave them, &c. Corn grows downward, before it comes upward: Chriſt ſhews the real caſting out of this plainly violent *Devil*, by ſo many ſigns as there was no room left for thoſe *Cavillers*, ſo much as to ſuſpect any *Colluſion*; for the *Devil* cry'd out as before he had done in his Legion [art thou come to Torment us before the time.] *Matth.* 8. 29. Now grieving that Chriſt had ſerved a Writ of Ejectment upon him, and now he muſt no longer hold that Houſe, which he had ſo long held in peace: *Luke* 11. 21, 22. Now he plays his laſt pranks, miſerably tortures the young Man, (whereby he by that fact, confirmed the complaint of the Father) and only kills him not outright, leaves him as fallen down *Dead* (in the Spectators Apprehenſions) till Chriſt took him by the Hand, ſet him

upon

upon his Feet; and (as *Luke* adds) Restored him to his Father safe and sound, wherein Christ wrought a double Miracle, 1. casting out the Devil, and 2. raising him to life, *&c.*

Now when Christ had this fourth time reminded his Disciples of his Approaching Death, partly to drive them out of their Golden Dream (they had drunk in) of a Temporal Kingdom, which pleased them so well, and stuck like pitch to their fingers, that they could hardly forget it, and partly to fortifie them against the Scandal of the Cross, should it come unexpected, and its issue be unknown; therefore as Christ tells them again of his Death, so of its Issue also in a glorious Resurrection, *Mat.* 17. 22, 23. then follows the History of Christs paying Tribute, which only *Mathew* (of all the *Evangelists*) Relateth, *Mat.* 17. 24, 25, &c. which the Holy Spirit would have Recorded principally for two causes; 1. Because it contains some famous Documents of Christs *Omniscience* and *Omnipotency*; for he both knew that the Fish which he caused to come first to *Peters Angle*, had money in its Mouth, and Created that piece of Money by his bare word, causing all this so to be, by commanding it so to be. 2. Because this *Fact of Christ in paying Tribute*, was a Pattern to all Christians, for *Rendring to Cæsar, the things that be Cæsars*, Matth. 22. 21. *Custom to whom Custom*, saith *Paul*, Rom. 13. 7. *and submit to every Ordinance of Man, for the Lords sake*, saith *Peter*, 1 Pet. 2. 13. *N.B. Note well*; but so doth not that great *Heteroclite of* Rome (*Peters* pretended Successor) who in stead of paying to, Demands *Peter-pence* of Kings and States: Here Christ by his own Example, points out the *Pope* (as by his finger) to be *Antichrist*, not only in not paying *Cæsar* his due, (as Christ did, though he was the Son of King *David*, as *Man*, and the Son of the *King* of *Heaven* as *God*, so was free from Taxes) but also usurps *Cæsars* power, (under pretence of being Christs Vicar) in demanding many undue payments, *&c.* to himself, *N. B. Note well*, hereby Christ Teaches, 1. That the Gospel Abolishes not civil Polity, and 2. that we must pay *Cesar his due*: 3. 'Tis better to part with our Priviledges, than give Offence and Scandal to the Gospel: 4. Christ though poor here hath a power in his Abasement to impose upon Brutes, to supply the needs of Him and His.

When Christ had paid his Church-Duties for his own House in *Capernaum*, and for *Peter* who was in the same Town (the other Disciples paying in the places of their several Habitations) the half Shekel according to the Law, *Exod.* 30. 13. their Redemption-Money, for Temple-Service, though now turned by *Cæsar* into a Tribute, *&c.* while Christ was in the House, *Mar.* 9. 33. He Catechizeth his Disciples, concerning their Contests in the way about Primacy, supposed to arise from his taking *Peter*, *James*, and *John* into the Mount with him, apart from the rest, or from his paying Tribute for himself, and *Peter* only, *&c.* This Itch of Ambition, did brake out three times, 1. Here hearing of his *Death*, they must needs know which of them should be his Successour in his [*Malkuth Hashamaijm*,] the Kingdom of the *Messiah*, vainly dreaming of a Distribution of Honours and Offices, as once in the days of *David* and *Solomon*. 2. it broke out again, when Christ had been Discoursing of his Death again, *Mat.* 20. 21. and 3. after he had Administred the *Lords Supper*, *&c.* *Luke* 22. 24, 25. Christ cureth this Canker of Corruption the first time, by placing a little Child in the midst of them, *Mat.* 18. 1, 2. and *Mar.* 9. 36. and *Luke* 9. 47. This little Child whom Christ took in his Arms, who neither thought great things of himself, nor sought great things for himself, did most rightly and really Rebuke their Præposterous Ambition, and (tho' but a *Dumb* sign in it self) their proud Affectation of Primacy: While Christ was Discoursing of Humility, of Offenders and the Offended, of severity to our selves, (not sparing either the right Eye, or the right Hand) and yet of gentleness to others, *&c.* *John* Interrupts him, (being soon Satiated with his Saviours sadning Discourse) begins another, a Relation of another business little to the purpose, *Mar.* 9. 38. *Luke* 9. 49. to which Christ Answers, [*forbid him not*, &c.] 'tis probable this caster out of *Devils*, was one of the *Baptists Disciples*, believing in the *Messiah* to come, and from the full Table of Gifts furnished for the Masters followers (his Children) this Man had gathered up some fallen crums thereof, so would not forbear, unless Christ himself would forbid him, which Christ refused to do, for Reasons mentioned, Teaching us (as before) to avoid Ambition, Envy, and Revenge, *N. B. Note well*, to be Charitable in our Censures, where no Evidence is to the contrary: Though such as are lukewarm, be neithr friends nor foes, yet none must be Reputed foes, but such as declare themselves to be so: Much less such as *give a Cup of cold Water to Christ* in his *Members*, least of all such as cast out Devils in Christs Name, and out of love to him for advancing the Gospel, *N. B. Note well*, Matth. 12. 30. *Speaks of mens Minds, but here of Mens Actions*, &c.

After theſe things Chriſt goeth to the *Feaſt of Tabernacles*, for though there be a Tranſition of about half a years ſtory in ſilence, in *Mat.* 19. 1. and in *Mark* 10. 1. where both thoſe Evangeliſts bring *Jeſus* out of *Galilee* beyond *Jordan*, and preſently back to *Jeruſalem* to his laſt Paſſover and Paſſion. Yet both *Luke* and *John* do concur in mentioning, that in this half years ſpace (paſſed over by the other) Chriſt went twice to *Jeruſalem* (before his laſt going to Dye there) the firſt was his *going through Samaria to the Feaſt of Tabernacles*, Luke 9. 51, &c. John 7. 2, 10. The ſecond was his *going out of Galilee to the Feaſt of Dedication*, Luke 13. 22. & John 10. 22. and his third going to *Jeruſalem to his laſt Paſſover and Paſſion*, is diſtinctly related, *Luke* 17. 11. & *John* 10. 40. Upon the tidings of his friend *Lazarus*'s ſickneſs, *John* 11. from *ver.* 1, to 8. Thus the Spirit of God guided thoſe four Evangeliſts hands, that what ſome of them omitted, was ſupplied by others (as before) and ſo, not without the comparing of them altogether, and being all conjoined, a full and compleat Hiſtory of Chriſt's Life is compoſed.

Concerning Chriſt's firſt going to *Jeruſalem* (after he had ended all thoſe ſayings, aforeſaid, *Mat.* 19. 1. & *Mark* 10. 1.) mentioned only, *John* 7. 2, to 10. & *Luke* 9. 51, &c. we find theſe *Remarks*.

The 1ſt *Remark* is; When the Time drew nigh that he muſt be *lifted up upon the Croſs* to be Crucified, (*John* 3. 14. & 8. 28. & 12. 32.) (to wit, within half a year of his time of Suffering Death) He reſolved to be more conſtant at *Jeruſalem* than he had been, having left the City and Country once and again, becauſe the *Jews* ſought to kill him, *John* 5. 16, & 18, &c. This Chriſt foreknew would follow, yet forbore not: *N.B. Note well*; In diſcharge of Duties rightly regulated, we muſt paſs on through perils, do them zealouſly, leaving the Iſſue of all to God.

Thus Chriſt was ſaid here to Steel his Forehead with Fortitude, and his whole Face with Courage in this his Journey to *Jeruſalem*, againſt all Diſcouragements, *Luke* 9. 51. no ſign of fear was to be ſeen in his Face, &c. *N.B. Note well*; This Courage in Chriſtians their Perſecutors call obſtinacy, not knowing the Power of the Spirit, and the privy Armour of Proof wherewith God fortifies their Hearts.

The 2d *Remark* is; Chriſt's Kinſmen (being *Gallileans* and allied to his Mother) urge him to go up to the Feaſt of Tabernacles celebrated in *September* at *Jeruſalem*, Lev. 23. 39, 43. That his Diſciples in *Judea* might ſee his Miracles there, and not work them all in *Galilee*, which was but an obſcure place compared with the Metropolitan City that ſtood in the very Center of their Country, *John* 7. 3, 5, &c. His Kinſmen were carnal and believed not, becauſe they ſaw not the Pomp of their expected Meſſiah in Him, whoſe privacy they thought could not comport with a King. Thus their Vanity appeared in preſſing him to purſue publick Honour, &c. as alſo did Chriſt's Humility appear in affecting obſcurity, and avoiding applauſe until his fit Seaſon came. They prompt him to go and commence Doctor at the Sanhedrim in the Capital City. Chriſt Anſwers [Ye that ſeek Worldly honour, have your *Time always at hand* (for the World hates you not as it doth me, &c.) but I obſerve my fit moments of manifeſting my ſelf the Meſſiah according to my own free-will and wiſdom, &c.] Hereupon as they took their own time, ſo Chriſt took his of going up. Chriſt will not be confined to time by the Creature. So *John* 2. 4, & 22. *Mine hour is not yet come*, when it comes it brings Underſtanding with it.

The 3d *Remark* is, When Chriſt's Time of going up to this Feaſt (which laſted ſeven days) came, he ſent two Meſſengers (ſuppoſed to be *James* and *John* call'd *Boanerges*) to a Village of the *Samaritans* (in his way to *Jeruſalem*) to prepare for his Entertainment, *Luke* 9. 52. but found it inhoſpitable, they could find no room for Chriſt there, no more than was found for him in the *Inn at his Birth*, Luke 2. 7. *with* Luke 9. 53. That Idolatrous off-ſpring (which came from *Babylon*, &c. 2 Kin. 17. 24.) were haters of God's true Worſhippers: when thoſe two Sons of Thunder ſaw this, their quick hot and cholerick Spirits began to boyl, and they would have been thundering deſperately againſt the Village to fire it with a Thunderbolt, only they ask their Maſter leave for ſo doing. *v.* 54. *N.B. Note well*; 'Twere well if all that ſtudy Revenge, would firſt conſult with Chriſt in his Word, before they ſtir either hand or foot, &c. But Chriſt gives them (inſtead of an expected commiſſion) a moſt ſharp Rebuke, *v.* 55. ying, This raſh Motion of yours is not the Divine zeal of *Elias*, but a carnal rengeful Spirit fired by the Devil. This Wild-fire was never kindled upon God's earth or Altar. Ye are Men of another mould than *Elias*, he was a Miniſter of Indignation, but you of Conſolation. *N. B. Note well*; The example of Saints never ſicheth a violation of Charity. *Elias*'s action ſuiteth not Chriſt and the Goſpel's

Diſpenſation

Dispensation. These blind *Samaritans* had a mock Temple upon *Mount-Gerizzim*, John 4. 9, 20. so did not like Christ for his not worshipping with them, but *set his face for Worshipping at Jerusalem*, this the merciful Messiah thought better of Remission than Revenge, *Acts* 17. 30. and so went to another place more Hospitable, *v.* 56. *N. B. Note well*; When one door is shut another shall be open, *&c.* this other Village was of *Galilee*, not so zealous for the Law as *Judea* was, so not such severe Persecuters, *&c.*

The 4th *Remark* is; Christ hasten'd not to this Feast as his Kinsmen prompted him, but stays behind privately (after they were gone to be there at the first day of the Feast) and came not up till the middle thereof, *John* 7. 14. and then did he go up without much company, *v.* 8, 9, 10. as he did at his last going to his last Passover and Passion, *John* 12. 13. *Mat.* 21. 8, &c. which time (he tells his Kinsmen) was not yet come, the time appointed for his Death, as *John* 8. 20. & 13. 1. *Gal.* 4. 4, 5. the rage of the *Jews* was (even now) great against Christ, so that had he come up to the first day of the Feast, and that with a great confluence of followers (as they expected) this would have inraged them more. His absence on the first day, made them cry, [*Where is He?*] John 7. 11. not [*Where is Jesus?*] so full of malice were they, as they could not find in their hearts to call him by his name; but 'tis [*This Fellow*] often times with those black and blasphemous Mouths, *John* 9. 29. *Mat.* 12. 24. & 26. 61 & *Luke* 22. 59. Thus *Joseph*'s Brethren would not (out of malice) call him *Joseph*, but the *Dreamer*, Gen. 37. 19. and thus outragious King *Saul* asked not for *David*, but for the *Son of Jesse*, 1 Sam. 20. 27, 30, 31. & 22. 7, 13. *N. B. Note well*; This rage of the *Jews* Christ (for our example) avoided by his Prudence, though he could have done it by his Power. He comes privately upon the *Fourth Day of the Feast*, at which time those that were disposed to hear him were whetted up, and at more leisure from their solemn Sacrifices at that time well over, then taught he them in the *Temple openly*, John 7. 14. and that with so much Light and Life, as over-ruled the Jews rage and turn'd it into admiration, *v.* 15.

The 5th *Remark* is; It must be supposed, that while Christ tarried from the Feast till the fourth day thereof, and went not up with his Kinsmen to be there on the first day of the Feast, he was not lying Idle in an obscure place for that time, but was sending his seventy Disciples, dispatching them with the same Documents he had given to the twelve Apostles before, and indowing them with the miraculous gift of *Healing the Sick*, Luke 10. 1, *to* 17. only with this difference, the twelve went at large to any of the Cities of *Israel*, but the seventy only to those places where Christ himself should come in his way from *Galilee* to *Jerusalem*; These must *prepare the way* for him now, as *John Baptist* had done at his first Inauguration. *N. B. Note well.* The twelve and the seventy may mind us not only of the twelve Wells and seventy Palm-trees, *Exod.* 15. 27. but also of *the twelve Tribes and seventy Elders of Israel*, answerable both to the seventy *Souls which came out of Jacob's loins*, Exod. 1. 2, 3, 4, 5. these seventy Disciples (in thirty five couples) do dispatch their narrow work with great success in a little time, for they return to their Master, before he departs at this time from *Jerusalem*, Luke 10. 17, 38.

The 6th *Remark* is; Upon the last day of this Feast (which the *Jews* call *Hosannah Rabbah*, the *Great Jubilee*) Christ stood up, and publickly cried [*If any man thirst, let him come to me and drink*, &c.] *John* 7. 37, 38. This eighth day (a shadow of our Christian Sabbath) was the day of their greatest solemnity at this Feast, for now all the People from all parts were got up to solemnize it, which their Superstition taught them to do by bringing great store of Water out of the Fountain *Siloam* into the Temple; this Water the Priests took, and mingling therewith the Wine of the Drink-Offering, poured it out upon the Altar, singing with loud Acclamations [*With Joy shall ye Draw Water out of the Wells of Salvation*, Isa. 12. 3. and thinking, that by this charm (which they would make *Haggai* and *Zechary* the Authors of) God cannot but give them the *Latter Rain* for ripening their Harvest; from this custom Christ took an occasion of crying up openly his Spiritual Waters (in despight of all the Threatnings of his Adversaries) suitable to *Isa.* 55. 1. [*Ho every one that thirsteth*, &c.] and shewing that himself was the True Well of Salvation, *Zech.* 13. 1. and that the end of their Ceremonies (this last day of the feast) did lead to Christ, hereby he call'd them from those perishing Waters, to those Living and Saving, *&c.*

The 7th *Remark* is; The Issue of Christ's Preaching in the Temple at this Feast; (1.) The differing sentiments of his hearers, some said he was the great Prophet the Messiah, *Never man spake like him*, John 7. 40, 41, 42, 43. Thus the very Officers, sent to apprehend him, said *v.* 46. others cavill'd and design'd to kill him, but they

could not come to their purpoſe, for *his hour was not yet come.* So that not only the very Sergeants whom the Adverſaries ſent to apprehend him, failed them, but alſo their own Colleague *Nicodemus*, who with one ſeaſonable word broke up the council of Conſpirators, *ver.* 47. 49, 50. 51, &c. See more of the Antecedents added by *Luke* in the middle of the next chapter.

CHAP. XXVII. *Of the Feaſt of Dedication*, &c.

THE Hiſtory of Chriſt's Life is now brought down to the laſt Half year thereof, for ſo much and no more, was the diſtance of Time betwixt the *Feaſt of Tabernacles* (laſt mentioned) and his laſt *Paſchal Feaſt*, whereat he voluntarily died. In this interſpace of half a year the Evangeliſt *John* (who moſt exactly (above the other three) keeps the clock of Time going (that we may the better know in what order every ſtory ought to be ranked) and tells us of the *Feaſt of Dedication*, wherein Chriſt was preſent again at *Jeruſalem* betwixt that *Feaſt of Tabernacles* and his *laſt Paſſover*, this he calls the Winter Feaſt, *John* 10. 22. happening about two Months after the former Feaſt, about the middle of our *December*, in the Winter Solſtice, though both the Tabernacle-Feaſt and the Paſſover were Inſtituted by God himſelf, *Exod.* 12. 3, 4, *&c.* & *Lev.* 23. 34, &c. yet this Feaſt of Dedication was Inſtituted by *Judas Maccabeus*, 1 Mac. 4. 56, 59, *&c.* & 2 Mac. 10. 6, 7, 8. wherein to give God Thanks for the new Purgation of the Temple from the pollutions of *Antiochus* (that little Antichriſt) which Feaſt the *Jews* kept (with Lamps lighted in their houſes for eight days together) until Chriſt's Time. What hapned before, in, and after this Feaſt, is next to be remarked.

The 1ſt *Remark* concerning its Antecedents is; When *Nicodemus* had (by urging the Law, and ſo gaining over the *Sadducees*, ſtrict obſervers thereof, to oppoſe the *Phariſees*, of both which the *Sanhedrim* conſiſted) firſt divided then diſſolved the Plotters in their Conſult, as *each of them went to their own home*; ſo Chriſt to the *Mount of Olives*, John 7. 53. & 8. 1. that was his ordinary Oratory, *Mat.* 26. 36. *Luke* 23. 39. There he pray'd by Night, and early in the Morning he returns into the Temple to Preach, where the old *Sanhedrim Sophiſters* do again aſſault him with a Caſe of Conſcience about the *Adultereſs taken in the very act*, John 8. 2, 3, *&c.* to intangle him, however he anſwered, either for contemning Authority, they would accuſe him to the Romans, or for Deſtroying Civil Liberty, deſpiſing the Law, and for being inconſtant to his own practice (in pardoning penitent Publicans and Harlots) *&c.* they would accuſe him to the People, either of too much ſeverity, or too much popularity, *&c* Chriſt in his anſwer neither abſolves nor condemns the Adultereſs, leaving the Law of God (the Execution whereof did not now belong to him) in its own force as to corporal puniſhment, yet doth he both convince the Conſciences of thoſe Hypocrites, that accuſed her, and were guilty of many ſecret ſins, ſo ſelf condemned, *Tit.* 3. 11. as alſo to awaken her Conſcience to bring her to Repentance, *&c.* ver. 7, 8, 10, 11. Hereupon he takes occaſion to Preach a choice Sermon of his being *the Light of the World*, v. 12, *&c.* and that thoſe ſpies were *Slaves and Sons of the Devil*, &c. *v.* 41, 44, *&c. For this they ſtone him*, v. 59. but he eſcaped out of the Temple, and as he paſſed along impaſſible now and impenetrable, he meets a Man born blind, this ſight was enough to move him to Mercy, he heals him by bidding him *go waſh in Siloam's pool*, (which, as *Epiphanius* ſaith, was given of God in a ſtrait Siege for Drink to the City at *Iſaiah*'s Prayer) *John* 9. 1, 7, &c. and other unlikely means, *v.* 14, 15. this inrages the old Cavillers to caſt the cured man out of their Synagogue, *v.* 34. Chriſt receiv'd him in, *v.* 36, *&c.* preacheth another convincing Sermon, *v.* 39. & *John* 10. 1. that he was the good Shepherd, the Meſſiah, the Son of God, and *the Saviour of the World*, &c. from *v.* 2, to 19. This made them Mad, in ſaying *He had a Devil and was Mad*, v. 20. which others did vindicate, *v.* 21, &c.

The 2d *Remark* is concerning the Concomitants of this Dedication-Feaſt mentioned in the next verſe, *John* 10. 22, 23. [*Chriſt walked in Solomon's Porch*] not for Recreation-ſake, but for taking an opportunity of doing good to the multitude met there, and for meeting with the Maſters of the Sanhedrim that ſat in one ſide thereof. Here preſently the old crew of catchpoles compaſs him about with their cavils, of being ſo dark a Doctor in his Parables, *&c.* that they could not but ſtill doubt whether he were the Chriſt, *v* 24. whereas the darkneſs lay only and all upon their own Underſtandings, the

Windows

Windows whereof they had wilfully shut up, 2 *Pet.* 3. 5. *Isa.* 6. 9, 10. *John* 8. 43. *Mat.* 13. 14, 15. *John* 12. 40. *Acts* 7. 51. & *Rom.* 11. 8. as Christ intimates in his answer to those Cavillers, *v.* 25. [What need plainer words, when you see the plainest works that demonstrate me the Messiah, were it not for your voluntary blindness,] *v.* 26. those Catchpoles expected another answer more to their malicious advantage, to wit, had he confess'd himself to be Christ, then would they accuse him of Treason to the Roman Powers that then Ruled over them; or had he denied it, then might they represent him to the People as a Cheat and Impostor, *&c.* the former they principally aimed at, as appeared after, *John* 19 12. knowing from *Isa.* 60. 12. & *Dan.* 7. 14. that he who was Christ, must be a King, and such a King as would destroy all other Kings and Kingdoms. yet gave he them such an answer in the Wisdom of God, as those Pick-thanks could pick nothing out of it, save this, that they were the Reprobate Goats of Satan, not the chosen lambs of the Saviour, for which they *attempted to stone him*, ver. 31. Had not Christ held their hands, though they pretended to be Holy Persecutors, not pelting him for his Pious Works, but for his Blasphemous words, *ver.* 32, 33. and when Christ vindicates himself from their charge of Blasphemy, *v.* 34, 35, 36, 37, 38. then, finding themselves not able to answer his Arguments, they turn once more to a course of Violence, wherein (*si non argumento Aristotelico, tamen Baculino, &c.*) they doubted not but to be too hard for him at club-law, *v.* 39. and though they now lay down their thoughts of *Stoning* him as a *Blasphemer*, because he had so cleared himself thereof, as they could no longer pretend it, yet still *they would take him*, and carry him to the *Sanhedrim*, who would lay other crimes to his charge, *&c.* but *he passed through them* like a *second Samson*, (Judg. 16. 2, 3.) *his own Almighty arm saved him*, as before in *Luke* 4 30. *He escaped quietly, freely, and as unseen*, giving them again this demonstration that he wanted not Power to deliver himself, which might have convinced his Adversaries had they not been Mad with Malice, and because their madness was incurable, [*He went again beyond Jordan,*] v. 40, *&c.* to *Bethabara* [*where John first Baptized*] John 1. 28, 39. not so much for *his own comfort* (for there he first heard from Heaven, *This is my beloved Son*, &c. *Mat.* 3. 16, 17.) as *for the Peoples Conversion and Confirmation*, who there call'd to mind what *John* had (some years before) Preached of *Jesus*, and *then they believed*, John 10. 41, 42. *N. B. Note well; Which teacheth, that though the Word of God seems for the present to be Preached in vain, yet in due time (tho long after) it may fructifie*, &c. *when it is made Prolifical and Generative, by the Spirit of God*, &c. a long time after, *&c.*

The 3d *Remark* concerns the Consequents, or what *followed this Feast*, which brings in *Mat.* 19. 1. & *Mark* 10. 1. where Christ's *passing beyond Jordan* is mentioned in both places, as it is in *John* 10. and 3. last verses, and in *Luke* 13. 22. where it is said (after his stay some time at *Bethabara* as above) *He passed again through many Cities and Villages teaching*, &c. *N. B. Note well*; As *John* hath helped out the briefness of *Matthew* and *Marks History* about this *Time of the two Feasts* (that of the *Tabernacles*, and that of the *Dedication*) so *Luke* supplies *their omissions* (as they do some of his at other times) with *some signal passages both before and after this feast.*

First, *Luke* supplies with some stories before this Feast. As (1.) With that of a Doctor of the Law asking Christ the greatest of Questions [*How shall I be saved*, &c.] *Luke* 10. 25, to 38. occation'd (as may be supposed) from his hearing those words [*Rejoice that your Names are writ in Heaven,*] ver. 20. This Letter-Lawyer knew nothing of the Spirit, and would have gone to Heaven by his own good doings. Therefore Christ cuts this Tempter's Coxcomb with the Parable of a *Citizen Journeying from Jerusalem to Jericho, and being wounded in his way by Thieves*, neither *Priest* nor *Levite* pitied him, but a *Samaritan* (whom the *Jews abhorr'd*, John 4. 9. and 8. 43.) *had compassion and cured him.* Herein Christ doth not give a direct answer to his question, saying, [*Thou must be saved by Faith in me*, &c.] as *Rom.* 10. 9, &c. (then would this Tempter have accused him for being contrary to *Moses*) but appeals to, and convinces this doating and doing Doctor's Conscience by this Parabolical Discourse, that all his doing the Deeds of the Law would not do, (seeing his own Heart condemned him of coming short of this compassionate *Samaritan* in love to his distressed Neighbour) and therefore must take sanctuary in the Grace of the Gospel, *Rom.* 8. 3. & 3. 20. & 7. 7. & 5. 18. *Gal.* 3. 21, 22, 23, 24.

This Parable of the Man fallen among Thieves, is Related in its Circumstances, *Luke* 10. from *ver.* 25. to *ver.* 38. Wherein Mark 1. νομικὸς a Lawyer comes to Tempt Christ, *ver.* 25. to try whether Christ delivered any Doctrine contrary to the Law of *Moses*, to prove him an Apostate, he askt [*what he must do to be saved?*] As the

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Jaylor did, *Acts* 16. 30. but not with ſo good a mind: This is a queſtion that ought to trouble all perſons in the World; this Captious Queſtioniſt however was no *Sadducee*; for he here enquires after Eternal Life, which the *Sadducees* denyed, *&c.* That young Man came running to Chriſt, *Mar.* 10, 17. to move this Queſtion; Oh how rarely do Men run upon this weighty Errand, 'tis ſaid our *Lord loved him* for ſo doing, *Mar.* 10. 21. alas how few go ſo far as he did, yet went he not far enough, he had a good mind to Heaven, he cheapens it, but would not go up to the price of it, he would have been ſaved by his own good Meanings and Doings, as *Mat.* 19. 20, *&c.* whereas when we have done all we can, we are but unprofitable Servants, *Luke* 17. *ver.* 10 Mark 2. Chriſt ſhapes his Anſwer, *ad Idem*, to the queſtion, not directly, but by referring the queſtioniſts Conſcience to the Law of God, which only ſhewed him his Sin, *Rom.* 3 10. and 7.7. *Gal.* 3.10, 21, 22, *&c.* whereby he might be whipt home to Chriſt, *Gal.* 3. 24. or at leaſt left inexcuſable, *Rom.* 1. 20. Chriſt ſhews him that Salvation is not impoſſible, becauſe the Law cannot give it; but becauſe Man (by the weakneſs of fleſh, *Rom.* 8 3)cannot fulfill the Law. *ver.* 28. Here now when this Lawyer was found willing to juſtifie himſelf as a right Lawfulfiller, (which did diſcover his Hypocriſie) *ver.* 29. Chriſt propounds this parable to this purpoſe, of teaching thoſe great Truths in the general: 1. That the firſt *Adam*, (and in him all Mankind) fell among Thieves, *&c.* by his Travelling the wrong way from the Tree of Life, to the forbidden Fruit-Tree; this was as going from *Jeruſalem* to *Jericho*, from the Holy City to a Curſed Town, *&c.* 2. In order to Help and Heal this wounded Man, Chriſt propoundeth a Legal Prieſt, (which Repreſented the *Moral Law*) to him: This Law ſhews Man what he ought to do and with the ſame ſight ſhews him likewiſe, that he cannot keep the Law to fulfill it, *&c.* 3. This makes Man look out to the Legal Levite, ſignifying the Ceremonial Law, for ſome Sacrifice or Ceremony, to make ſatisfaction for his falling ſhort ſo far of fulfilling the Moral Law; but when Man comes to ſee that the burning of a dead Beaſt, is but a ſorry ſatisfaction for the Sins of a living Man; and the External waſhing of the Body, can but ſignifie very little to the Internal purifying of a ſoyled Soul: Hereby Man (ſtill finding no Relief or Cure from either the Moral or Ceremonial Law) is turn'd over to that Law which is called Judicial, and which paſſeth Judgment upon Man, ſaying, [*the Soul that Sinneth ſhall Dye,*] *Ezek.* 18. 4. 20, 30 And [*Curſed is every one that continues not in all things*, &c.] *Gal.* 3. 10. *&c.* but 4. when all theſe three Laws (Moral, Ceremonial, and moſt of all the Judicial) like *Jobs* three Friends, do prove Phyſicians of no value, *Job* 13.4. and miſerable Comforters are they All; *Job* 16. 2. then is Man conſtrained to look forth for a better Helper and Healer, even to that [*Jehovah, Rophekah, Hebr.*] that *all healing Jehovah*, *Exod.* 15. 26. *Pſ.* 103. 3. even for that ſweet Jeſus, who healed all ſick Perſons that came to him, taking upon himſelf our Infirmities, and bearing our Sickneſſes, *Mat.* 8. 16, 17, *&c.* and who is called here the Compaſſionate *Samaritan*, doing all the Offices of a Friendly, as well as of a skilful Phyſitian for this wounded Man, from *ver.* 33. to 36. Chriſts Name was Jeſus a Saviour, for ſaving us from our Sins, *Mat.* 1. 21. and there is no other Name by which we can be ſaved: *Act.* 4. 12. It was not *Moſes* or the Law, but it was *Jeſus* or *Joſhua* that brought *Iſrael* into the Land of Promiſe, *&c.*

Now more particularly in the whole Parable, there is a proſpect of two principal parts, Firſt Mans Malady, and Secondly Mans Remedy; firſt upon the Malady, this is Threefold.

The 1ſt *Remark* is; This Mans wandering the wrong way, departing from the Holy City *Jeruſalem*, which *Hebrew* Name [*Jereu Shalom*] ſignifies, they ſhall ſee Peace, and *Shimei* found it a place of Peace, while he continued in it; 1 *Kin.* 2. 36, 41, 42, 46, &c. and ſo did this certain Man in the Parable, the Thieves did not dare to Aſſault him, while he ſtaid in this Mountain of Rocks, amongſt which it was built, *Joſh.* 18. 28. and 2 *Sam.* 5. *ver.* 6, 7, 8, 9. it was a ſtrong City of Refuge, yea, glorious things are ſpoken of it, *Pſ.* 87. 3. It's Walls were called Salvation, and its Gates Praiſe, *Iſa.* 60. 18. God loved to look upon it, *Iſa.* 49. 16. and he delighted to dwell in it, *Pſ.* 132. 13, 14, *&c.* The *Old Jeruſalem* was the more Famous, for being a *Type* of the *New Jeruſalem*, which hath a moſt Glorious and Graphical Deſcription of all its parts, *Rev.* 21. *per totum*: Oh how fooliſh was this certain Man, to turn his back upon ſuch a Bleſſed place, the *Terminus a quo*, from whence he went, but more eſpecially conſidering the *Terminus ad quem*, the Curſed place that he turned his face toward, which was *Jericho*, ſignifying the Moon, *Hebr.* that is placed under the feet of the Church of Chriſt, *Rev.* 12. 1. and it was Curſed by *Joſhua*, *Joſhua* 6. 17. as a kind of firſt Fruits of that curſed Coun-

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try, Dedicated to Divine Justice, *Levit.* 27. 28. Though *Hiel* presumed to Redeem this place so devoted to Gods Curse, and to Rebuild it, 1 *Kin.* 16. 34. yet did he pay most dearly for so doing, inasmuch as he lost his living House, namely his Children, while he busied himself in Raising up lifeless Houses upon a Cursed Spot of Ground. *N.B. Note well,* tis said of Christ, that he sets his face as one going to *Jerusalem*, *Luk.* 9. 53. Sure I am, it should so be said also of every True Christian, whose Heart as well as Face, must be toward *Sion*, for the way to *Sion* is writ in their Hearts, *Ps.* 84. 5. but wo to such as wander the wrong way from *Sion* to *Babylon*, from places of Gods Worship, to a Land of Darkness: 1. Remember *Dinah*, who was Defloured by her gadding abroad from her good Fathers Tent, *Gen.* 34 1, 23. 2. Remember *Naomai*, who left the Land of Promise, and went to Sojourn in the Land af *Moab*, yet was she so wise, as to Return again in due time; and upon her Return, gives this Account of her self, what she had got by her wandring the wrong way, she saith, [call me no more *Naomi* (which signifies Delightful) but call me *Marah* (which signifies bitter) for my God the Almighty, hath dealt bitterly with me, I went out full, but am returned empty, *&c. Ruth* 1. 20, 21. 3. Remember *Shimei*, who judged the Kings command good in confining his Abode in *Jerusalem* (a place too good for so bad a Man) and he kept the Kings Command for three full years, yet after this, he breaks the bridle, runs over to the Uncircumcised, whereby he lost his Life by the hand of Justice, and his own Heart was privy how justly he suffered, 1 *Kin.* 2. 38, 39. to the end: 4. Remember *Samson*, what a Turmoiled and Toilsom Life he led by his Leaving *Canaan*, and his Conversing so much among the Cursed Philistines. (*Lastly*,) Remember the Prodigal, who by leaving his Fathers House, made himself more miserable than the very Hoggs that he kept; therefore little Children abide in Christ, and continue ye in the love of Christ, 1 *John* 2. 28. and *John* 15. 9.

The Second Malady of this Man, [*Remark* the 2*d*] is; His falling among Thieves, *ver.* 30. Hence Great *Grotius*'s Gloss is, that this Portion of Scripture, is a true History of a matter of Fact, that happened in that time and place; because the Road-way betwixt *Jericho* and *Jerusalem*, was notoriously infested with Robbers, as our High-ways near *London* are too well known to be, and as *Savoy* (or *Salvoy*) was of old called *Malvoy*, which signifies an Evil way; because High-way-men abounded there, so that no Travellers could have any safe passage to any place; but when those Robbers were routed out, then was it named *Savoy*, (or *Salvoy*) which signifies a safe way: But waving this singular Sentiment of *Grotius* Literal Sense, let us follow the concurrent Opinion of both Antient and Modern Authors, who make it a Parable.

N.B. Note well, 1. This certain man is either the Original Sinner, the first *Adam*, or the Actual, Habitual, or Unconverted Sinner, to wit, All Mankind descended from *Adam*, or the Backsliding Sinner, &c.

N.B. Note well, 2. The Thieves that all these three sorts of sinners did fall among, were Satan, Sin and Death, the two first are the founders of Evil, and the last is the finisher of it; Satan and sin are the Efficient cause of all Evil, and Death is the final effect of Evil, *Rom.* 5, 12. and *Satan* is a most dangerous Thief, as he hath got the upper ground of man for he is the Prince of the Air, *Eph.* 2. 2. which is about the Earth where man walks; and sin is no less dangerous a Thief; for the Iniquity of mans heels do compass him about, *Ps.* 49. 5. and so, if left to himself, he is ever in danger to have his Heels tripped up thereby; and Lastly, Death comes oft as a Thief in the Night upon Man, 1 *Thes.* 5. 2. 2 *Pet.* 3. 10. *Revel.* 16. 15. and 3. 3. *&c.*

N.B. Note Well, 3. The Original Sinner *Adam* fell among these Thieves, when he minded more Satans promise, and *Eves* proffer of the forbidden Fruit, than he did of Gods Præcept against it, his Hearkening and Hankering after Honour of the Devils giving, made him walk the wrong way from the *Tree of Life*, to the *Tree of Knowledge of Good and Evil*: This made him to sin, that greatest of sins, Reckoned to be next unto that unpardonable sin, the sin against the *Holy Ghost*, seeing it was a sin against so much Light, Life, Love, and liberty, such as never any Mortal Man had: His sin was not the Rebellion of a poor peasant upon the Dunghill; but of the highest Favourite in the Court, even in Paradise it self: Hereupon *Bernard* descants, [*Si hoc Adamo Contigisset in paradiso quid nobis in sterquilinio.*] If *Adam* fell among Thieves in Paradise it self, Oh what falls may befall us that are cast upon the Dunghil of this evil World; Satan made *Adam* sin, and his sin brought forth Death, the Fruit of his fall from Obedience and Innocency, *&c.*

N. B. Note well. 4. The Habitual and Unconverted sinner, drives the trade of sin, and the chiefest place of his Trading is *Jericho*, Satan leads him Captive at his Will, 2 *Tim.* 2. 26. and such must needs goe (yea run) the wrong way whom the Devil drives:

drives: Such as are not only ſold under ſin (as we all are by *Adam*) *Rom.* 7. 14. but they ſell themſelves to ſin with *Ahab*, 1 *Kin.* 21. 20. who being paſt feeling, give themſelves over to work all kind of wickedneſs with greedineſs, *Eph.* 4. 19. *Micah.* 7. 3. the Carnal mind is Enmity againſt God; for it is not ſubject to the Law of God, nor indeed can be, *Rom.* 8. 7. to dwell in *Jeruſalem* where God is Worſhipped, is a burden to ſuch a mind, as ſaith, [*what is the Almighty, that we ſhould ſerve him, and what profit ſhould we have if we pray unto him?*] Job 21. 15. yea, it would be burdenſom to an unregenerate perſon, to dwell in that *Jeruſalem* which is above, where there is nothing but praiſing the moſt Holy God, by the glorified Saints, and by the Glorious Angels, ſuch would wiſh themſelves out again, *&c.* diſliking both their Work, and their Company, *&c.*

N.B. Note Well, 5. The *Backſliding Sinner*, may more eſpecially be ſaid to Travel from *Jeruſalem*, where he ſeems to Sojourn for a while in a bare profeſſion, and then backſlides to *Jericho*, from whence by common Grace, he ſeemed to be Reſcued and Redeemed; ſuch a one *falls among Thieves* indeed, for ſome unmortified Luſt lies lurking in his Heart, which being ripened by Satans warm Suggeſtions, becomes like the worm at the heart of an Apple, which makes it drop down from the *Tree of Profeſſion*, into the dirt and puddle of Profaneneſs.

Thus it is ſaid of ſuch, *That after they have eſcaped the pollutions of the World, by the Knowledg of Jeſus Chriſt, they are again entangled therein, and overcome, their latter End is worſe than their Beginning*; for it had been better for them, *not to have known the way of Righteouſneſs*, than after they have known it, *to turn from the Holy Commandment delivered to them*; *but it is happened to them according to the true Proverb, the Dog is turned to his own Vomit again, and the Sow that was waſhed, to her wallowing in the Mire?* 2 Pet. 2. 20, 21, 22, or as the Phraſe is here, they are gone back from *Jeruſalem* down to *Jericho*, whereby they put a groſs diſgrace upon Chriſt's Plentiful Houſe-Keeping *Pſ.* 65. 4. as if they had not found that Satisfaction which they looked for in that Holy City *Jeruſalem*, and as if Curſed *Jericho* could convey to them far better Content: Such as theſe do make that grand Thief *Satan*, to Rejoice over our Bleſſed Saviour, when the Devils Toyes take with them, more than Chriſts precious promiſes do, juſt as the Harlot *Lais* did Rejoyce over famous *Socrates*; becauſe ſhe could coy away, and gain over ſome of the Philoſophers Followers from him to her; but he with all his Philoſophy, could not conquer any one of her Gallants, to come and follow him: Alas all ſuch Backſliders, God will *ſurely fill with the Evil of their own ways*, Prov. 14. 14. as they have loved to depart, ſo they ſhall have enough of it, when Chriſt ſaith to them, [Depart from me ye Curſed, *&c.*] *Math.* 7. 22, 23. & 25. 41. It is obſerved that ſuch as have been with *Chriſt in his Banquetting-Houſe*, Cant. 2. 4, 5. and have taſted the Sweetneſs of *the good word of God*, when ſuch fall away, tis next to an Impoſſibility, to Renew them again unto Repentance. *Hebr.* 6. 5, 6. There *remaineth no more Sacrifice for ſuch wilfull Sinners*, &c. *Hebr.* 10. 26, 27, 28, 29, 30, 31. and this is Gods Vengeance on them oftentimes, that the great Thief the Tempter is let looſe upon them, who cauſeth them to begin firſt in Apoſtacy, to proceed forward in perſecution, and at laſt to end in Blaſphemy, all which is a Righteous Recompence for their forgetting and forſaking their former Enjoyments.

The 3. *Malady* of this certain Man, *Remark* the 3d. The Damage that he Suſtained by his wandring the wrong way, and by his falling among Thieves, his Damage was Threefold, Firſt he was ſtopped in his way, Secondly he was ſtripped of his Clothes, and Thirdly, he was ſtriped with ſo many ſore Stripes, as thereby he was left half Dead, Ἀφέντες ἡμιθανῆ ἐυγκάνοντο, Sig. he muſt Periſh, if not ſeaſonably Succoured, *verſ.* 30. This Threefold *Malady*, befalls all the Theefold Sinners aforeſaid.

N. B. Note well. 1. The firſt ſinner *Adam*, was ſtopped in his Progreſs of his State of Innocency, that grand Thief Satan diſguiſed himſelf to *Adam*, as he did after to *Saul*, when he wrapped himſelf up in *Samuels Mantle*, 1 *Sam.* 28. 14. *&c.* and thus the Tempting Thief Diſguiſed himſelf to the Second *Adam*, our Bleſſed Redeemer, unto whom Satan came firſt in the Form of a loving Friend, that would help him to Bread, when he was very Hungry, *Mat.* 4. *ver.* 3. and when he was foyled in this his firſt Aſſault, then he Transforms himſelf into the Form of a Grave Divine, taking upon him to direct Our Dear Lord, by quoting of Scripture for his Director, how he might give an undeniable Specimen of his Deity, that he was the *Son of God* in Truth, if he caſt himſelf down from the *Temple Pinacle*, and be Saved from Harm by the help of an Angel; then all the World, and the Devil himſelf would believe on him: This was Satans Subtil Sophiſtry to Seduce the firſt *Adam* in his [βάλε σεαυτὸν] caſt thy ſelf down out of the Garden of *Eden*, thy pompous Paradiſe, the place of Happineſs;

neſs; ſo the ſame Sophiſtical Logick he uſeth againſt the *Second Adam*, that he might caſt himſelf down from the *Top of the Temple*, which was called the *place of Holineſs*, Mat. 4. 6. and when the Tempter was taken Tardy and Defeated in his ſecond Temptation alſo, he then puts upon himſelf Royal Robes (being reſtleſs and yet unwilling to give over the conflict) and comes to Chriſt like a Mighty Monarch, not to Petition only, but to Promiſe alſo, yea ſuch things he promiſed as were ſeemingly ſplendid, and exceedingly deſirable to Fleſh and Senſe, even the glittering Glories of all the World, *Mat.* 4. 8, 9. We are told that this World (which Satan offered to our Saviour) is made up of the *Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life*, 1 John 2. 16. As the Firſt *Adam* was tempted with all theſe three Tempting Tools, *&c.* As 1ſt, With *Luſt of the Fleſh*, a Carnal Appetite to Forbidden Fruit. And 2d, With *Luſt of the Eyes.* The Forbidden Fruit was a moſt lovely Object to look upon, hereby the ſubtle Servant made *Adam's Eyes as a Burning Glaſs*, to ſet his Heart on Fire after it. Yea, and 3d, With the *Pride of Life*, in Satan's ſuggeſting to him, that his eating it would make him Wiſe as God himſelf, *Gen.* 3. 5, 6. So the ſecond *Adam* was Tempted with the ſame three tools. As 1ſt, With an Appetite after Bread of the Devil's procuring. 2d, With beholding a Guard of Angels on each hand of him, to ſecure him in his Fall. And 3d, With Pride in offering to make him the great Monarch of the whole World, whereas what Satan ſhewed our Saviour was but a mere ſhew and ſhadow, a mere Map and Reſemblance of the World, the Pomp whereof is expreſs'd [πολλῆς φαντασίας,] a mere Fancy, *Acts* 25. 23. tho' this cunning Thief could conquer and ſtop the firſt *Adam*, yet could not do either to the ſecond *Adam*, but he was conquer'd by him, who with an *Apage* commands him out of his preſence, *ver.* 10.

N.B. Note well 2. Tho' thoſe Thieves [*Sin* and *Satan*] could neither Stop nor Strip the *Second Adam*, yet they did not only diſmount the *Firſt Adam* from his Primitive Innocency, which ſhould have ſuſtain'd him, but alſo ſtrip'd him of that Robe of Righteouſneſs which ſhould have array'd him, and of that Majeſty and Glory wherewith he was Created and Crowned, *Pſalm* 8. 5, 6, Having Dominion over all Creatures, *ver.* 7, 8. If thoſe Thieves prevailed over ſuch a *Green Tree* as *Adam* was in his Pure State, it may well be ſuppoſed what miſchief they may do both to the *Habitual and Back-ſliding Sinner.*

N.B. Notewell; 3. Nor was this all the damage thoſe Thieves did to the *Firſt Adam* that *Original Sinner*, but they ſtriped him ſo ſorely and wounded him ſo deeply, as to leave him half dead, that is, they ſpoiled him of his Immortality, of his [*poſſe non cadere*] poſſibility of not falling, wherein he was Created, and reduced him into a mortal ſtate [*in the day thou eateſt of the forbidden fruit, thou ſhalt ſurely die,*] Gen. 2. 17. to wit, thou ſhalt be a mortal, for by this one man's ſin, *Death entred into the World*, (as well as Sin) *and Death hath Reigned from Adam unto this Day*, Rom. 5. 12, 14. & Heb. 9. 27. yet in this ſenſe thoſe Thieves left him but half dead, not only, becauſe tho' his Immortality ſeized upon his External body, yet his Internal Soul remained Immortal, but alſo, becauſe he recovered his Fall by Believing in that Promiſe of the Woman's Seed, *Gen.* 3. 15. as is made more manifeſt in my firſt volume of the Life and Death of *Adam*, however all the Poſterity of *Adam* are doomed in the *Scripture of Truth*, not only half dead, but wholly dead, even *ſtark dead in Sin*, Eph. 2. 1, 2, 3, 4, 5.

Inferences from hence, are, *Firſt*, Sinners are great loſers, ſuch as Travel from *Jeruſalem* to *Jericho*, from the *Bleſſing* to the *Curſe*, *do forſake their own mercies* with *Jonah*, Jon. 2. 8. while they follow lying vanities, ſuch may meet with a Tempeſt, a Whale, as he did, yea and an Hell it ſelf. *Jonah cried out of the Belly of Hell, and the Lord heard him*, Jon. 2. 2. but God will not hear Impenitent ones that howl in Hell.

Secondly, If Sin be ſuch a notorious Thief that both Robs God of his Honour, and Man of God's Favour, yea it Robb'd the *Angels* that Fell as well as *Adam*, and ſtill Robs us of our Spiritual Graces, the Money that ſhould maintain us in our Paſſage to Heaven, as well as of many Temporal Bleſſings while we live upon Earth, as of our Health, Wealth, *&c.* which we forfeit by our Sin, *&c.*

Then *Thirdly*, Make a moſt ſtrict ſearch for this Thief, let not thy Heart be as an Hoſteſs to entertain it, nor thy Senſes be as Doors to let it enter, nor thy *Affections as Handmaids* to attend it. Soul, thou not art won over to *Jericho*, until thy Heart and Affections be won thither, but if thy *Face be to Jeruſalem*, Luke 9. 53. then God's Angels and a Pillar of Glory ſhall both Protect and Direct thee. Be ſure to ſecure this Thief, *&c. If thou cry out, thou ſhalt not Dye*, Deut. 22. 27. as the betrothed Damoſel.

Therefore when thou ſeeſt the Thief a coming to thee, be ſure thou conſent not to his coming as he did, *Pſalm* 50.18. but ſhut thy Door againſt him, and hold him faſt as *Eliſha* did againſt the murdering Meſſenger, 2 *Kin.* 6. 32. If thou open thy door to him, thou art then a *Partner with the Thief, and ſo an hater of thy own Soul*, Prov. 29. 24. when the Door is left careleſly open, then *the Thief cometh in*, Hoſ. 7. 1. and *He cometh not, but for to Steal, Kill and Deſtroy*, John 10. 10. that is the Thiefs Errand, and tho' he be blame-worthy for doing ſo badly, yet whom muſt we blame for leaving open the Door? We are commanded to *ſhut our Chamber Door, and hide our Selves* till the Indignation be paſt, *Iſa.* 26. 20. but when this good Shepherd, this compaſſionate *Samaritan* comes and knocks, *Rev.* 3. 20. with the Hammer of his Word, and with the hand of his Spirit, we muſt open to him immediately, *Luke* 12. 36. Now come we to the *Remedy* againſt this manifold *Malady* aforenamed.

The *Remedy* is threefold, as the *Malady* was, but the former two are *Remedies Imaginary* only, but no *real Remedies*, ver. 31, 32. as firſt,

Remark 1ſt. [Κατὰ συγκυρίαν, *ver.* 31.] which is read [*by Chance*] but it may be better read [*by Providence*,] for κυρίος the Greek word ſignifies *the Lord*, who orders all caſualities by his over-ruling Providence, 'tis the blind Pagans that aſcribe fortuitous things to their blind Goddeſs *Fortune*, whereas *Man's way is not in himſelf*, &c. *Jer.* 10. 23. and God tells *Moſes*, [*Pharaoh will go next Morning to the River ſide*] Exod. 7. 15. and thus *Nebuchadnezzar* ſtanding with his Army at the *head of two ways*, unreſolved whether to March againſt *Ammon* or againſt *Jeruſalem*, he there caſt Lots, and the Lord *diſpoſed them*, Prov. 16. 33. ſo as to March againſt the Latter, *Ezek.* 21. 20, 21, 22. what is contingent to Man, is neceſſary to God. *Homer* could ſay, All things are *Chained to Jove's Chair-foot*, ſure I am, they are ſo to the *Hand of the true Jehovah*, ſo this Greek word, *ver.* 31. excludes the purpoſe of Man, but not at all the Counſel of God, *&c.*

Remark 2d, [*A certain Prieſt came down that way, and when he ſaw him, he paſſed by on the other ſide*,] *N. B. Note well.* This is not writ to vilifie all Prieſts, for Chriſt himſelf was a Prieſt after *the Order of Melchiſedeck*, Heb. 7. 11, 15, 17. but it was to ſhew, that Chriſt (being the end of that legal Prieſthood) was now become more compaſſionate to his Neighbour (Man) in a new Evangelical way: Tho' Prieſts under the Law were ordained to ſhew *compaſſion* Heb. 5. 2. 3. yet now the *Comforter* was coming to endow a Goſpel-Miniſtry with Meſſages of glad tidings, and with gifts of *Compaſſion*, Jude *ver.* 22. and with whom he was to abide to the World's end, *Mat.* 28. 20.

Remark 3d, This Prieſt had an opportunity to ſhew Mercy unto this *half Dead Man*, (whom therefore Chriſt calls his Neighbour) but he had no Bowels of compaſſion towards him, tho' he had this opportunity. 'Tis ſaid here [Ἀντιπαρῆλθεν] *he paſſed by on the other ſide*, he ſtood at a diſtance oppoſite to him, as the Greek word ſignifies; poſſibly he might plead, 1ſt, I am in great haſt in my Journey, and cannot ſtay here; 2d, I am afraid of the like harm by thoſe Thieves my ſelf. Or 3d. Above all, I may not touch a Dead Carcaſe, for that is pollution by the Law. Thus this Prieſt, wanting a pittying Heart, might cover his neglect with ſuch ſlender excuſes of Fear and Horror, *&c.* even the Light and Law of Nature (one would think) ſhould have haſtened both his hands and his feet to help his fellow Creature under ſuch miſerable circumſtances; or had he been in Chriſt's School, he would have learned that leſſon [*that ſhewing mercy to thoſe in miſery* is a far more neceſſary and haſty work, than any ſacrifice he had to offer up,] *Mat.* 9. 13. Man (eſpecially in miſery) ſtands in more need of mercy, than God doth at any time of Sacrifice, *&c.*

Remark 4th; The *Myſtery* that lyes vailed here under the *Hiſtory of this Prieſt*, when unvailed, is, the *Inſufficiency of Legal Righteouſneſs for Man's Salvation.* There be ſome indeed that give this Myſtical ſenſe of the Prieſt here to be meant Angels, who ſaw man fallen among Thieves, and both ſtrip'd, and wounded by them, under guilt of Death, *&c.* but theſe Angels paſſed by and could not cure or comfort him, *&c.* but the beſt Interpretation of this Prieſt is Moral Righteouſneſs, this carries a correſpondency to the Sacrifices and Services of the Legal Prieſthood, which verily was diſannulled becauſe of the weakneſs and unprofitableneſs thereof, *&c.* Heb. 7. 18, 19.

Enquiry the *Firſt*, What is this Moral or (as it may be call'd) Natural Righteouſneſs?

Anſwer 1ſt, 'Tis a Righteouſneſs of Natures beſt Edition in the fallen eſtate, there be degrees of Nature as well as of Grace, ſome Natures are better than others, *even*

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a Child is known by his Doings, whether his Work be pure, and whether it be Right, Prov. 20. 11. As a good Diſpoſition in ſome, is ſeen to Order and Refine depraved Nature, eſpecially if attended with a ſtrict Education, and Exemplary good Actions, *&c.* ſo the contrary to all theſe (we ſee) do ſtrangely diſorder and corrupt it: There is a Refining of Nature by *Moral Vertue*, where there is nothing found of *Spiritual Grace*: We read of an Houſe that was Swept of Moral Vices, and Garniſhed with Moral Vertues, yet is it ſtill Empty of Chriſt, whereupon the Unclean Spirit, returns after ſeeming Diſpoſſeſſion, and Repoſſeſſeth it again, *&c. Math.* 12. 43, 44, 45. ſo may it be with a Moralized or a Civilized Heart, the laſt ſtate of ſuch a Man, may be made worſe than his firſt.

Anſwer, 2. This *Moral Righteouſneſs*, is a ſuppoſed compleat Conformity, and ſatisfaction to the Law of *Moſes*; a Righteouſneſs wholely within us, and from our ſelves, as that of the *Scribes* and *Phariſees*, *Math.* 5. 20, *&c.* whereas the true *Evangelical Righteouſneſs* is a *Real Conformity* to the *New Covenant*, even that of *Grace*, and not of *Works*; this is both *without us* in the Grace of *Juſtification*, and alſo *within us*, in the grace of *Sanctification*; for *Moſes* and the *Meſſias* met together as very good Friends upon *Mount Tabor*, *Math.* 17. 3. and thus they both agree well enough in a truly gracious Heart: The grand Evil and Folly is, that Man ſeeks for a *Righteouſneſs* altogether within, and from himſelf, which *Paul* durſt not do (as he had done in his Phariſaiſm) but calls it σκύβαλα, *quaſi* Κυσίβαλα, which ſignifies Scraps caſt to Dogs. All but *Droſs*, but *Dung*, in compariſon of Chriſts Righteouſneſs, *Phil.* 3, 4, 5, 6, 7, 8, 9.

Enquiry the *Second*, what is the Original of this Moral Righteouſneſs?

Anſwer. The Foundation from whence it flows, is from the remaining *Sheards* of Gods Image in Man, which is only defaced, but is not quite deſtroyed by *Adams Fall*, as the Tables of the Teſtimony which *Moſes* held in his hand, and which were the *Work of God*, and the *Writing* was the *Writing of God*, *Exod.* 32. 15, 16. yet *Moſes*, when *he ſaw the Golden Calf*; *his anger waxed hot, and he threw the Tables out of his Hands, and brake them beneath the Mount*, *ver.* 19. Notwithſtanding the broken pieces thereof ſtill remained: Even ſo it may be ſaid (yet in a quite differing Manner) when *Adam* ſaw the *forbidden Fruit pleaſant to the Eyes, and deſirable to make him Wiſe*, Gen. 3. 6. Then he did caſt down (as it may be ſaid) that Image of God (ſtamped upon him at his Creation) and broke it in pieces beneath the Mount of his primitive Innocency. After which fall, he begat a Son *in his own Image*, and not in the *Image of God*, Gen. 5. 3. yet ſome Sheards of the firſt broken Image, ſtill remain in all his Off ſpring, which is called *Syntereſis*, (ſignifying a Remnant Reſerved) or a *Natural Conſcience*, call'd by the Apoſtle [the Light and Law of Nature written in Mens Hearts, which ſerves to leave them [ἀναπολογήτους] without excuſe, *Rom.* 1. 20. and 2. 14, 15. and which is all one and the ſame with the *Moral Law* (that was *added becauſe of Tranſgreſſion*, Gal. 3. 19.) for by the light whereof, the Sin of Murther was known to *Cain*, *Gen.* 4. and hereby other ſins as Adultery, *Gen.* 20. Fornication, *Gen.* 34. and 38. and Theft, *Gen.* 44. 8. were known to be Hainous ſins, long before the Law of God (written in Tables of Stone) were given by *Moſes* unto *Iſrael* in the Wilderneſs: So that this Law of Nature, was light enough to inform Man what was Good, and what was Evil; and what Man had laſt by *Adams* Fall, as the Prodigal, when he came to himſelf, *Luke* 15. 17. became ſenſible how ſadly he had loſt that ſatisfying fulneſs he formerly enjoyed in his Fathers Houſe: There is indeed both a *Theorick* and a *Practick Knowledge* of God and good Manners. This is the Dim Light wherewith the *True Light doth Enlighten every Man that cometh into the World*; John 1. 9. yet is it too weak an Hedge to keep within compaſs Mans unruly Corruption of the fallen Nature; therefore Man ſtands in need of a Wall, as well as of an Hedge, *Hoſ.* 2. 6. to Reſtrain him from Evil; nor indeed is Reſtraining grace ſufficient, (which that *pagan* King *Abimelech* was bleſt with, *Gen.* 20. 6.) but there muſt be Renewing Grace alſo, *Eph.* 4. 23. there muſt be (according to the tenure of the *New Covenant*) a Supernatural Work of *Light*, *Life* and *Love* [*I will put my Law in their inward parts, and write it in their Hearts, and will be their God, and they ſhall be my People*,] ſaith the Lord, *Jer.* 31. 32, 33. This plainly imports the Inſufficiency of the unrenewed Eſtate, wherein the beſt Bank that can be made againſt ſin, is ſo low and weak, that it is eaſily overflowed, or broken down by the ſtrong Torrent of Corrupt Natural Affections: As the Light of Nature (which is called the *Candle of the Lord*, Prov. 20. 27.) burns but darkly and dimly in the fallen Eſtate, ſo that it cannot Diſcover the guilt of *Adams* ſin, committed almoſt 6000. years agoe, nor that Original Pollution deſcended upon all Mankind thereby, nor can it diſcern that great Damning ſin of unbelief, *John* 3. 18, 36. which binds the guilt of

all other ſins upon a ſinners Conſcience, *&c.* ſo the Law of Nature is ſo weak, and of ſuch little force, that it cannot carry the Soul up to the Spiritual part of any Holy grace or duty; ſo the Soul, under its Conduct and Influence only, is like a running Bowl, that is caſt by a weak hand, it falls ſhort of the Jack, ſuch falls ſhort both of *Gods Glory*, and of their *own Duty*, Rom. 3. 23. and cannot be prompted by any gracious end, ſeeing their *works are not wrought in God*, John 3. 21. neither from any good principle, nor for any good end, *&c.*

Enquiry the 3. How comes it to paſs that this Myſtical Prieſt *Moral Righteouſneſs*, proves ſuch a ſorry Saviour, to this half-dead Man?

Anſwer, For three Reaſons; the firſt is, becauſe *Gods Commandments are exceeding Broad*, *Pſ.* 119. 96. *But Mans Obedience* (*to them*) *is exceeding Narrow*, ſo it becomes a Covering too Narrow to wrap up the whole nakedneſs of Man, (who was ſtripped ſtark naked by the Thieves that he fell among at the forbidden Fruit-Tree,) Iſa. 28. 20. *Moral Righteouſneſs*, is no better than thoſe Aprons made of Fig-Leaves ſowed together, *Gen.* 3. 7. which were ſo thin, that they might eaſily be ſeen through, eſpecially by an All ſeeing Eye, and they were ſo narrow, as to cover only the fore-part, and the lower part of the Belly, whereas *Evangelical Righteouſneſs* is like thoſe *Coats of Skins*, which the Lord himſelf made for them, *Gen.* 3. 21. which covered both the Back and the Belly, yea, the whole Body, from Top to Toe: Alas, Gods Law requires univerſal Obedience for Man, whom it curſeth, if it find him naked in any part of his Obedience, *Curſed is every one that continueth not in all things*, Gal. 3. 10. *and he that breaks one Commandment, is guilty of all.* Jam. 2. 8, 9, 10. A Tenant paying one half years Rent, cannot ſatisfie his Landlord for his failure of many half years Rents both before and after; Alas, in ſtead of an univerſal Obedience wherewith Gods Juſtice ſhould be fully ſatisfied, God finds in Man an *Univerſal Leproſie*, that is, a plague of fretting Leproſy of ſin from Head to Foot, *Levit.* 13. 9, 10, &c. *From the Crown of the Head, to the Soles of the Feet, there is nothing but Wounds and Bruiſes, and putrified Sores*, Iſa. 1. 6. Oh happy is the Man that hath all his Leproſie of ſin come forth, ſo as to turn white by Repentance, *Levit.* 13. 13. no raw fleſh appearing again, *ver.* 14. nor ſpreading any more, *ver.* 34. the Law pronounceth them clean, *&c.* Our Lord Exemplifies this Truth in the proud *Phariſee* and in the Penitent *Publican*: The *Phariſee* ſaw himſelf ſound in his own Sentiments, and was not ſenſible of one Scab upon him, but comes off with his [*God I thank thee, I am not as other Men*, &c.] *Luke* 18. 11, 12. whereas the poor *Publican* had all his Leproſy come kindly forth in his candid Confeſſion, crying, [*God be merciful to me a Sinner,*] *ver.* 13. he acknowledged himſelf all over Scabby: This latter Chriſt, (the great High Prieſt, *Hebr.* 3. 1.) doth pronounce him cleaner, and more juſtified than the former, *ver.* 14. It may be ſaid to ſuch a proud Boaſter (as this *Phariſee* was) come and ſee, [canſt thou ſhew us thy *large Lands* (thou boaſts of) in this fair Map, or canſt thou ſhew thy Righteouſneſs (thou cries up ſo) in a clear *Scripture Looking-glaſs*?] Such Souls come to God, as profane *Eſau* did to *Iſaac* his Father, he preſumed that he had earned the Bleſſing by his pains in Hunting Veniſon, and Cooking Savoury Meat for his Father's Palate; but his Father anſwered, [*who art thou*] *Gen.* 27. 31, 32. No better Anſwer doth our Heavenly Fathtr give to thoſe proud Souls, who preſumptuouſly come to him, and challenge Gods favour which they have Merited by their Works, *&c.* whereas it was Humble *Jacob* that got the Bleſſing in the *Garments* of the Elder Brother, *Gen.* 27. 15, 28. and ſo muſt we do in the Robe of Chriſt our Elder Brother alſo.

The Second Reaſon of the Deficiency of Moral Righteouſneſs is; if Man may be Juſtified and Saved by the Moral Law, then our Lord Chriſt dyed in Vain, and the ſhedding of his Blood was a Superfluous Act, God might have kept his Son in his Boſom ſtill, and not have ſent him down as a Sacrifice to Ranſom the World.

To this purpoſe doth the Great Apoſtle Argue, that by *the Deeds of the Law, there ſhall no fleſh be juſtified in the ſight of God*, Rom. 3. 20. and the *Righteouſneſs of God without the Law, is manifeſted*, *ver.* 21. and we are *Juſtified by Faith*, without the *Deeds* of the *Law*, *ver.* 28. and we are dead to the *Law*, *Rom.* 7. 4. and delivered from the *Law*, *ver.* 6. and he blames the *Jews*, for ſeeking a Righteouſneſs by the Works of the Law, *Rom.* 9. 32. and 10. 4, 5. and he tells the *Galatians*, that a *Man cannot be juſtified by the Works of the Law*, but by *the Faith of Jeſus Chriſt*, &c. Gal. 2. 16. and if Righteouſneſs come by the Law, then Chriſt is dead in vain, *ver.* 21. and all Preaching, and all Believing is vain, 1 *Cor.* 15. 2, 14. There is no way to be Saved, but by Chriſt, for he is both the way to Heaven, *Joh.* 14. 6. and the Door into Heaven, *Joh.* 10. 9. *beſide him there is no Saviour*, Iſa. 43. 11. and *Joſhua* hanged up that King, who dared to be

called

called *Adonizedek*, which ſignifies the *Lord of Righteouſneſs*, Joſh. 10. 3, 26. he was firſt trampled upon, and trode under foot, *ver.* 24. and after this he was hanged up by the head, for preſuming to take that high Title to himſelf, which belongeth to Chriſt alone, whoſe Name is [*the Lord our Righteouſneſs*,] Jerem. 23. 6. there is no Man can be called the *Lord of Righteouſneſs*, but our Redeemer only. Hereupon, (as Hiſtory tells us) *Auguſtus Cæſar* gave up the Title of [*Dominus orbis Terrarum*,] the Lord of the World, when our Lord Chriſt was born: That Woman the Church, *Revel.* 12. 1. is ſaid to be clothed with the Sun only, even that Sun of Righteouſneſs, as Chriſt is called, *Mal.* 4. 2. and not with any Righteouſneſs of the Law: the fall of *Adam* like the Golden Calf Idolatry, *Exod.* 32. 25. left all Mankind naked; and thus the Thieves in this Parable, left this half dead Man naked, when the Compaſſionate *Samaritan* found him here; and the Compaſſionate Father cryed in another Parable [*bring forth the beſt Robe*,] Luke 15. 22. to cover the Ragged back of his Repenting and Returning Prodigal Son: A full Chriſt, and a naked Creature agree beſt together, therefore are we commanded to *put off the Old Man*, Eph. 4. 22. Thoſe *filthy Rags alſo of our own Righteouſneſs* (as well as of our own *Unrighteouſneſs*,) Iſa. 64 6. and to *put on the New Man*, Eph. 4. 24. even the *Lord Jeſus Chriſt* we are bid to put on as a Garment, *Rom.* 13. 14. thus the Angel of the Covenant took away the filthy Garments of the High Prieſts Captivity, and gave him change of Raiment upon his return from *Babylon*, Zech. 3. 3, 4. we ſhould come to our *Joſhua* or *Jeſus*, as the *Gibeonites* did to the Old *Joſhua*, in old ragged Raiment, *Joſh.* 9. 5. that he may Cloath us with his *Robe of Righteouſneſs*: If any Man think to War againſt the Juſtice of God, with ten Thouſand ſuppoſed good Works, Gods Juſtice will War againſt that Man with twenty Thouſand really bad Works, and overcome him: Whoever dare come riding to Chriſt upon the Dromedary of good Works, Chriſt will ſay to ſuch [*I know ye not, depart from me, ye Workers of Iniquity*] Math. 7. 23. and ſo be ſent empty away: 'Tis beſt coming to Chriſt as *Abigail* to *David*, ſaying, [*Let thy Hand-maid be a Servant to waſh the Feet of thy Servants*,] this is more meet, than to be made thy Queen, 1 *Sam.* 25. 41. or as *Mephiboſheth* ſaid to him [*Will my Lord look upon ſuch a dead Dog as I am?*] 2 Sam. 9. 8.

The *Third Reaſon* to prove the Inſufficiency of *Moral Righteouſneſs* for Mans Salvation, is; becauſe as Mans firſt ſinning lay beyond him, and without him in *Adam*, ſo Man's full ſatisfying of Gods Juſtice (for his ſinning) lies beyond and without him in Chriſt: The firſt *Adam* brought all Mankind into Captivity to ſin, to miſery, and to Death it ſelf, as he was the publick Perſon and Repreſentative of the whole Race, juſt as a Parliament Man repreſents his whole Country, for which he acts in the grand Counſel of the Nation, and ſo whatever he doth, is looked upon as done by them all: Thus alſo the Scripture ſpeaketh [*as by one Man, ſin entred into the World, and Death by ſin, and ſo Death paſſed upon all Men, becauſe all have ſinned*, to wit, in *Adam*,] Rom. 5. 12. Therefore no Man, no not the moſt Refined Moral Man, can become his own Redeemer out of this Captivity: This is the Work appointed by God for the ſecond *Adam*, whom *Jacob* calls his *Redeeming Angel*, Gen. 48. 16. the *Lord Jeſus* is the other *publick Perſon*, who *Repreſents* likewiſe all that are *choſen in him*, and *delivers them from Wrath to come*, 1 Theſſ. 1. 10. and this is the principal Scope of the *Apoſtle's Arguing* in his comparing thoſe two *publick Perſons* (the two *Adams*) together, ſhewing at large, how the whole Malady of Mankind came by the firſt *Adam*, and the *whole Remedy* came by the *Second*, *Rom.* 5. 14. to the end: And again the ſame Apoſtle argueth to the ſame purpoſe, ſaying, [*Since by man came Death, by man came alſo the Reſurrection of the Dead: For as in* Adam *all Dye, even ſo in Chriſt*, all (that are united to him, and found in him, *Phil.* 3. 9.) *ſhall be made alive*,] 1 Cor. 15. 21, 22. Thus it plainly appeareth by theſe, and many more Scriptures (too long to relate) that our Bleſſed Mediator, is the only Redeemer of Mankind, and that it is impoſſible for the beſt of Men to redeem themſelves, &c. Many more Arguments and Reaſons might be added to Demonſtrate this great Truth, which I ſhall only name.

As Fourthly, The great Doctrine of Repentance, ought to be Preached unto all Men, both to thoſe that are merely Moral, though attained to the higheſt Degree of Philoſophical Morality, (ſuch as ſundry Pagans, *Cato*, *Seneca*, *Plato*, &c. did ſhine within the Eyes of the World,) as well as to thoſe who are notoriouſly defective in their Morals, and are exceeding groſs in their ways of *Immorality*: Now theſe latter are eaſilyer convinced and reduced to Repentance, than the former, having no Reed of his own Righteouſneſs to lean upon: I have in my Miniſtry, found it hard work to unbottom a mere *Moraliſt*, &c.

And

And it may be added Fifthly, That our Lord hath commanded every Man to pray [*Forgive us our Sins,*] Luke 11. 4. which are call'd our *Debts* unto Divine Juſtice, *Mat. 6. 9, 12.* now ſeeing *All men have ſinned,* both *Jew* and *Gentile,* Rom. 3. 9, 23. *There is no man that ſinneth not,* 1 Kin. 8. 46. no not the moſt Moral man in the World, *If any ſay ſo, they deceive themſelves, and the truth is not in them,* &c. 1 *John* 1. 8, 9, 10. *Who can ſay? I have made my heart clean, I am pure from my ſin,* Prov. 20. 9. ſome indeed (as the *Phariſee,* Luke 18. 11. and the *Young Man,* Mat. 19. 20.) may ſay ſo proudly, but there is none that can ſay ſo truly, ſave the ſinleſs Son of God, *John* 8. 46. *which of you convinceth me of ſin, Pilate* his Judge ſaith [*I find in him no fault at all,*] John 18. 38. *he was like Man in all things? ſin only excepted,* Hebr. 4. 15. 1 Pet. 2. 22. *Where is boaſting then?* Rom. 3. 27. ſeeing all Men are ſinners, and have need of a Saviour to purchaſe a Pardon for their ſins: No *Moral Righteouſneſs can ſave fallen Mankind,* &c. *N. B. Note well,* This is an Obſervation worthy of all Acceptation, that all the Holy Prophets of the Lord, yea, and the *Holy Lord* himſelf were ſlain by the *Jews (who made their boaſt of the Law,* Rom. 2. 23.) chiefly, becauſe they all unanimouſly taught, that Mans Salvation muſt be looked for by the *free grace* of God in Chriſt, and not by the *Law* of *Works,* &c.

Thus having done with the *Prieſt* in the *Parable,* the *Second Phyſician* of no value was the *Levite, Luke* 10. 32. where it is ſaid, [*he paſſed by this ſad Object alſo,*] what is meant by this *Levite,* there be various gloſſes as well as upon the Prieſt here: omitting all others, I mention but that one, which interprets this *Prieſt* to be *Angels,* and this *Levite* to be *Men,* and though both *Angels* and *Men* behold this *Miſerable Man* diſmounted, ſtripped and wounded, *&c.* yet neither of the two, hath either *Will* or *Power* to help him, *&c.* but the *ſoundeſt Senſe,* in my Sentiments, is that of *Formal Holineſs,* which carries a Correſpondency to the *Ceremonies* of the *Levitical Law,* and which cannot ſave a Soul out of the State of Sin:

Enquiry the *Firſt,* what is this *Formal Holineſs* ſignified by the *Levite?*

Anſwer, 'Tis an *outward profeſſion* of Religion, without the *inward power* thereof: Such a formal profeſſor this *Levite* ſeems to be, who was more for the *Ceremony,* than for the *Subſtance* of Religion: Poſſibly he as well as the *Prieſt,* might fear Legal Pollution, for the *Ceremonial Law* forbad ſuch to touch the Dead, *Levit.* 11. 8. & *Deut.* 14. 8. not only the *Dead Carcaſe* of unclean Creatures; but alſo the *Dead Body of a Man ſlain in the Field,* (as he might ſuppoſe this Man to be) *Numb.* 19. 16. but the Legal ſtrictneſs and niceneſs of this *Levite* was an *Iniquity,* for the Man was but *half Dead,* therefore to ſhew Mercy in ſaving the Life of the Man, was his Indiſpenſable Duty by Gods Law, [*Love thy Neighbour as thy ſelf, in doing all Offices of Love for him in Diſtreſs,*] Iſa. 58 6, 7. whereas he was one that *David* complaining of, ſuch (*Fail Friends*) as *ſtanding aloof,* and *afar off,* in ſtead of helping, *&c. Pſ.* 38. 11.

Enquiry the *Second,* How may this *Formal Levite* (who hath only the Form, and not the Power, 2 *Tim.* 3. 5.) be diſcovered?

Anſwer, By theſe few following *Characters,* as 1. *he is one* that is more zealous for the *Ceremony,* than for the *Subſtance* of Gods Law, whereas *Ceremonial Duties* ſhould always give place to thoſe that are Subſtantially *Moral,* as before in this Caſe; alas this *Levite* was too Circumſtantial in main Subſtantials, and he was too Subſtantial in mere circumſtantials: 2. *He is one* that can reſt in any *Form of Prayer,* not finding it too *narrow* for his own *narrow Heart,* though various Diſpenſations of God be upon him, which calls him to vary his Petitions to God in Prayer; alas this *Pinioning* the *Wings* of the *Dove,* the *Spirit of God,* Mat. 3. 16. can never prove a Salve broad enough for every Sore: 3. *He is one* that thinks it not enough to live in *Duty,* (as all ought to do) but he muſt live of and upon *Duty,* never looking to find a *living Chriſt* in dead *Duties* without him; alas, this is to live in *Golgotha,* that place of Skulls, *Matth.* 27. 33. and to have a *Dwelling* among the Tombs with the *Demoniack,* Mar. 5. 3, 4. *He is one* that ſits down, and riſes up conſtantly with a cold frame of Heart in Religious Duties, his Heart never *burns within him,* (nay, it is not ſo much as warm at any time) becauſe Chriſt talks not with him in the way of his *Duty,* as *Luke* 24. 32. he is a ſtranger to that *Spirit of Burning,* Iſa. 4. 4. Alas he is like *Noah*'s unclean Creatures, that went into the *Ark* unclean, and came out again unclean: The word of God hath no Sanctifying Work upon his Heart; according to Chriſts Prayer, *John* 17. 17. 5. *He is one* that *Serves God* for *Self-Ends* only, he rather ſerves himſelf of God, as *Zech.* 7. 5, 6. and follows our Lord more for his Loaves, than for any love to himſelf, *John* 6. 26. he cannot ſay with *Nazianzen,* [*Jeſus Diligitur propter Jeſum,*] I *love Jeſus,*

for

for *Jesus sake*, &c. 6. *He is one* that *Serves God slightly*, rendring to him [*labia vitulorum, non vitulos labiorum,*] the Lips of their calves only, and not the *Calves of their Lips*, Hos. 14. 2. he *Sacrifices flesh* only, *Hos.* 8. 13. he *serves not God with his Spirit*, Rom. 1. 9. he gives only the dry *Hony-Comb*, not as the Spouse did, filled with the *Hony*, Cant. 5. 1. he considers not how such are Cursed, that doth the Work of the Lord, negligently or deceitfully, *Jerem.* 48. 10. Thus he doth but *cut off a Dogs Neck*, *&c.* Isa. 66. 3. 7. *He is one* that will stint and limit himself both in his Knowledge, and in his Practice, he dare not be *too precise*, but saith with *Jeroboam*, [*it is too much to go up to* Jerusalem,] 1 Kin. 12. 28. he may not be *Righteous* (or Religious) over much, *Eccles.* 7. 16. So while he is now so *Luke-warm* in Religion, he soon becomes *stone-cold* in Irreligion; so as the Candle, he goes out in a stink, 2 *Pet.* 2. 20.

Enquiry the *Third*, Why is this *Formal Holiness*, so *Defective* and *Insufficient*!

Answer; the 1st *Reason* is; This kind of Holiness, flows from a failing Fountain, and stands upon a Sandy Foundation; namely, a *common Conviction*, without a *special* Conversion: Some indeed do under the Preaching of the Gospel, hear a noise of *Christ*, but they hear not *the Voice* of *Christ*, as those with *Paul* saw the Light, but heard not *Christ*, Act. 9. 7. and 22. 9. Some may be *Enlightned, and tast of the good Word of God*, Hebr. 6. 4, 5. as *Cooks* tast of their Masters Sawces, but lets none go down to nourish them, and some may receive the Knowledge of the Truth, *Hebr.* 10. 26. so far as to reform the Life outwardly; but not so far, as to renew the Life Inwardly, *Eph.* 4. 23. this bare Tast in the Palate, reacheth not to Nourish and Strengthen any Spiritual Life in the *Hidden Man* of *the Heart*, 1 Pet. 3. 4. Therefore in a little time it dwindles into nothing.

The 2d *Reason* is; *God is a Spirit*, and will be Worshipped in *Spirit* (as opposed to *Formality*) and *in Truth*, (as opposed to *Hypocrisie*) the *Father seeks out such Spiritual Worshippers*, John 4. 23, 24. God loveth best, what is most like himself, *like loves like*, saith the *Proverb*; but seeing a *Formal Profession* hath so little likeness to God, God hath as little love for it, therefore as it cannot *please God*, so nor can it *save Man*, &c. we must *serve God with our Spirits*, Rom. 1. 9.

The 3d *Reason* is; This *Formal Holiness*, is at the best but *Body Obedience*, there is nothing of the *Soul* in it, so 'tis but a *Dead Carcase*, and therefore an *Abomination to the Lord*, Prov. 15. 8. whereas we ought to *offer up unto God a living Sacrifice*, Rom. 12. 1. The Prophet professeth, that the *Lord will* not accept of the *Fruit of the Body*, for the *Sin of the Soul*, &c. *Mic.* 6. *ver.* 6, 7. Nay, the Travel of *Mans Soul* (though never so Sollicitous in serving God) can save him no more than the labour of his Body: It cost more to *Redeem* and *Ransom* lost Man, *Ps.* 49. 7, 8. God must *behold the Travel of Christs Soul*, before his *Justice can be satisfied*, Isa. 53. 11. and Christ is the Master of Requests also, *Hebr.* 7. 25. and 9. 24. none of our Prayers can come with acceptance upon Gods Altar, untill perfumed with the Odours of his Merit, *Revel.* 5. 8. and 8. 3. *N.B. Note well*; Alas! a Formalist may cry too late, something like *Martha &c.* [Oh thou power of Godliness, hadst thou been here, my Soul had not dyed, *&c.*] God may Damn Men for the very failures of their *Duty*, *Rom.* 3. 23. and *Luke* 17. 10 we stand in as much need of the Grace of God to Pardon our Duties, as we do of the Blood of Christ to Pardon our sins, Duties are but Insignificant Cyphers without Christ, the Numerical Figure, yet *Duty's* must be done by the Redeemed, for the very *end of our Redemption is*, that we may *serve our Redeemer without fear, in Holiness and Righteousness all the Days of our Life*, Luke 1. 74, 75. and being *bought with a price, therefore must we glorifie God* both with *our Bodies*, and with our *Spirits*, for *they are Gods*, 1 Cor. 6. 20. both *Christ* and *Duty*, are Beautiful in their proper places: *Christ must sit upon the Throne*, and *Duty's* as his *Train*, must *fill the Temple*, Isa. 6. 1. we may not *so Eye Duty's*, as to wrong *Christ*, nor so look upon Christ, as altogether to thrust out Duties: Duties are *good Evidences*, but they are *bad Saviours*: *Paul* is said to *suffer the loss of his Duties*, but how? [*non quoad Substantiam, sed quoad Qualitatem & officium Justificandi,*] not as to their substance, but only as to their Quality and Means of Justifying him, *Phil.* 3. 8, 9. That is, he did not depend upon them for his Justification, as he had done before: though the Formal professor doth rest [*in Opere operato,*] in *Duty done*, yet may not we rest from doing *Duty* for we are not *yet come to our Rest*, *Deut.* 12. 9. but we must be *Obedient* both in *Word* and *Deed*, *Rom.* 15. 18. The Apples of Gods Comfort, *Cant.* 2. 5. grow not on the *Root*, *Christ*, but on the *Branches*, to wit, *Duties*.

The last part of this *Parable*, begins with a famous [*But*] *ver.* 33, 34, 35. to shew how this good *Samaritan* did far excell and exceed both the *Priest* and the *Levite*, as after appeareth, both in *Compassion*, and in *Conversation*.

Enquiry

Enquiry the *Firſt*, Who is this good *Samaritan*?

Anſwer, 'Tis our *Bleſſed Saviour*, whom the *Phariſees* called a *Samaritan*, and one that had a Devil, *John* 8. 48. and ſuch as looked to ſick folk, were commonly called [*Paraboloni*, or *Samaritani*,] ſaith *Turnebus*, 'tis certain, Chriſt above all is kind to his Neighbour, and came into the World to *ſeek and ſave the ſick*, Mat. 9. 12, 13. he is [*Jehovah Rophekah*,] Exod. 15. 26. which ſignifies, a *Gyant like an Almighty Healer*, and [*Omnipotenti medico nullus inſanabilis occurrit Morbus*,] to this Almighty Phyſitian, no Diſeaſe can be found Incurable, never did any ſick go away from him unhealed, he is held forth here the *Salving Samaritan*:

Enquiry the *Second*, How did this certain *Samaritan*, excell and exceed the *Prieſt* and *Levite*?

Anſwer, He excelled them firſt in Converſation, as 1. both theſe had their laver to waſh themſelves in it, before they offered any Mans Sacrifice, *Exod.* 30. 18, 19, 20. but this *Spotleſs Lamb*, had no need of waſhing, for he had neither the *Original Blot*, or any *Actual Blemiſh*; but was *Holy*, *Harmleſs*, and *Undefiled*, Hebr. 7. 26. 2. Neither *Prieſt* nor *Levite*, could enter the *Holy of Holies*, 1 Kin. 8. 10, 11. the *Middle Court* was their proper place, the *High Prieſt* only did enter once in the year into the *moſt Holy*, Levit. 16. 2, 34. This was a *Type* of *Chriſts* Priviledge, *Hebr.* 6. 19, 20. 8. 9, 12, 24, 25. 3. The poſture of thoſe under the Law was *ſtanding*, but our High Prieſt is ſaid to *ſit down*, Hebr. 10. 11, 12. and thus Chriſt excelled the *Prieſt* and *Levite* in many more Reſpects, as to his *Converſation*, but more eſpecially he exceeded them in his *Compaſſion*, as 'here is Demonſtrated.

Enquiry the *Third*, What are thoſe Offices of *Love* and *Pitty* Chriſt ſhewed to this wounded Man?

Anſwer, They are manifold, as 1. Chriſts Journying (as it were from *Jeruſalem* to *Jericho*) from *Heaven*, and from that *Jeruſalem* which is above, *Rev.* 21. 2. down to the Earth, which is another *Jericho*, a curſed place, *Gen.* 3. 17. Thus Chriſt in his Incarnation, Travelled from his Fathers Throne, and from that Glory which he had with God before the World was, *John* 17. 5. and his only Errand was to fetch his Redeemed up thither, that they might partake with him of the ſame glory, *ver.* 24. this is implyed in that Phraſe [*as he Journyed*] Luke 10. 33. 2. The next Phraſe is, [he came [κατ' αὐτὸν] to him, or where he was. This our Lord did in his State of Humiliation, wherein he made his Approach unto fallen Men, in putting upon himſelf nine ſeveral, yet ſinleſs Infirmities, namely, [*Hungring*, *Thirſting*, *Sleeping*, *Sighing*, *Groaning*, *Weeping*, *Sweating*, *being weary and bleeding for us.*] Thus it *behoved him to be made like unto his Brethren*, *&c.* Hebr. 2. 17. He muſt be *touched with the feeling of Mans Infirmities*, *&c.* Hebr. 4. 15. yet were all thoſe Human Frailties in him only, [*puræ negationis*,] of a pure Negation, [*Non pravæ diſpoſitionis*,] not of any depraved Diſpoſition, (as the School-Phraſe is) *no ſin was found in him*, 1 Pet. 2. 22. 3. In the next place it is ſaid [*when he ſaw him, he had Compaſſion on him.*] *here Chriſt's Eye affected his Heart*, as *Lam.* 3. 51. Chriſt looks upon fallen Man, with a look of love, as he did upon *Peter*, *Luke* 22. 61. Though then *Man lay polluted in his Blood*, and *no Eye pittyed him* (no not the Eye of either *Prieſt* or *Levite* here) yet *that time* was *the time of our Lords Love*, and then *he bid Man live*, Ezek. 16. 4, 5, 6, 8, though he ſaw nothing in Man at that time, but Wounds and Bruiſes, and putrifying *Sores* from the *Crown of his Head*, to the *Soles* of the *Feet*, ſuch as had not been *bound up*, or *Mollified* with *Ointment*, Iſa. 1. 6. Yet Chriſt pitties his Fathers Image, loſt by the Fall, *&c.*

The *Fourth Office* of *Love* was, [*his dreſſing of the Wounds*, &c.] here our Bleſſed Saviour is Repreſented as acting the part of a very kind and *Skillfull Chirurgion*, in manual Operations, *&c.* The *News-Papers* ſometimes cry up ſome Famous *Operator*, either for Curing *Dark Eyes*, *Deaf Ears*, or this or that dangerous Diſtemper; but here is a more excellent *Operator*, one that exceeds all others in his *Catholicon*, and Curing all Diſeaſes both of the Soul, as well as of the Body; *He heals all Diſeaſes*, ſaith *David*, *Pſ.* 103. 3. who cries alſo [*Lord heal my Soul, for I have ſinned againſt thee*,] Pſ 41. 4. 'Tis our Saviours Work to Heal broken Hearts, and to bind up Wounds, *&c.* *Pſ.* 147. 3. *Iſa.* 60. 1. *Luke* 4. 18. *Matth.* 9. 12. and as he doth here, in Dreſſing this half dead Mans Wounds, by pouring in Wine to ſearch them, and Oyl to ſupple them, (well knowing, that fallen Man hath need both of the ſharp Reproof of the Law, as well as of the ſweet comfort of the Goſpel) nor is this all he doth, but he alſo makes a Plaiſter of his own Blood, and applies it warm upon the Wounds, which immediately healeth them: Some tell us, ſtrange Cures have been wonderfully wrought by the *Weapon Salve*, *&c.* we can hardly believe the power of this Sword-Salve, that a bare anointing of the

Weapon

Weapon Wounding, ſhould at a diſtance, heal the *Wounds of the Wounded*; but we are aſſured by Faith in Gods Word, that [*Sanguis medici factus eſt Medicina phrenitici*,] the Blood of the Phyſitian, becometh the Sick-Mans Salve, as one of the Fathers Phraſe it: we ought to believe this Myſtery, that the Wounding of Chriſt, becomes the Healing of Wounded Man; for the Scripture of Truth tells us, that *by his Stripes we are healed*, Iſa. 53. 5. 1 Pet. 2. 24.

The *Fifth Office* of *Love* is, when he had thus, *Searched*, *Suppled*, and *Salved* all his *Sores*, he then bound them up with bands of Grace and Love, to ſecure them from all harm: Thus our Lord is ſaid to *take us by the Arms*. and *teach us to go*, *drawing us with the Cords of a Man*, *with Bands of Love*, Hoſ. 11. 3. 4. and he *draws* us with *everlaſting Love*, Jerem. 31. 3.

The *Sixth Office* of *Love* is, he Clothed him alſo; this is neceſſarily implyed, for he found this Wounded Man, quite ſtripped of his Raiment, *ver.* 30. and 'tis altogether improbable, that ſo Compaſſionate a Friend, ſhould not likewiſe cover his Nakedneſs, before he ſet him on Horſe-back, *&c.* This is Recorded for the Eternal Honour of *Shem* and *Japhet*, that they took a Garment upon their ſhoulders, and went backward to cover their Fathers Nakedneſs, *Gen.* 9. 23. This was a Famous Fact of *Filial* Affection, yet not comparable to the kindneſs of Chriſt, who went farther backward, (even from Glory to Ignominy,) with his own Robe on his ſhoulders, to cover our Nakedneſs: Our Jeſus doth for us, what loving *Jonathan* did for *David*, [*He ſtripped himſelf of his Garment that was upon him, and gave it to* David, &c.] 1 Sam. 18. 4, *&c.*

The *Seventh Office* of *Love* is, *He ſets him upon his own Beaſt*, ver. 34. No ſooner had he recovered him to Life, and redeemed him into any good Capacity, but he Mounts him upon his own Horſe, when he had before Diſmounted himſelf: Thus our *Redeemer*, (as if it were) changeth places with his *Redeemed*, in his coming down to *become ſin for us*, who *knew no ſin*, that we might be made Exalted ones upon his own Righteouſneſs, 2 *Cor.* 5. 21. *N. B. Note well*, 1. *Chriſt* is *ſeen Riding* upon a *white Horſe*, *Rev.* 6. 2. but behold here a *black Sinner* riding upon *Chriſts white Horſe*, this is a far greater Honour, than that done to *Mordecai*, when the *Royal Apparel was put upon him*, and the Kings own Saddle-Horſe brought forth to him, and he rode on his Back through the City, with this *Proclamation* made before him, *Thus ſhall it be done to the Man whom the King delighteth to Honour*, Eſth. 6. 8, 9, 10, 11. *N. B. Note well*; 2. Happy are they that be thus Mounted on Chriſts Horſe, then no *Avenger of Blood* (mentioned, *Deut.* 19. 6.) nor any *furies of Hell* can overtake them; but Miſerable are the Men not thus Mounted,, poor Footmen be ſoon overtaken by the purſuer, and overcome alſo; beſides the Journey to Heaven is ſo very long, and the way thither ſo very Dirty, ſuch can never reach it on foot.

The *Eighth Office* of *Love* is; *He lodges him*, carrying him back to *Jeruſalem*, and providing well for him, [ ] in an Inn which receiveth all comers from all Quarters; thus *all Believers come from* Eaſt *and* Weſt, *&c.* to ſit down with *Abraham*, &c. *in the Kingdom of God*, Matth. 8. 11. firſt in the *Kingdom of Grace*, to wit, in the Chambers of the Church Militant upon Earth, which is as an *Inn*, that bids welcome all true *comers to Chriſt*, John 6. 37. Thus *Chriſt brought his Spouſe into his Banquetting Houſe*, Cant. 2. 4. and ſhe held him in thoſe Galleries, *Cant.* 7. 5. for ſhe well liked both her Dyet and her Lodging, as *Noah* alone did in the Ark, *&c.* and if both be ſo good in *Jeruſalem* here below, how much better, when at laſt he brings us to that above Triumphant in Heaven.

The *Ninth Office* of *Love* is; [*he paid two pence for him*, &c.] *ver.* 35. theſe two pence ſignified Chriſt's [*Juſtitia perſonæ*, *&* *Juſtitia Meriti*,] *Active* and *Paſſive Obedience*, the former made him a qualified Mediator, and the latter was the payment of our *Ranſom-Money*, for ſatisfying offended Juſtice: 'Twas much for *David* to cry, [*would God I had dyed for* Abſolom,] 2 *Sam.* 18. 33. but it was much more for Chriſt, not only to *wiſh it* to an high Degree, *Luke* 12. 50. but alſo to *Accompliſh it*, and to *give his Life for a Ranſom for many*, Matth. 20. 28. when Silver and Gold could not Redeem us, 1 *Pet.* 1. 18, 19. The Blood of Chriſt, was the Blood of God, (ſo called, *Acts* 20. 28.) as well as of Man; this two pence, hath Relation to the two Natures of Chriſt, in both which there was Merit, as well as Compaſſion.

The *Tenth* and laſt *Office* of *Love* is, his care for *Recovered Men*, from his *Reſurrection* to his *Return*, giving them *Paſtours after their own Heart to feed them*, Jer. 3. 15. and whom he chargeth, (as *he doth the Hoſt here*, ver. 35.) to *fulfill their Miniſtry*, Col. 4. 17. and if *they love him*, to *feed his Lambs*, John 21. 15. 16, 17. and he *promiſeth* not only his *Preſence with them to the end of the World*, Matth. 28. 20. but alſo a moſt Rich Re-

ward in a better World upon his Return, as here *ver.* 35. and *Matth.* 25. 14. 19, 21, *&c.* to conclude, Thus is the Queſtion, [*what ſhall I do to be Saved, ver.* 25.] fully anſwered, unleſs our Redeemer do all thoſe Offices of Love afore Named, we are not his Redeemed, *&c.* Oh! that we could come believingly to Chriſt, as the ſtung Perſons did to the *Brazen Serpent* (that had no Sting) his word is [*look to me all the Ends of the Earth*, and be ſaved,] *Iſa.* 45. 22.

2. *Luke* tells of *chriſts entring* (at that time) *into a certain Village, where* Martha (whom *Ambroſe* reckons was the Woman that he cured of the *Bloody Iſſue*) *received him into her Houſe*, Luke 10. 38, *&c.* Some ſuppoſe her to be a *Widow*, with whom her Brother *Lazarus* and her Siſter *Mary* (*Magdalen* as above) did live; Chriſt came firſt to be acquainted with this Family, in *Luke* 7. 36, 37. At this place in *Bethany*, Chriſt tarryed ſome time, and Taught both this *Family* and his *Followers*: He Taught *Martha* here, that *Attention* upon his word, was better to him, than *Attendance* upon *his Body*, which muſt ſhortly Dye, &c. and that the *Bonum hominis*, *Mic* 6. 8. the *Totum Hominis*, *Eccleſ.* 12. 13. The whole and the all of a Mans Happineſs, lay in entertaining Chriſt into the Conſcience, this was the one thing neceſſary, and which hath life Everlaſting. *He alſo here Taught his Followers to Pray*, *Luke* 11. 2. upon their asking him to Teach them a *Compendium* of things to be prayed for, (ſaith *Grotius*) adding, [nor were they at that time bound up to Syllables, &c.] and he inforceth this Duty of Prayer, 1. By the promiſe of receiving what we pray for. 2. By our Importunity Illuſtrated by two *Similitudes*, the *Firſt* is of a *Friend, borrowing a Loaf of a Friend, ver.* 6. to 9. The *Second* is, of a *Son asking Bread of his Father, ver.* 9, 10 concluding with an Argument, from the leſſer to the greater, from *Mans Bowels*, to *Gods*, *ver.* 11, 12, 13.

3. Then *Luke* Records next *another Story of Chriſts caſting out a Devil*, much like that in *Matth.* 12. 22. to 46. with the ſame *Cavils* and *Anſwers*, that are before related; Chriſt here meeting again with the like Malitious *Miſconſtructions* of his *Miracles*, maketh the like Defence as before: *Luke* chaineth ſuch following paſſages with this Story, that it ſeems altogether diſtinct from that aforementioned:

4. Then the Multitude preſſing upon him to be Taught, (for the more thoſe *Catchpoles* cavil with their Captious queſtions, to make him ſpeak ſomething ſeeming againſt *God*, the *Law*, or *Cæſar*, whereby they might Deter the People from attending him, *Luke* 11. 53. the more they preſſed after him, *Luke* 12. 1.) He preſſeth upon them, *a ſincere and conſtant adhering to the Goſpel*, cautioning them againſt the hinderances thereof; as 1. too much *Carking Care* for the World. 2. Too much *Timorouſneſs in times of Perſecution*. 3. Too *much love to the things of this Life*, and 4. Too *much neglect of the practice of Piety*, Luke 12. 4, 5, 6. &c.

Laſtly, *Luke* ſaith, [*at the ſame Seaſon, ſome told Chriſt Pilate's killing the* Galileans, while they were *killing their Sacrifices*, *&c. Luke* 13. 1, 2, *&c.* becauſe they would not *pay Tribute*, nor pray for the *Roman Powers*: Upon this, Chriſt preſſes the People to *Repent*, telling them, that the greateſt ſinners, are not always met with Gods greateſt Judgments; that ſince impenitents would deſtroy them, which he Illuſtrates by a Parable of the *Barren Figtree*, *v.* 7, *&c.* Then Chriſt healed the *crooked Woman* (after 18. years Miſery) on the Sabbath, at which his Adverſaries Cavilled, but he vindicates his Act by their own practice in inferior Caſes, *Luke* 13. 11. to 17. of *Leaven* and *Muſtard-ſeed*, *v.* 18, 19 20. 21. For which Chriſt teacheth the Nature of the word of God in its Operation, according as the *Receiver* is, *&c.* Then *Luke* brings Chriſt to *Jeruſalem*, (*ver.* 22.) to this *Dedication Feaſt*, in which what he did, is before *Related*, and now what after it, *&c.*

Secondly *Luke* (with *John*) ſupplies the other two Evangeliſts Omiſſions, with more paſſages of *Chriſts Life after the Feaſt*: This Evangeliſt having brought *Chriſt through many Cities and Villages, to this Feaſt at* Jeruſalem, *Luke* 13. 22. gives a touch of ſome Stories during the *Dedication Feaſt*, as 1. of one that came to Chriſt (while he ſtayed in *Jeruſalem*,) and asked him, [*Are few to be ſaved*,] &c. (as my Doctrine imports) *ver.* 23. wherein this *Queſtioniſt* was more curious in his *Criticiſms*, than he was ſtudious of his own Salvation; it concerns us more to know *what ſort*, than *how many* ſhall be Saved, and indeed, the former gives light to the latter, as Chriſts Anſwer (*ver.* 24.) Imports; for all would come to Heaven, *but few like and love the Narrow way* thither. Heaven hath *many ſeekers*, but *few finders*; for few ſeek it in the *right way*, at the *right time*, and by the *right door*, Chriſt is the *way*, *door*, and *all in all*, *&c.* 2. *Luke* tells, how ſome lying *Phariſees* (provoked at the impairing of their Reputation among the People, by the growth of the Goſpel) whiſpers to him of his danger from *Herod*; who was now at *Jeruſalem*, and being Tetrach of *Galilee*, had likely helped forward

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the Slaughter of the *Galileans* aforesaid, *&c.* as if they had been *Christs Well-wishers*, &c. whereas it was only to be quit of him: This was done the same day with the Captious questions, *&c. Luke* 13. 31. and Christ bid them tell that Fox, that he would live as long as himself listed, without *Herods Leave*, and though his last Passoever and Passion did draw nigh, yet had he some time wherein to walk and work, before it came, so he departed from *Jerusalem*, crying out, (still on the same day) O *Jerusalem*, *Jerusalem*, &c. *Thou shalt no more see me*, till my last coming hither to dye here, *ver.* 34, 35. and those very words here mentioned, [*Blessed is he that cometh in the Name of the Lord,*] were about three Months after this (implyed in this Phrase, *to Day, to Morrow, and the third Day,*) the Acclamations of the People, *Matth.* 21 9, *&c. Jerusalem* was then, as *Rome* is now, the *Saints Slaughter-House*, therefore doth he leave it here, (till his Hour came) and the farther from it, the safer, *he went beyond* Jordan, as before: His Actions after this, are Recorded again by all the four *Evangelists*, some relating one thing, and some another, and by supplying each other, the History is compleated:

1. *Luke* gives an account of his healing the Dropsy-Man on the Sabbath Day, *Luke* 14. 2, &c. The Preface, when Christ had heal'd a Man of the *Dropsie*, *ver.* 4, then he endeavoured to heal his *Deriders* of their Spiritual Dropsie, of Pride and Avarice, from *ver.* 7. to 11. Teaching them Humility, and to Feast the Poor, *ver.* 12. to 17. in both which Parables, Christ taught those Moral Duties, 1. The Law of Christ doth not Indulge Rudeness or Incivility in us to any Person, our Lord was Civil to *Pharisees*, so as to eat Meat with them, as here *ver.* 1. and *Luke* 7. 36. though he hated their Principles, yet he hated not their Persons: 2. The Disciples of Christ must so mind their Conversation, as not to prejudice their Reputation, in doing any thing they may be ashamed of afterward, *&c.* 3. 'Tis the Command of God, that *Honour be given to whom Honour doth belong*, *Rom.* 13. 7. Godliness and good Manners, may consist together. 4. Christ Reproves not the common Kindness and Courtesie of one Friend feasting another, but the *Error* of the *Pharisees*, in resting there without pitty to the poor, *&c.* 5. Friendly Feastings, ought not to Exclude Charity to poor Saints, which is a giving to Christ himself, *Matth.* 25. 35. and 'tis a lending to the Lord, who will *Return* it again *with Advantage*, *Prov.* 19. 17. 6. If such Charitable ones, meet not with a Recompence on Earth, they shall be sure to have a *Rich Reward* in Heaven, *ver.* 14. *Luke* 14.

N.B. Note well, Then follows the Parable of the *Great Supper*, occasioned by one at the Table, who expected a Reward for his Charity, in his supposed *Temporal Kingdom of Christ*, whereas our Lord saith [*my Kingdom is not of this World*] John 18. 36. and Rom. 14. 17. though the poor can not requite us, yet God can and will, for all good shall be Rewarded, *&c.* Christ in this Parable, sheweth how Worldly-minded Men, who Contemn the Word of God, shall be shut out of Heaven, from *ver.* 16. to *ver.* 25. Mens cleaving so close to Sensual and Earthly things, do cause them to neglect the things that are Spiritual and Heavenly, *&c.* This Parable is spoke to in Chapter the thirtyeth, namely, three Days before Christs last passover. All I shall add here, is this only, That this Parable of the Supper, doth plainly hold forth the *Rejection* of the *Jews* and the *Reception* of the *Gentiles*: The *Jews* were first invited by *John Baptist*, by Christ himself, and by his *Apostles*, to the *Lambs Marriage-Supper*, *Rev.* 19. 9. but they make Excuses even in lawful Matters, according to that saying, [*in licitis perimus omnes,*] we oft make bad use of good things, to our own undoing: They *excused themselves out of Heaven*; then the *Gentiles* (as so many *Rusticks* living in Lanes, *&c.*) are invited, yea, such as lived in *High-ways*, and under *Hedges*, must be compelled to come in, the word is, [Ανάγκασον] which signifieth, [*make it necessary*] so 'tis used, *Mat.* 14. 22. and *Luke* 24. 29. and *Gal.* 2. 14. not any *Club-law*, 'tis not spoke here to *Magistrates*, but to *Ministers* only, *Mans Will* cannot admit of any *Compulsive Violence*, but it must necessarily follow the Dictates of the understanding: *N.B. Note well*; When our Lord saw *great Multitudes following him*, ver. 25. he observed, that he had many *Followers*, but few *Touchers* like that Woman with the bloody Issue 12 years, who said [*If I may but Touch the Hem of his Garment, I shall be Cured*] Matth. 9. 20, 21. Then *Christ turned and said unto them*, to this purpose: 1. That they must *love nothing better than Christ*, *ver.* 26. he must have our *plus*, and our *prius*, our *first* and our *best love*, and most deserving it for his doing most, and his suffering most for our Salvation: 2. He cautions them concerning the Cross, *ver.* 27. the Doctrine whereof was, that if the Cross (or any kind of suffering) lay betwixt them and their Duty, they may not pass on the other side of it, nor presume to leap over it, but they must take it up, upon their shoulders, and *follow him*, as *Simon* the *Cyrenian did*, *bearing it after Jesus*, Luke 23. 26. we must suppose that the *Heavier end* of the *Cross*, lay upon Christs own shoulders, and only the small lighter end of it lay upon

Simons ſhoulders, to bear that part after him, which teacheth, that (with *Paul*, *Phil.* 3. 10.) we ſhould deſire to know the Fellowſhip of Chriſts Sufferings, *&c.* for when Chriſt doth bear the heavyer end of our Croſs, (whatever it is) with us, and for us, then only the lighter end lies upon us; this muſt make it far more bearable, eſpecially, when this *Fellowſhip with him in our Sufferings*, doth line that lighter part we bear with ſomething that is ſoft, that it may not too much pinch or gall our tender Parts, *in midſt of Wrath God remembers Mercy*, Hab. 3. 2. *he knows our frame*, Pſ. 103. 14, *and what we can bear*, 1 Cor. 10. 13. 3. When Chriſt had thus cautioned them about the Croſs, (ſhewing how few there were that *followed Chriſt in the Regeneration*, Matth. 19. 28. as ſound Believers) then he Counſelled them to a ſerious *Conſideration in two Parables*, Firſt in matters of Building, and then in matters of Fighting: The one requires Charge, and the other Strength, both which muſt be proportionable to ſuch great Undertakings, *&c.* The Firſt Parable is related, *ver.* 28, 29, 30. the Second is *ver.* 31, 32, 33. Now the great end, why Chriſt propounds both theſe Parabolical Counſels, is, that we may not prove unſavoury Salt, *ver.* 34, 35. that is (ſaith *Grotius*,) a Chriſtian is good as Salt, very uſefull, but if he hath only profeſſion, and not the power, 2 *Tim.* 3. 5. he looſeth his Savour, and becomes worſe than a Clod or Dung, an *Apoſtate* is good neither for the Church, nor for the World; but makes them both worſe, even hardening the wicked againſt the good ways of God; then follows the uſual *Epiphonema*, or concluſion after this grave Counſel, intimating, 'tis a weighty matter to be a True Chriſtian, conſider well the Coſt, *&c.* for if you Apoſtatize, then are you fit for nothing but for the fire of Hell.

The Parable of building a Tower, holds forth what a weighty work it is to become a *Building for God*, or *Gods Building*, 1 Cor. 3. 9. a *Temple for God*, and for his Holy Spirit to dwell in, *ver.* 16, 17. and 2 *Cor.* 6. 16. or (as it is here) a *Tower*, *Luke* 14. 28. therefore Chriſt Counſels us [*to ſit down*] by our ſelves, and [*conſider*] both at bed and board, the *coſt of it*, harm foreſeen; hurts not *non putaram*, I never thought it, is the fools *had I wiſt*, we muſt count the Coſt before hand, *&c.* and we muſt reſolve to bear it, or never begin to undertake it.

This Parable holds forth *four Great Truths*, the *Firſt* is, *every True Follower of Chriſt*, muſt be a *Builder* of the *Tower of Godlineſs*: The *Second* is, The *Building of this Tower*, may *prove a coſtly Building*. The *Third* is, Every *Builder of this Tower*, *muſt well count and conſider beforehand*, all the Coſt of this Building: The *Fourth* is, He *that begins* to Build, and doth not *prove able to finiſh the Building*, *will be Derided for a fooliſh Builder*.

Concerning the *Firſt* of theſe *four Truths*, True Chriſtianity or Godlineſs is compared to a Tower for many Reaſons, *Congruity* the *firſt*. As a Tower is the higheſt of Buildings: the Top of the *Tower of Babel* was deſigned by the Builders of it, to *Reach up to Heaven*, *Gen.* 11. 4. though that be ſpoken there but Hyperbolically (where too much is ſpoken, that enough may be believed) yet ſure I am, this Tower of *Sion*, (the Tower of Godlineſs) is ſo high, that the top of it may be truly (and without a figure) ſaid to reach up to Heaven, as *Jacobs Ladder*, Lanched up from Earth to Heaven, having the Holy Angels aſcending (with *Believers Prayers*,) and Deſcending (with Gods Anſwers to thoſe Prayers) upon it, and God himſelf at the Top of it, to order all, *&c.* *Gen.* 28. 12, 13. the Top of True Holineſs, is Everlaſting Happineſs. *N.B. Note well*; *Wrong Builders*, are 1. *Workers* of *Iniquity*, who [in *Gehennam ædificant*,] *Build downward toward Hell*, as *Tertullian* phraſeth it. 2. Such Superſtitious Perſons, as pretend to build upward indeed, but they build the Tower of *Babel*, (which ſignifies Confuſion) and not the Tower of *Sion*, *&c.* they are more for *Traditions* and *Inventions* of *Men*, than for the Holy *Scriptures*, and *Inſtitutions of God*, therefore *they ſhall all be Confounded*, *&c.* Pſ. 97. 7. 3. *Meer Moral Men*, who Build even *end ways* only in their Righteouſneſs to Man, never at all minding any *Holineſs to God*, their *Civility* is not *Sanctity*, our Righteouſneſs muſt be better than that of the *Scribes*, *&c.* *Matth.* 5. 20.

The *Second Reaſon* why true *Piety* is compared to a *Tower*, is, as it hath all the parts of an high Building in it, as Foundation, Side-Walls, Corners, Battlements, and lofty Tops or Towers, here is *Parity* and *Congruity* alſo.

As 1ſt the *Foundation* of this Tower of Godlineſs is Chriſt, *Iſa.* 28. 16. 1 *Cor.* 3. 11, 12. as there is no other can be laid, ſo this *ſtands ſure*, 2 *Tim.* 2. 19. 2. The *ſide-walls* ſignifie our *growing in grace*, *&c.* 2 Pet. 3. 18. 3. The *corner ſtones* that *knit* the *ſide-walls* together, is *Chriſt ſtrengthening us*, Phil. 4. 13. who is the *chief corner Stone*, Eph. 2. 20. Ἀκρογωνιαῖος, ſignifying, *Imum & ſummum*, Chriſt is a corner Stone from bottom to tops the ſtrength of a Building; lies in the corners of it, ſo it have but a

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ſure Foundation, Chriſt is called [*Muſad*, *Muſſad*,] *Iſa.* 28. 16. which ſignifies a *Foundation* of *Foundations*. 4. The *Battlements* and the top of the *Tower* is *Chriſt* alſo, who begins and finiſhes this Building, as he is called the *Alpha* and *Omega*, *Revel.* 1. 8. 11. and 21. 6 and 22. 13. He is both the *Founder*, and the *Finiſher* of our *Faith*, *Hebr.* 12. 2. the *end of our Faith* is the *Salvation of our Souls*, 1 *Pet.* 1. 9. and when this Top-ſtone comes to be laid, then ſhall we cry, [*grace*, *grace with ſhoutings*,] Zech. 4. 7. for then grace ſhall be ſwallowed up with glory, *&c.*

The *Third Reaſon* or *Congruity* is; the *Difficulty* of godlineſs, as of Building a Tower, 'tis indeed an eaſie work to Build a Booth of Boughs, or 'a Country Cottage, a Souldiers Hutt, *&c.* but 'tis a work of great *Difficulty*, to Build a *ſtately Tower*, uſually Built for Princes, and not for *Peaſants*: Thoſe *Booths* we read of, *Levit.* 23. 42, 43. were eaſily Built with *Boughs*, without any Coſt; but ſo was not *Solomons* ſtately *Temple*, which was *Built for God*, and *not for Man*, therefore *David* prepared for this Difficult Work, *with all his might*, 1 Chron. 29. 1, 2. Yea, *Many Thouſand Talents*, both of *Gold* and of *Silver*, *ver.* 4. to compleat its Curioſity, as well as to Accompliſh its *Difficulty*, which muſt needs be great, if the *Rabby's* Tradition be true, that the *Temple* was as low under ground, as it was high above ground: However, it holds true in Building this *Tower of Godlineſs*, wherein there is requiſite very much under-ground work, as *Deep Humiliation*, a Sacred *Self-Denial*, and a free Subjection of Carnal Reaſon, to the *Revealed* Will of God, *&c.* Moreover the upper-ground Work, is our *Doing* and *Suffering* for God, both in *Neceſſary* and *Accidental* Duties, as it is the pleaſure of God to call us, and to cut us out Work in the World.

This *Tower* is not like *Jona's Gourd*, which, though without any pains, he took to rear it, it became a *Refreſhing* Shade, and a *Delightful* Arbour to him, yet as it ſprung up in a Day, ſo it withered away in a *Day*, becauſe God ordered a Worm to devour the *Root* of it, *Jon.* 4. 6, 10. But if Chriſt be at the *Root* of this *Chriſtian Tower*, and be the Foundation (as above) of this Spiritual Building, though it coſt us much pains, yet will it laſt us for ever, *&c.*

Having *Diſpatched* the firſt of thoſe four great Truths, flowing from this *Parable* of *Building*, the other three may be turned into *uſes*.

As 1. The *Building* of this *Tower of Godlineſs*, may prove a very *Coſtly* Building, as it did to the *Holy Martyrs* in all foregoing Ages, both in *Doing*, and in *Suffering*; and ſo it may be coſtly to us, as well in *undergoing Pain* in *ſuffering Work*, as *undertaking Pains*, in *doing Work*: Some of us have ſuffered much already, and much more may we ſtill meet with, for the *laſt bite* of the *Beaſt*, is not yet *paſt* and *over*, *&c.*

Enquiry, What is the *Coſt*?

Anſwer, 'Tis *Twofold*, *firſt pains* in *doing Work*, and *Secondly*, *pain* in *ſuffering Work*, firſt, of the firſt *pains in doing*, we are bid, [ἀγωνίζεσθε] *ſtrive* to *an Agony*, (as the word ſignifies) *to enter in at the ſtrait Gate*, Luke 13. 24. and the ſame word is uſed, *Rom.* 15. 30. God indeed ſaith, that the *Meek ſhall inherit the Earth*, Pſ. 37. 11. Matth. 5. 5. but he ſaith alſo, that the *Violent ſhall inherit Heaven*, [*the Kingdom of Heaven ſuffers Violence*, and the *Violent take it by force*,] Matth. 11, 12. Holy zeal (as it were) doth Storm Heaven, as the Beſiegers do Storm a Beſieged City, *&c.* *Non opus eſt pulvinaris, ſed pulveris*, ſaith *Bernard*, no need of leaning idlely upon a Cuſhion, but rather of raiſing duſt by a furious Marching, ſuch as *Jehu's* was, 2 *Kin.* 9. 20. *David* did all things for God, *with all his might*, as in his *Religious dancing before the Lord*, 2 *Sam.* 6. 14. much more in his *Praying and praiſing Work*, wherein *he calls up all that was within him*, *Pſ.* 103. 1, 2. Thus he likewiſe *prepared for Gods Temple with all his might*. 1 *Chron.* 29. 2. and his Son *Solomon* ſaith, [*Whatſoever thy Hand finds to do, do it with all thy Might*,] *Eccl.* 9. 10. we ſhould do as *Samſon* did, when at the Pillars of *Dagons* Temple, [*He bowed himſelf with all his Might*,] otherwiſe we cannot pull down or mortifie the power of Corruption in us, for tis ſaid [the *Righteous are ſcarcely Saved*,] 1 *Pet.* 4. 18. the Greek is, [μόλις σωζεται] the ſame word is uſed, *Acts* 27. 7, 8, 9, 10, *&c.* To ſhew the Toiling and Turmoiling, the Danger and Damage that attended their Voyage, they were *ſcarcely ſaved* indeed; ſo the beſt of Men, are but Men at the beſt, and not without much adoe, can they get to the Harbour and Haven of Heaven and Happineſs: We muſt eat our *Spiritual Bread*, (as well as our *Temporal*) in both the *Sweat* of our *Brows*, and of our *Brains*, and all little enough to help us home to our Fathers Houſe: *David will not offer to God, of that which coſt him nothing*, 2 *Sam.* 24. 24. He will not offer *burnt offerings without Coſt*, 1 *Chron.* 21. 24. He would not have the *Bounty* of the *Donor*, to ſwallow up the *Devotion* of the Offerer, *N. B. Note well*; Such Men are not of his Holy Mind, or Tender Temper, wo *offer to God the Labours of other Men*, not regard-

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ing what God saith, [*I hate Robbery for Offerings,*] *Isa.* 61. 8. *N. B. Note well, David* speaks to every one of us: [*Arise and be doing, and the Lord be with thee,*] as he did to his Son, 1 *Chron.* 22. 16. we ought all to be doing something at the Building of this Tower of Godliness every day especially every *Lords day, Lecture day. Secondly, pain in suffering.* The Building of this Tower, may cost us, 1. the spoiling of ourg oods, *Hebr.* 10. 34. as it did the Primitive Christians, in the Ten first Persecutions, and in all after Ages; yea and in our own Age of late also. 2. *Banishment*, which *Lawyers* call a *Civil Death*, when Men are driven away from their neerest and deerest Relations and Comforts, that sweeten our lives to us, yea, it may be a Banishment out of our own Native Country, wherein there is a Secret Vertue to draw out our own Hearts, and to unite our Affections to it, not without a pleasing kind of delight, whereof no reason can be rendred, save only this, [*patriam quisque deligit, non quia pulchram, sed quia propriam,*] every Man loves his own Land, not because it is better than others, but because tis his Native Soil, *&c.* Now to be cast out from our own Country, into Forreign Countries, among a People of strange faces, and of strange Languages we understand not, is Costly and Uncomfortable, more especially to be cast into the *Howling Wilderness* among *Indians*, which came to pass in former Times, *&c.* to those Banished into *New-England*, *&c.* 3. *Imprisonment*, which is a Total Deprivation of Liberty, and which stands in Competition with life it self; how many have lost their lives, to purchase their Liberties? a life of Thraldom, is no better than a lingring Death: The Language of Prisoners, is a sad, sorrowful and sighing Language, *Ps.* 97. 11. their Speech is nothing but Sighs. It was in a Prison, that Josephs *feet were hurt in the Stocks*, and the *Iron entred into his Soul*, *Ps.* 105. 18. yet sin could not enter into his Conscience: 'Tis sad to *lay bound in Affliction and Iron*, *Ps.* 107. 10. *Jeremy* was cast into a Dungeon, *Jer.* 38. 6. 4. *Torturing Torments*, our flesh naturally desireth ease, and if we consult with flesh, (which *Paul* durst not do, *Gal.* 1. 16.) we shall say as that *Carnal King* said, he would lanch no farther into the Sea of Religion, than to come safe to shore at Night: and as an other *Carnal Cardinal* said, he would not follow too near at the Heels of Truth, lest it should knock out his Teeth, 'tis best sleeping in a whole Skin, &c. 5. Yea, *Death* it self it may cost us, which is called by the *Philosopher*, [Τῶν Φοβερῶν Φοβερώτατον] the most formidable of formidables; 'tis natural with all Mortals, to fear their going down into *Mare mortuum*, the Chambers of Death, (so called, *Prov.* 7. 27.) into that *Dead Sea*: Death is called the *King of Terrours*, *Job* 18. 14. and is a Terrour to Kings as well as to Subjects, until God say to us, as he said to *Jacob*, [*fear not to go down to* Egypt, (or to the *Grave*) *for I will be with thee*, and *I will bring thee back again*,] *Gen.* 36. 1, 2, 3. this makes Death, [*portum bonæ spei*] the *Haven of good Hope*: Though the *wicked be driven away in their wickedness*, yet the *Righteous have hope in their Death*, *Prov.* 14. 32. Unto all the five aforenamed may be added, 6. The *Tryal* of *Cruel Mockings*, while we suffer any, or all the aforesaid; all are put together, *Hebr.* 11. 35, 36, 37, 38, &c.

The *Second Use* is, we must sit down and count all this Cost, &c. the word here [Καθίσας] *Beza* renders, [*Consilium Capiens*] signifying a serious sitting and consulting such as was that of the *Old Romans*, of whom it was said, [*Sedendo vincebant*,] they Conquered by sitting, to wit, the Wise *Senate* sitting in Counsel at home, did direct their Generals, &c. to take Right steps, Methods and Measures how to Conquer their Enemies abroad, both by Land and Sea; the next words then are, [ψηφίζει τὸν ἀριθμὸν] signifying to Calculate and cast up the Cost, as is done in the Art of Arethmetick, and again we are commanded [to *count the Number of the Beast*,] *Revel.* 13. 18. This is *casting an Account Theologically*, not *Arithmetically*; the word edifying, is oft used in Scripture, which signifies, *Ædem facere*, to build an House: Oh let us learn to count and consider suitable Remedies to those Maladies, Gods promises are Antidotes, &c.

The *Third Use* is, we may not be derided for *foolish Builders*, who begin and finish not, we must continue with Christ, &c. *Luke* 22. 28, 29, 30. *Cleave to the Lord*, *Deut.* 30. 20. *Acts* 11. 23. 'Tis the Badge and Ear-mark of a True Disciple, *John* 8. 31. God is kind to us, in not calling us to a resisting unto Blood, *Hebr.* 12. 4. helps against this folly, 1. begin betimes to build, *Prov.* 10. 5. take the Summer Season, Gospel Sunshine, &c. and spring-time of youth: 2. Build all in Christ, without him nothing can be done, *John* 15. 5. *Work in his Strength*, *Ps.* 71. 16. *Phil.* 4. 13. 3. Pray with Christ, that thy Faith fail not, *Luke* 22. 31, 32. that thou be *faithful unto Death*, *Revel.* 2. 10. untill the *Topstone* be *laid*, *Crying*, *Grace*, *Grace*, *Zech.* 4. 7.

The *Second* Parable, *Luke* 14. 31, 32. Is of the same Import with the former, of Building a Tower, therefore a short glance upon it may suffice, and that only upon the few

few differencesbetwixt them, as 1. The *Firſt* hath a Relation betwixt a *perſon* and a *thing*, to wit, betwixt a *Builder* and a *Building*; but this *Second*, is betwixt two *Perſons* who wage War, the one againſt the other. 2. In the *Firſt*, the *Builder* might be a *Commoner* a *Subject* to a *Soveraign*, *&c.* but in this *Second* 'tis no leſs, no lower than a *King* the *Soveraign* himſelf, Warring againſt another of the ſame Rank, *&c.* 3. In the *Firſt*, there is only a making as good an Eſtimate (as is meet) of the Coſt and Charges the compleating of the *Tower* may Require; but in this *Second*, a Serious conſideration is requiſite, not only concerning the *Charges*, but alſo concerning the *Strength* the King is able to produce, for managing his undertaken Warr unto any happy Succeſs, *&c.*

This *Second Parable* teacheth thoſe *Truths*. 1. That every *Believer* is a *Royal Perſon*, *Chriſt makes them Kings*, *Revel.* 1. 6. and 5. 10. 2. That every *Believer* muſt be a *Warriour* againſt Spiritual Enemies, *Fleſh*, *World*, *and Devil*: We muſt *Warr a good Warfare*, 1 *Tim.* 1. 18. 3. In this Spiritual *Fight*, of the *good Fight of Faith*, (ſo called, 2 *Tim.* 4 7.) a *Believer* muſt [βουλευεται] as the word is here, (*ver.* 31.) *ſit down*, as above, and *conſult* (both with himſelf and with others) whether he be able [συμβαλειν ετερω βασιλει εις πολεμον] to wage Warr againſt another King, eſpecially, that King over the *Children of Pride*, *Job* 41. 34. That *Prince of Devils*, *Matth.* 9. 34. and 12. 24. Yea, the *God of this World*, 2 *Cor.* 4. 4. We ought with *good Advice to make War*, eſpecially this War, *Prov.* 20 18. 4. A *Believer* muſt mind the *Weapons of this Warfare*, that they be not *Carnal*, but *mighty through God*, *to the pulling down of ſtrong Holds*, 2 *Cor.* 10. 4. He muſt *put on the whole Armour of God*, otherwiſe thoſe *Principalities* and *Powers* that he fights with, will prevail over him, *Eph.* 6. 12, 13, 14, 15, 16, *&c.* 5. A *Believer* muſt conſult with his grand Confederate Chriſt, (who is in Covenant with him) as our King doth now with his *Allies* and *Confederates*, and count what Chriſt (that [*ucall*] which ſignifies) [*I can*,] *Prov.* 30. 1. can do for him, and cauſe him to ſay, [*I can do all things through Chriſt*, *that ſtrengthens me*,] *Phil.* 4 13. Elſe the *ſtrong Man Armed*, will be too ſtrong for him, untill Chriſt who is ſtronger than he, come and overcome him, *Luke* 11. 21, 22. 6. A *Believer* cannot War againſt Gods Juſtice, with ten Thouſand *good Works*, for God will War againſt him, with twenty Thouſand *bad Works*, and overcome him: *Gods Commands are exceeding broad*, *Pſ.* 119. 96. But Mans Obedience is exceeding narrow, *N. B. Note well*; To this ſixfold *Congruity*, Mark this *Diſparity* in this Parable (wherein each branch is not Applicable,) that a Believer muſt not ſend any Embaſſadors of Peace to his *Spiritual Adverſaries*, but wage War againſt them unto Death, then [*vincenti dabo*,] a Crown is given, *Rev.* 2. 10. and 3. 12. His Embaſſage is his Prayers and Tears to his God, *&c.* ſaith *Cyprian*, and pleadeth the lawfulneſs of the Action, (as he had done before, *Luke* 13. 15, 16.) from their own pitty, to their Beaſts, *&c.* *ver.* 4, 5. whereby the *Phariſees* (who had ſeated themſelves in *Galilee*, *Luke* 5. 17. as well as in *Jeruſalem* and *Judeah*) were *ſilenc'd* and *aſhamed*, *&c.*

Then *he taught his Auditors* the *Doctrine of Repentance* in *many Parables*, as in that eſpecially of the *Gueſt*, invited to the *Wedding Supper*, *Luke* 14 *ver.* 16, *&c.* to *ver.* 26. and in thoſe of the *loſt Sheep*, *the loſt Groat*, and *the loſt Son*, *Luke* 15. 1. 8. 11, *&c.* then in thoſe of the *Unjuſt Steward*, and of the *Rich Glutton*, *&c.* *Luke* 16. 1. 19.

There be three things in general very obſervable, 1. The *Occaſion*, 2. The *Manner*, and 3. The matter of the *Sheep loſt*.

Firſt, The *Occaſion* was the *Phariſees* Murmuring at Chriſt's Entertaining the *Publicans*; Chriſt ſheweth them here, that his ſo doing, conſiſted both with *Reaſon* and with *Righteouſneſs*, ſaying in effect, there be two ſorts of ſinners, ſome are ſenſible and aſhamed of their ſins, *&c.* but others are Righteous in their own Eyes, are not ſick, ſo think they have no need of the Phyſician, *&c.* *N. B. Note well*, Chriſts courteous carriage and Affability to the Penitent, cauſed Envy (the Devils Diſeaſe) in the *Impenitent*, *&c.*

Secondly, The Manner how Chriſt convinceth thoſe Cavillers, it was by the way of Parable; becauſe 1. This way was much uſed, both by the *Jews*, as in *Samſons* Riddle, *Jothams* Parable, and many more, and by the *Gentiles*, as by *Xenophon*, *Pythagoras*, *Plato*, *&c.* and by the *Egyptians* in their Hieroglyphicks: 2. It was Prophecyed of Chriſt, that he ſhould *open his Mouth in Parables*, *Pſal.* 78. 1, 2, 4. The *Third* Reaſon, becauſe 'tis the apteſt and eaſieſt way to let in knowledge into Mans dull underſtandings; inſtruction by the Eye, doth much affect the Heart and Affections, and doth marvelouſly Corroborate the Memory with its deep impreſſion.

Thirdly, The matter of Chriſt's convincing Sermon is Threefold, 1. The Parable

of

of the *lost Sheep*, 2. Of the *lost Groat*, and 3. Of the *lost Son*. *First* of the *lost Sheep*.

The *Preface* to that Parable, [*which of you, &c.*] doth denote, that Christ would have all Persons to learn some *Spiritual Lessons*, out of their Temporal Callings and Occupations, as the Husband-Man must learn from his sowing Seed upon several sorts of Soil in ground, the House wife must learn from her Leavening her lumps of Dough: The Souldier must learn from his Souldiers Life of War, and the Lawyer from his Practice in the Law, *&c.* Thus our Lord saith, [*What think you,*] *Matth.* 18. 12. He there Appealeth to their own Consciences, causing them to Judge themselves. In the matter of this Parable of the *lost Sheep*, there be many parts to make enquiry after, as 1. Who this *Man* is, 2. What this *lost Sheep* is, 3. What is the *Wilderness* wherein the *99. Sheep* be left, 4 How the *lost Sheep* is found again by the Shepherd, 5. How tis brought home upon the Shepherds shoulders, and 6. What are those Neighbours that rejoyce with the Shepherd at this, *&c.*

The *First Enquiry*, Who *this Man* is?

Answer, He is Christ who is called the *good Shepherd*, *John* 10 11. by way of excellency, and the Ἀρχιποίμην or *great Shepherd*, *Hebr.* 13. 20. by way of *Eminency*: Christ is called also a *Sheep* or *Lamb*, *Isa.* 53. 7. [*The Lamb of God,*] oftentimes as Respecting the *Sacrifice* of his *Humanity*; but he is called a *Shepherd*, as respecting the Bounty of his Deity to poor lost Sinners, whose careful Benignity and Goodness of a Shepherd, is described here by Manifold Discoveries, as 1. By his Missing the Sheep that was gone astray, though it was but one single Sheep, 2. By diligently seeking it, 3. By carefully finding it, 4. By laying it upon his Shoulders, 5. By bringing it home to the Sheep-fold, and 6. By rejoycing at this Success, &c. Oh stand and wonder, is there any love like this love of our Lord to us, &c.

The *Second Enquiry*, What is this *lost Sheep*?

Answer, *Ovis illa una in genere, non una in specie*, This Sheep is one in general, but not in special, saith *Bernard*, This *one lost Sheep*, *is all Mankind*, saith *Ambrose*, because Mankind is but the Hundred part of all other Creatures Created by God: A Sheep is a straying Creature, most apt to wander, and least able to find the way home again, which an Hog or a Dog can better do than it: Mankind in the fallen Estate, hath the wandring Nature of a Sheep, *Ps.* 119. 179. *Isa.* 53. 6.

The very Elect are lost, untill they be found by Christ, *Paul* was lost, untill found in Christ, *Phil.* 3. 8, 9. The Non-elect or passed by as Goats, are finally lost, 2 *Cor.* 10. 4. but all the chosen are also called, and those that are effectually called, have still a principle of wandring in them, so far as they are unrenewed, as water heated by the fire, (if placed in the Air) will reduce it self into its own native coldness, so the Life of a Believer, is a Life of Dependency upon Christ, to *Heal their Back-slidings* continually, and to *love them freely*, *Hos.* 14. 4. They stand in need of Christ to Establish them, 2 *Cor.* 1. 21. And they have need of *Confirming*, as well as of *Converting Grace*, *N. B. Note well*; Some of those chosen Sheep are lost, untill they be called, yet they come not to be lost by any negligence of the Shepherd, for he that keepeth *Israel*, neither Slumbers nor Sleeps, *Ps.* 121. 3, 4, 5, 7, 8. but from their own wandring Nature, for Mans Destruction is from himself, but in Christ is his Help, *Hos.* 13. 9. So that Man rather looseth God, than to say, God looseth Man, yet so kind is this good Shepherd, as to cover the fault of the Sheep, and to transfer the fault to himself, as the Father of the Prodigal saith, I lost my Son, whereas it was the Son that lost his Father, &c.

The *Third Enquiry*, What is the Wilderness wherein this Shepherd left the Ninety and nine, for seeking the one lost Sheep?

Answer, The various senses made upon the *99.* make likewise various senses upon the Wilderness, for 1. Some understand the *99.* to be meant of *Angels*, because they are infinite in Number, *Dan.* 7. 10. and *Psal.* 68. 17. far beyond the number of Mankind, call'd but *one Sheep* here; if so, then Heaven must be the *Desert* or *Wilderness*, Christ left those many Angels in Heaven, when he came down from thence to the *Habitable parts of the Earth*, (*Prov.* 8. 31.) in his Incarnation, and state of Humiliation.

2. Others say, that Heaven is this *Desert*, because it was *Deserted* by the *Evil Angels*, that *left their first Habitation* of Heaven, *Jude ver.* 6. and were therefore thrust down into Hell, so all those bad Angels, (that *kept not their first Estate*) became base and damned Devils of Darkness, who had been Created Angels of light before this, &c.

3. But

3. But 'tis better to underſtand this 99. to be Men only, and not Angels, either good or bad, for 1. Angels and Men are not of the ſame Species or kind, as the *left Sheep*, and the *loſt Sheep*, undoubtedly are in this Parable, and 2. The good Angels are the Friends that rejoyce at the finding of this loſt Sheep, as the Evil Angels or Devils are the Foes that envy and oppoſe it, but 3. becauſe *the Lord ſpared not the Angels that ſinned*, 2 *Pet.* 2. 4. Nor did *Chriſt take on him the Nature of Angels*, *Hebr* 2. 16. As he both *ſpared Man*, and took on him Mans nature for Mans Redemption and laid down his life, (which he took up) for Mans Salvation.

4. As the 99. is rightly meant to be Men (and not Angels) ſo there is a double Sentiment concerning what kind of Men theſe 99. muſt be: The *Firſt* Opinion is, that it muſt be meant of ſuch Men as are *Phariſaical Juſticiaries*, who are Juſt in their own Eyes, and do not need any Repentance in their own Conceit; for theſe *Phariſees* murmuring at Chriſt's Entertaining the *Publicans*, was the occaſion of our Lords uttering this Oracle, and uſing this Parable; but alas! theſe ſort of Men may rather be Reputed *Stinking Goats*, than any lovely Lambs or Sheep of Chriſt, therefore the *Second* Opinion is made hereby the more probable, that the 99. muſt be meant of ſuch Men as are truly and effectually called, whom he leaves in ſure hands, under the ſafe Conduct of his Holy Spirit, who ſhall *abide with them for ever*, *John* 14. 16, 17. and *lead them into all Truth*, *John* 16. 13, &c. In both thoſe Opinions, the World, even this preſent Evil World, muſt be this *Wilderneſs* wherein though Chriſt turns his Back of thoſe proud *Phariſees*, to find out the loſt *Publicans*, yet he leaves the called to his Spirit, for guiding them through a forlorn World, ſo that none can be loſt, untill himſelf find out all his uncalled, &c.

The *Fourth Enquiry*, How is this loſt Sheep found by Chriſt?

Anſwer, Chriſt is called Gods choſen Servant, *Iſa.* 42. 1. 4. *Matth.* 12. 18, 20. Who was ſent upon this very Errand, to ſeek out, and ſave the *loſt Sheep of the Houſe of Iſrael*, *Matth.* 15. 24, *&c.* and he *will not fail*, till he find, and till he *bring forth Judgment unto Victory*, becauſe he looks not upon it as his Duty only as he is Gods *Servant*, but it is his *Delight* alſo, as he is Gods *Son*, *Pſ.* 40. 8. It was Meat and Drink to him, to work his Fathers Will, *John* 4. 34. He took pleaſure to be among the Sons of Men, *Prov.* 8. 31. Yea, and he *is very pittifull*, *Jam.* 5. 11. and knows how to *have Compaſſion upon the Ignorant*, and *upon them that are out of the Way*, *&c. Hebr.* 5. 2. Μετριοπαθεῖν there ſignifies, that he can bear any thing with Reaſon, he is *ſlow to Anger*, and will ſhew as much mercy as is meet, ſtill Travelling in the greatneſs of his Might, *Iſ* 63. 1. to ſeek out loſt Souls: How did he ſeek all places in the days of his Fleſh upon Earth, *Luke* 19. 10. He goes to *Samaria*, to find out the *Samaritan* Woman at *Jacobs* Well; to *Bethany*, to find *Mary Magdalen*; to *Jericho*, to find one *Zacheus*; to *Capernaum*, for finding the *Centurion*, and thus he Travelled to many more places for the ſame purpoſe, *He went about doing good*, *Acts* 10. 38. leaving no place unſought, where any of his Lambs were loſt, he found ſome upon the Barren Mountains of pride, *Matth.* 18. 12. others he found caught in the Thicket, (as *Abrahams* Ram was, *Gen.* 22. 13.) in the Thorns and Bryars of worldly Wealth; yea, others he found as it were buryed alive in the puddle or Clay of ſinful pleaſures: All that the Father had given to him, he would loſe none, *John* 6. 37, 39. not one of them could be loſt, *John* 17. 12. as patient *Jacob* gave an Account of all that was loſt to *Laban*, *Gen.* 31. 39. even ſo Chriſt to his Father, and much more than ſo, a *None-ſuch Shepherd*, Chriſt was more Patient than *Jacob*, in enduring not only many cold Nights, but even the Agonies of Death for us, may we not now ſay as they ſaid, *John* 11. 36. *Behold how he loved us.* His *Philanthropy*, or *love to Men*, *Tit.* 3. 4. *Luke* 2. 14. did much out-ſhine his love to Angels, for they fell from Heaven, yet Chriſt did not catch hold, (as the Greek word, *Hebr.* 2. 16. ſignifies) the Nature of Angels, as he did the Nature of Man, (when it was even falling down to Hell among the Damned Devils,) to raiſe it up into Heavenly places, *Eph.* 2. 6. Chriſt went down to Hell, to fetch us up to Heaven.

The *Fifth Enquiry*, How is the loſt Sheep, (when found) brought home upon the Shoulders of the Shepherd?

Anſwer, Is Twofold, 1. To the *Home* here, the place whether it is brought, and that is Twofold, the 1. is the Kingdom of Grace, into which the Penitent Sinner is brought by the grace of Sanctification, out of the Wilderneſs of Sin, and 2. the Kingdom of glory, into which that Penitent Soul, is at the laſt brought by the grace of glorification, which is the Tranſplanting of us, (as it were) out of the Suburbs, into the City, from a State of Holineſs, to a State of Happineſs: 2. The manner how 'tis brought home, the Shepherd when he hath found his loſt Sheep, doth not

chide it, nor beat it, nor puſh it home, but he lovingly lays it upon his own Shoulders, (well knowing its Diſability for returning) and ſo brings it home to the Fold, *N. B. Note well*, 1. The infirmity of our feeble knees, *Hebr.* 12. 12. our own Clay Leggs cannot carry us to Heaven, when left to our ſelves, as (*Hezekiah* was, 2 *Chron.* 32. 31,) then we fall, unleſs *Everlaſting Arms be underneath us*, *Deut.* 33. 27. To *hold up our goings in Gods paths*, *Pſal.* 17. 5. A good Man may fall, but he ſhall not be utterly caſt down, for the Lord upholds him with his Hand, *Pſ.* 37. 23, 24. *N. B. Note well*, 2. The tender love of our Lord to his loſt Sheep, not only in toiling himſelf ſo much to find us, *Nullum non movit lapidem*, he left no ſtone unturn'd up, to find us out, but alſo when found out, to *take us by the Arms*, and *teach us to go*, and to *pace* Gods Precepts, (as Ἀναπαίειν *Septuagint* ſignifies,) *Hoſ.* 11. 3, 4. Like weaklimb'd Nurſlings, are ſupported by their Nurſes Arm, *&c.* nor is this all our Lords love to us, but he likewiſe bears his Lambs in his Boſom, *Iſa.* 40. 11. yea moreover, as if all the aforeſaid were ſtill too little: This *good Shepherd*, lays his loſt Lambs upon his own Shoulders, as here; wherein the High Prieſt under the Law, was a Type of our Lord, in bearing all the 12. Tribes of *Iſrael* upon his Shoulders, *Exod.* 28. 12. 25. 29. *N. B. Note well*, 3. The ſafety of the Saints while they abide, (*Hoſ.* 3. 3. *John* 15. 9. 1 *John* 2. 28.) upon their Shepherds ſhoulders, which are more ſtrong, than the ſhoulders of *Samſon*, *Judg.* 16. 3. In his bearing away triumphantly the very gates of Death and Hell, *&c.* which are alſo ſo high, that Satan himſelf, (though a Prince of the Air) cannot reach them, the Serpent may reach Chriſts Heel, but he cannot Chriſts Head or Shoulders, *Gen.* 3. 15. Chriſt bears his Redeemed upon *Eagles Wings*, *Exod.* 19. 4. *Deut.* 32. 11, 12. *N. B. Note well*, 4. Learn to love our Lord, for his not diſdaining to burden his Holy ſhoulders, both with the ſins, and with the ſouls of ſuch worthleſs worms as we are, and learn to lean upon him, *Iſa.* 50. 10. *Cant.* 8. 5. and not upon thy own ſelf, *Prov.* 3. 5. then thou needs not fear in an Evil Day, *Pſal.* 49. 5. *N. B. Note well*, 5. Chriſt hath all the Furniture of a Shepherd, (not the Inſtruments of a fooliſh or Idol Shepherd) *Zech.* 11. 15, 17. but of a Royal Shepherd, called a Prince, *Ezek.* 34. 12, 24. The Furniture Chriſt hath, is 1. His Shepherds Scrip or Bagg, out of which *David* took his ſmall ſtones, wherewith he ſmote *Goliah*, 1 *Sam.* 17. 40, 49. Thus Chriſt hurl'd three Scriptures, (as ſmooth ſtones) at Satans head, *Mat.* 4. 4, 7, 10 and overthrew him, 2. He hath his Shepherds Crook or Staff, whereby he drives on the Sloathful to mend their pace, *Prov.* 4. 12. 1 *Cor.* 9. 22. whereby he pulls back the unruly, when diſorderly and extravagant, 1 *Cor.* 5. 4, 5. and whereby he forces away foul Beaſts, *Ezek.* 34. 25, 28. *Zech.* 11. 7, 8. 3. Chriſt hath his Shepherds whiſtle, which his Sheep do well know and obey, *John* 10. 4, 5. The Voice or Whiſtle of a ſtranger, they will not hear, *ver.* 5, 8. No not any ſtrange Doctrine from any Angel of Heaven, *Gal.* 1. 8, 9. Chriſt cauſeth his Sheep to hear his Voice, *Cant.* 8. 13. 4. He hath his *Shepherds Brand* or *Mark*, ſtamping upon all his Sheep, [*Holineſs to the Lord.*] *Zech.* 14. 20. They all do wear their *Holy Lords Livery*, of an *Humble Heart*, and *Holy Life*. 5. He hath alſo his Shepherds Dog to looſe off and run, for reducing his wandring Sheep into their appointed Paſtures, *Iſa.* 7. 18. The Dog of Perſecution, drives ſcattered Sheep home into Concord, 6. Chriſt hath his *Sheep-walks* alſo, even *green Paſtures* by *Still Waters*, as well as a Rod and Staff, *&c.* *Pſal.* 23. 1, 2, 3, 4. This was a great Comfort unto *David*. Notwithſtanding all this Six-fold Congruity, There is this Diſparity, wherein Chriſt (the good and the great Shepherd as before) exceeds and excells all other Shepherds, as 1. He hath many more Sheep, than any Shepherd in the World, for all the Elect, both *Jews* and *Gentiles*, even *upon a Thouſand Hills, are his*, *Pſ.* 50. 10. They that have been, are or ſhall be; He is the great feeder of his Sheep, unto the ends of the Earth, *Mic.* 5. 4, 5. 2. Thoſe many Millions of Sheep are all his own, and not any other Mens, (as is uſual with us) they are all his own, not only by the right of Creation, as they are all ſheep of his own Creating, *Pſ.* 95. 7. and 100. 3. All *the ſheep of his Hands*; but alſo by the Right of Redemption, for he *laid down his life for them*, *John* 10. 11. Even for gentile ſheep alſo, *ver.* 15, 16. they are not their own, but are bought with a price, 1 *Cor.* 6. 20. 3. No Lion or Bear can prevail againſt him, *&c.* *That wrath of Man which will not turn to the praiſe of God, he will Reſtrain*, *Pſ.* 76. 10. Chriſt is ſtronger than a ſtrong Devil, *Luke* 11. 21, 22. Yea, than a whole Legion of Angry Devils, *Mar.* 5. 3, 8, 9. and *Luke* 8. 29, 30.

The *Sixth Enquiry*, Who are thoſe Friends and Neighbours that rejoyce?

Anſwer, Repentance is Joy, 1. To God the Father, *Jer.* 32. 41. *Pſ.* 35. 27. 2. To God the Son, when he ſees the Travail of his Soul ſucceſsful, *Prov.* 8. 30. *Iſa.* 53. 10, 11. 3. to God the Holy Spirit, as it is grief to the unclean Spirit. 4. to Holy Angels,

for

for making up the Breach in the City of God, by the fall of bad Angels, *Eph.* 3. 10. they lovingly bear them in their Arms, both while they live, and when they dye, 5. And to Saints both in Heaven, and upon Earth, *&c.*

Finally, *N.B. Note well*, 1. The Dignity of the Penitent, to be of this Royal Flock, under ſuch a Royal Shepherd, ſuch cannot want, *Pſ.* 23. 2.

N.B. Note Well, 2. The Miſery of the Impenitent that have no ſhepherd, they may wander, Rot, and Dye, for refuſing to return, they are not ſheep, but Dogs thruſt out of Heaven, *Revel.* 21. 27. and 22. 15.

The *Second Parable*, is of the *loſt Groat*, *Luke* 15. 8, 9, *&c.* wherein be thoſe parts. 1. The party looſing, 2. The matter or commodity loſt, 3. The manner of ſeeking it, 4. The means made uſe of; whereby it was ſought, 5. The ſucceſsful finding it, and 6. The joy at this ſucceſs, there was great joy, as before of the ſheep, *&c.* *Firſt*, the *party looſing*, deſcribed here, 1. By her *Sex* it was a Woman, 2. By her ſubſtance, having only ten Groats, yet loſeth one of them.

Enquiry the 1. *Who is this Woman?*

Anſwer, 1. Some ſenſe it to be the *Church of Chriſt*, Deſcribed at large with various Characters, in *Prov.* 31. 10. to the end: Omitting other paſſages, (all Congruous to the Church) we find there a mention of that Houſe-wife's *Maidens*, *ver.* 15. whoſe work was to ſweep the Houſe, and to take up what they find loſt in the duſt thereof, ſhe looks well to the ways of her Houſhold, *ver.* 27. There is mention made of her *Candle* alſo, which ſhe keeps always lighted by Night, *ver.* 18. Theſe Characters carry a Congruity with this *Woman* in this *Parable*, and the Church's Maidens are her *Miniſters*, that 1. light up the Lamps, and ſnuff them with Golden Snuffers, 2. That ſweep the Houſe of all Spiritual Defilements, *Jer.* 15. 15. That ſeeks out the pretious, which are loſt in a vile dirty World, 4. That carefully keep the fire in, cheriſh every Spark, 5. That open and ſhut the Doors of the Houſe, 6. That furniſh Tables with ſhew-bread, *&c.*

Anſwer the 2. But others ſenſe it better to be Chriſt himſelf, who is compared to this good Houſe wife, a Woman, for theſe Reaſons;

Reaſon, 1. The State of Humiliation, Chriſt came with into the World, was a weak Eſtate, appearing under many weakneſſes of Mans fallen Nature, as being Weary, Hungry, Thirſty, *&c.* as before in the good *Samaritan*.

Reaſon the 2d. Becauſe Chriſt is ſaid to bring forth his Seed with ſorrow, as a Woman doth, *John* 16. 21. and he ſaith of himſelf, concerning his Travelling-work about the Worlds Redemption, *Iſa.* 53. 10, 11. [*How am I ſtraitned, untill it be Accompliſhed?*] *Luke* 12. 50. as God is called both Father and Mother of all living Creatures in the Old Creation, even ſo Chriſt may be called the like of all living Chriſtians in the New Creation, yielding the full Seed of the Spirit, whereof we are bred and formed, *&c. Gal.* 4. 19. Chriſt cries as a *Travelling Woman*, *Iſa.* 42. 14.

Reaſon the 3d As Chriſt is called *Wiſdom*, whom the Father poſſeſſed before the Creation, and *was by him*, as *one brought* up *with him*, *&c. Prov.* 8. 22, 30. So he is compared to the *Wiſe Woman*, who hath *Furniſhed her Table in her New-built Houſe*, and ſent forth her Maidens, (to wit, Miniſters) *to call home the ſimple*, ſaying, *Come eat of my Bread, and drink of my Wine*, *&c. Prov.* 9. 1, 2, 3, 4, 5, *&c.* In oppoſition to which, Satan is called the *Fooliſh Woman*, *ver.* 13. for his ſeducing Souls out of the right way, (which is Chriſt,) *John* 14. 6.

Reaſon the 4th, Chriſt likewiſe carries a Congruity to this *Woman*, *in lighting her Candle*, *&c. Luke* 15. 8. for at Chriſts Incarnation, his Godhead was lighted up in the Candleſtick of his Man-hood, burned bright in his Life and Doctrine, and ſhone forth to Aſtoniſhment in his Manifold Miracles, his Life was the light of Men, *John* 1. 4, 5. He came a light into the World, yet a dark World received it not, *John* 3. 19, 20. and how did he *ſweep* a *Dirty World*, with the Beſom of his Word and Spirit, *&c.*

Enquiry the 2d. The Matter or Commodity, one Groat was loſt out of ten, this was the whole ſubſtance of this Woman by *Sex*, 'tis not ſaid here, one loſt of an Hundred, as in the firſt Parable, but one of ten pieces, which was the Houſ-wifes whole Stock, ſhe had no more.

N.B. Note well; *Dionyſius*'s Gloſs upon it is, that our Lord left 99. ſheep, and but the 9. Groats, both made up of nines, which ſignifies the nine Orders of Angels, made of *thrice three*, and but one of Mankind (which was loſt) in both the Parables, that the Unity and Trinity of the Godhead, (ſaith he) might be adored and praiſed by the Trinity of the Angelical Nature, and by the Unity of the Human Nature, and he

adds, nine is an imperfect Number, implying, that Man (being found after his fall) makes up the breach in the City of God, by the final fall of the Evil Angels, this one added to the nine, makes the Church of God a compleat and perfect Number; God will have his Church, made up of Corporal and Spiritual Creatures:

N. B. Note well; Man is like the *Microcoſm*, or little World, who borrows his parts from the *Macrocoſm*, or great World, as fleſh from the Earth, blood from the Sea, breath from the Air, and heat from the 4th Element of Fire, as to his Body; then as to his Soul, Man carries Congruity with Angels; yea, and Man hath a Reſemblance of the Holy Trinity, in the three Superior Faculties, Underſtanding, Will, and Memory.

2. *Anſwer* to the 2d *Enquiry*, Fallen Man is this loſt Groat, who falls under a Threefold Conſideration, 1. His Making, 2. His Loſing, and 3. His finding, which hold out the Threefold State of Man, the firſt his ſtate of Creation and Generation, the ſecond his ſtate of *Degeneration*, wherein he was loſt, and the third his ſtate of Regeneration, wherein he is found: Man when firſt made, (call'd *Nummus Dei*, Gods Money) was a moſt curious Silver piece, coming firſt out of Gods Mint, did ſhine moſt gloriouſly, and was excellent both in Matter, in Form, in Luſtre, in Stamp, in Weight, in Sound, and in Superſcription: But now in the faln Eſtate, he hath loſt all thoſe Excellencies, as 1. In matter, he was not made of Braſs, or of Tin, or Copper, but of Silver, than which no Mettal is better, but Gold; So no Creature was better than Man, but Angels, Man was made but a little lower than they, *Pſ.* 8. 5. Man was made, *ex Meliori Luto*, of better Materials than other Creatures, ſaith *Ovid*; but now nothing is left, ſave Reprobate and Rejected Silver, *Jer.* 6. 30. all Droſs.

2. This Groat was Coined in a round Form, an Emblem of Immortality, wherein Man was Created; had he not ſinned, he had not dyed, for *Death* was the Wages of ſin, *Rom.* 5. 12. The State of Innocency, had this kind of Immortality, as it was poſſible for *Adam* not to dye, ſo it was not impoſſible for him to dye, but now his ſin hath put all Men under the power of *Death*, *Hebr.* 9. 27.

3. This Groat had ſuch a Luſtre and Glory, *Pſ.* 8. 5. That all Creatures paid their Homage to *Adam*, who had a Lordly Dominion over all Beaſts, Fouls and Fiſhes, *&c. Gen.* 1. 26. But now Man is beſmeared with ſin; this Groat hath *gathered Iniquity*, *Pſ.* 41. 6. So that Man hath loſt his firſt Majeſty, and Beaſts Rebell againſt him, *&c.*

4. Man was at firſt ſtamped with Gods Image upon him, as *Caſars* Silver pieces were ſtamped with *Caſars* Image, *Mat.* 22. 21. there was then knowledge in Mans Mind, Obedience in his Will, and Order in his Affections; but now Satan hath ſet the print of his Limbs, [upon all the Faculties of Man, ſo that now he is become, *Inverſus Decalogus*] a mere oppoſite to Gods Law; Man is quite of another make, than God at firſt made him, *&c.* whole Evil is in Man, and whole Man is in Evil; ſo that this old Groat muſt be melted down, before it can be capable of a new Stamp, *&c.*

5. Man at the firſt was full weight in the Ballance of the Sanctuary, which required double weight to the common Ballance, then was Man moſt current Coin in the Court of Heaven: But alas now by the fall [*Mene Tekel*] *Dan.* 5. 25, 27. is writ upon Man, *He is weighed in the Ballance, and found wanting.* He hath now naturally a vain light Mind, even at his beſt *Eſtate, lighter than Vanity*, *Pſ.* 39. 5. Man is heavy enough in reſpect of ſin, but very light in reſpect of grace; ſo like an old Groat, has loſt many grains of weight.

6. Man (coming firſt out of Gods Mint) had a good ſound or ring, like the ſound of the *Silver Trumpets*, *Numb.* 10. 1, *&c.* his Tongue was then his glory, but now his ſhame, a tinkling Cymbal, a ſound of emptineſs, a jarring ſound, *he ſpeaks* the Language of *Aſhdod*, more than of *Canaan*, *Nehem.* 13. 24. σάρκες λόγος *unſavoury Speech*, *Eph.* 4. 29 *Col.* 4. 6. and oft-times his Heart and his Tongue are not Relatives, when ſpeaking one thing, yet thinking and purpoſing another, 2 *Cor.* 1. 17. *Mat.* 5. 37.

7. Mans firſt Superſcription was *Holineſs to the Lord*, *Zech.* 14. 20. *Gods Off-ſpring*, *Acts* 17. 28. Yea, the *Son of God*, *Luke* 3. 38. But now ſo little is left of Gods Image and Superſcription, as (like *Jobs* Meſſengers) tells tidings only of our great loſſes, now are we called Children of *Adam*, of *Wrath*, of *Belial*, of *Diſobedience*, of the *Devil*, of *Hell*, and of *Perdition*, thoſe be Titles of us ſinful fleſh. *N. B. Note well*; as *Zedekiah* had the empty Title of a King, after he had loſt his City and Kingdom, *Jerem.* 52. 7, 8, 9, *&c.* So Man hath now only the bare Title of being Gods Maſterpiece, his City is broke down, his Temple burned, this *Silver* piece is loſt in a dirty World, 'tis ſeized upon by *Satan* that ſtrong Man, *Luke* 11. 21. and Lord of the Soil, as *God of this World*, 2 *Cor.* 4. 4. *Quis talia fando, Temperet a lacrimis?* Who can look upon

upon this *Burnt Temple*, and not weep, as *Ezr.* 3. 12. If *David* did ſo much admire at Gods wonderful making of Man, *Pſ.* 139. 14, 16. How may we ſtand Aſtoniſhed at the Devils wonderful *Marring* of Man, and ſpoiling him of all theſe ſeven aforeſaid Excellencies.

The 3d *Enquiry*, The manner of ſeeking this loſt Groat, together with the means whereby it was ſought.

Anſwer, 1. in general, this Groat is loſt, paſt finding out as to it ſelf, if the Houſwife do not ſeek it, aſſuredly it can never ſeek her, 'tis either loſt in the *Duſt* of Worldly Treaſures, or in the dirt of Carnal Pleaſures, or on the Pinacles of Earthly Honours, 'tis loſt in ſome bye corner or other of ſin and error, *N.B. Note well*; *Satan* poured in his Poiſon into the *S*pring-head or Fountain of Mankind, namely *Adam*, that ſo all the ſtreams flowing from him, might be poiſoned by him; he ſtaid not to pour in his poiſon into every *S*on and *D*aughter of *Adam*, as every one was born into the World, this had been too tedious work for the Devil, hence we as well as others are born Children of Wrath by Nature, and of *D*iſobedience, *Eph.* 2. 3.

Now more particularly of the loſt Groat, 1. The Perſon ſeeking, as he is the party loſing, is our ſweet Saviour, who ſeeks carefully, conſtantly, as *Joſeph* ſought his Brethren, whom he found in *Dothan* (which ſignifies *Defection*) *Gen.* 37. 16, &c. as our *Joſeph* or *Jeſus* doth find us: He endured *Contradiction of ſinners*, *Hebr.* 12. 3. yet ſought he us *diligently* (as here) even unto Death, Grave and Hell it ſelf, *untill he found* us: So was *found of them that ſought him not*, *Iſa.* 65. 1. *Reaſon* 1. It was his Errand at his Fathers command, *Luke* 19. 10. & 4. 43. *John* 4. 4. 32, 34. & 6. 38, 39. 2. It was his *Delight*, Pſ. 40. 7, 8. He minded his Fathers Meſſage, more than his own meat, *Matth.* 21. 17, 23. as *Job* 23. 12. loving us better than himſelf, for he is love, 1 *John* 4. 8. 3. He accounteth not himſelf compleat, untill he find all his Members, *Eph.* 1. 23. He will not want a little *Toe*, but all parts muſt be with the Head, *John* 17. 24. and he is ſtill crying in *David's* Bowels, [*is there yet any of the Houſe of Mankind, that I may ſhew the Kindneſs of God to them*,] 2 *Sam* 9. 4.

Secondly, The means wherewith he ſought, namely a *Candle* and a *Beſom*, the *Candle* goes before the *Beſom*, for giving Light, when lighted to the right uſe of the Beſom; 1. The *Candle* (God ſays, *I will ſearch Jeruſalem with Candles*. *Zeph.* 1. 12.) Is Twofold, the *External* and the *Internal* Candle, the *External* is the *word of Chriſt*, *Pſ.* 119. 105. *Prov.* 6. 23. (beſide this there is the *Eternal word*, *John* 1. 1, 9. which is the *Godhead of Chriſt*) but the *Internal* Candle, is the *Spirit*, which is Twofold, 1. The ſpirit of Man which is called the *Candle of the Lord*, *Prov.* 20. 27. This Candle burns but dimly in the fallen Eſtate, ſo that by its light, we do but *grope after God*, like blind Men, (as ψηλαφησειαν αυτον ſignifies) *Acts* 17. 27. Hereby we have ſome faint Directions to a *Sin-Denial*, but not enough for a right *Self-Denial*: It cannot teach a Man to feel the Weight and Curſe of *Adams* ſin, committed above 5000. years agoe, nor to be ſenſible of the *Stain* of ſinrunning in the blood of depraved nature, in the whole off-ſpring of *Adam*, this Light of nature doth not enable us to ſee, and hate ſin as the *greateſt Evil*, nor to behold and love Chriſt as the *chiefeſt good*, *Cant.* 5. 10. as outbidding the bravery of all other Objects: This *Dim Spark* of *Nature's*, kindling *Iſa.* 50. 11. cannot diſcover that grand Goſpel ſin of *Unbelief*, *to be* the *Condemning ſin*, *John* 3. 18, 36. *Heb.* 3. 19. Which binds the guilt of all other Moral ſins, upon the back of the Conſciences of ſinners, &c. Therefore muſt we pray 2. for the ſpirit of God, which God hath promiſed *to give unto them that ask it*, *Luke* 11. 13. whereby we who *were in Darkneſs*, become *light in the Lord*, *Eph.* 5. 8. and are *brought into Marvelous Light*, 1 *Pet.* 2. 9. and when Chriſt lights up this Candle (which is his work only) then doth he *Command Light to ſhine out of Darkneſs*, 2 *Cor.* 4. 6. whereby we become the *Children of the Day*, as well as *of Light*, 1 *Theſ.* 5. 5. What a goodly *Candle* is this, when it ſhineth forth from the Candleſtick of the Goſpel, when the Goſpel of grace, is accompany'd with the grace of the Goſpel! Oh bleſs God for giving us his *Golden Goſpel* in this our *Iron-Age*: And Oh pray that this Golden Candleſtick, together with this Glorious Candle, may not be removed from us, as it is Threatned, *Revel.* 2. 5. and is Accompliſhed in *Aſia*, *Germany*, and other places, for their miſimprovement of it. If we dare doe *D*eeds of Darkneſs, in a land of Light, alas how ſoon may our *Lightſom Goſhen* be turned into *Egypts* Darkneſs:

As 'tis Chriſt's Work to light the Candle, ſo 'tis *Satans* Work to blow it out; that Prince of Darkneſs loves Darkneſs, and not Light, for hiding his Deeds of *D*arkneſs: 'Tis the common cry in Winter Evenings, [*Hang out your Lights*,] but it was the curſed cry of Satans Tools in the late Perſecution, [*Blow out your Lights*,] and God

may

may again *hiſs for the fly of* Egypt, or for *the Bee of* Babylon, *Iſa.* 7. 18. with new blaſts from Hell, to blow out our Light from Heaven: Alas, are there not many ſad Symptoms (as *Indications*) to fear it, as 1. How great is the ſnuff that makes our Candle burn but very dimly, and no High-Prieſt among us to improve the Golden Snuffers. 2. There is a great *Thief* in our Candle, that makes it ſweal away over-faſt; namely, a *perverſe Spirit, mingled in the midſt of us*, as *Iſa.* 19. 2. 14. in our late *biting and devouring one another*, which hath an *Apoſtolical Caveat* put upon it, *Gal.* 5. 15. the two pitchers in the water cryed [*Si collidimur frangimur*,] if we claſh, we break, our over-fierce contenders are Evil, as well as foul contemners *of the Goſpel*. 3. Our oyl that feeds the Lamp, runs very low and dreggy, eſpecially in *Converting Work*, few loſt Groats are now found by the light thereof: Alas, we pray not to our great High-Prieſt, that he may pour in more freſh Oyl, *&c. Levit.* 24. 2, 3, 4. and we our ſelves may be like the *Fooliſh Virgins*, who had Oyl in their Lamps (a *Form* in their Lives) but no Oyl in their Veſſels, no power of ſaving grace in their Hearts, *Matth.* 25. 3. 4. 2 *Tim.* 3. 5. How is the light of the Goſpel now both *diſeſteemed*, as was *Manna* loathed for light Bread, *Numb.* 11. 6. and 21. 5. and how is it *diſhonoured*, as if but a *Fable* deviſed to keep folk in fear only, and how is it *diſowned* by thoſe that run to *Baal-zebub*, the *God of Ekron*, rather than to the God of *Iſrael*, 2 *Kin.* 1. 4. preferring the baſe lyes of the *Old Lyar*, and of a Treacherous Heart before the Golden Truth of the Goſpel of Chriſt, *Iſa.* 8. 19, 20. *John* 14. 6. and *Laſtly* how is it alſo *Diſobeyed*, which is as the ſin of Witchcraft, 1 *Sam.* 15. 22, 23. Chriſt renders Vengeance to ſuch, 2 *Theſſ.* 1. 8. No Maſter loves a lighted Candle to be abuſed by idle Servants in evil Works, ſuch as quarrels, wantonneſs, *&c.*

The 2d *Means* is the *Beſom*, *N. B. Note well*; the *Order*, firſt the *Candle*, and then the *Beſom* as above; for *Light* was the firſt Created Ornament of the *Old Creation*, *Gen.* 1. 3. Even ſo it is in the *New Creation*, *Acts* 26. 18. 2 *Cor.* 4. 6. Gods firſt Work in every new Creature, is to break down Windows, and *let in Light into a Dark Soul*, 2 *Pet.* 1. 19. Then is the Candle-light of *Saving knowledge*, to guide the Application of the *Beſom*? There is a *Beſom*, *Iſa.* 14. 23. which is, *Scopa perditionis*, a *Beſom* of *Deſtruction*, but this here is *Scopa purgationis & Salvationis*, a Beſom of Purification and Salvation, which is Twofold.

1. The *Goſpel of Grace*, which ſweeps a dirty World.

2. The *Grace of the Goſpel* which ſweeps a dirty Heart, dirty *Samaria* was ſwept by the *former*, *Acts* 8. 8, *&c.* and many more places, but many more Perſons by the *latter*, to wit, by the grace of *Repentance*, eſpecially, when 'tis joyned with *Faith* and *Hope*, which have a *purifying property*, *Acts* 15. 9. 1 *John* 3. 3.

N. B. Note well; 1. The Goſpel of grace is Congruous to a *Beſom*, made up of many (Wands or Rods) as it is a *Complication* of many Golden Truths, and when it was firſt preached and applyed as a Beſom to the *Old Jeruſalem*, it found that place far unlike the *New Jeruſalem*, which is *paved with pure Gold*, *Revel.* 21. 21. but was more filthy than *Samaria* and *Sodom* it ſelf, *Ezek.* 16. 47. yet then many Thouſands of loſt Groats were found out in it, *Acts* 2. 41. and 4, 4. and 5. 14. This *New Beſom* ſwept clean indeed, as the hot Sunſhine in the Spring time ſweeps clean the Streets, ſo did the hotter Sunſhine of the Goſpel from the *Sun of Righteouſneſs*, *Mal.* 4. 2. at this time, and in this place: So in *Samaria*, many Silver pieces were found, which had been loſt in the Dirt of *Simon Magus's*, *Sorcery* and *Atheiſm*, *Acts* 8. 10, to 25. Oh! Bleſs God, this Beſom ſtill laſts, and Oh that it may ſweep *London* for loſt Groats.

N. B. Note well; 2. More eſpecially this *Beſom* here, is that grace of the Goſpel, to wit, *Repentance*, and ſo 'tis explained, *ver.* 10. a *Sinner that Repented*, 'tis a Chriſt-finding, and a Soul-finding grace, there is a time for all things, a time for loſing, while in the Wilderneſs of ſin, and a time of finding, 'as in *Jer.* 2. 24. *In her Month they ſhall find her*, when her time of Love from Chriſt cometh, *Ezek.* 16. 8. Now the Soul awakes out of the Sleep of ſin in Chriſt's Image, *Pſ.* 17. 15. *Eph.* 5. 14. The old Houſe is made new in all parts, 2 *Cor.* 5. 17. 1 *Pet.* 2. 24. *Eph.* 2. 1, 2, 3. This grace of Repentance, ſweeps ſin out of all Members of the Body, and faculties of the Soul, &c.

N. B. Note well; 3. *This Houſe* that is ſwept, is either 1. The great World, 2 *Tim.* 2. 20 whereof God is the builder, *Hebr.* 3. 4. an Houſe made up of manifold Materials, and conſiſts of upper and lower Rooms, and Chriſt will ſweep all the Dirt of *Anti-chriſt* out of this World, *Zech.* 13. 2. when his own time comes, he will take to him-ſelf his great power, *Rev.* 11. 15, 17. God will do it in his time, *Iſa.* 60. 22.

N. B. Note well; 4. This Houſe is 2. Meant *Man the little World*, who is (as an Houſe

Houſe made of many Materials, [πολλαὶ μονὴ διάφοροι,] all differing Members and Faculties, *Doors* of the Ears, and *Windows* of the Eyes, differing Rooms, the Heart is the inner Room, which ſhould be the *Gueſt Chamber* for the Paſſover, *Luke* 22. 12. the *large upper Room*, *Mark* 14. 15. and for Chriſt's *Dwelling-Houſe*, *Eph.* 3. 17. This Houſe needs Repairing, Chriſt is the *Repairer of Breaches*, *Iſa.* 58. 12. His Father did work, he wrought in the *firſt Creation*, (called *Creatio tranſiens*) but the Son works in the *New Creation*, which is called, *Creatio continuans*, a continual and daily work, *John* 5. 17. This Houſe in the fallen Eſtate, is as *Babylon*, *Revel.* 18. 2. an *Habitation of Devils*, till Chriſt come to ſweep them out, *Luke* 11. 21, 22. There remains ſtill the unrenewed part, *Some Blood to be cleanſed away, which is not yet cleanſed*, *Joel.* 3. 21. 2 *Cor.* 7. 1. Therefore muſt we uſe this Beſom of Repentance every Sabbath, every Sermon, eſpecially at every Sacrament, where not one crum of Leaven ſhould be left, *Exod.* 12. 15: cleanſe this Houſe, as *Hezekiah* did the *Houſe of God*, 2 *Chron.* 29. 16, 18. and *Nehemiah* did after, *Nehem.* 13. 7, 8. and Chriſt, alſo *John* 2. 15. *Matth.* 21, 12.

N.B. Note well; Take heed we ſin not away God and his Goſpel, woe to us if God go from us, *Hoſ.* 9. 12. we may embrace the Goſpel for a while, and then kick it out of doors, as *Amnon* did *Tamar*, 2 *Sam.* 13. 14, 15, 17. the like is ſaid, *John* 5. 35. *Gal.* 4. 15. They then would have pulled the Preachers Eyes out; 'tis ſad when God forſook *Shiloh*, *Jer.* 7. 12. having loſt the *Ark of Gods preſence*, 'tis ſad when *Gods Houſe is left Deſolate*, *Matth.* 23. 38. 'Tis ſad to *live in a Land of Darkneſs*, without Goſpel Light, *Matth.* 4 16. 'tis ſad when God ſaith, they that *are filthy, let them be filthy ſtill*, 1 *Cor.* 14. 38. *Revel.* 22. 11. They ſhall have no more of my Candle light, and See *John* 12. 35. Oh bleſſed be God, who now feeds us as *Lambs in a large place*, *Hoſ.* 4. 16. and *after the manner of Lambs*, *Iſa.* 5. 17. even in a Fathers Boſom, *Iſa.* 40. 11. yea, with *clean Provender*, *Iſa.* 30. 23. but 'tis ſad when God ſaith, [*Ephraim* is *joyned to Idols, let him alone*,] *Hoſ.* 4. 17. I caſt him out of my care, *I will not feed you*, *Zech.* 11. 9. 'tis ſad when God ſaith ſo, and that the *Kingdom of God ſhall be taken from us*, *Matth.* 21. 43. even that which we have, and what *we ſeem to have*, *Matth.* 25. 29. *Luke* 8. 18. 'tis a great loſs to loſe *the Goſpel*, *Job* preferred it above his food, *Job* 23. 12. and *Luther* cryed, [*Mallem in inferno*, &c.] I had rather live in Hell with the Goſpel, than in Heaven without it, and it was our Fathers ſaying, [brown Bread and the Goſpel was good chear,] Oh how may *our Sun ſet at Noon*, *Amos* 8. 9.

Caution, Nonpayment of Rent, Dues and Cuſtoms, makes a forfeiture, then pay the *Cuſtom* of *Prayer* and *Praiſes*, that as we have received the *Candle* and *Beſom* of this bleſſed Goſpel from our Fore-fathers, ſo we may continue it with us while we live, and tranſmit it to our Poſterities when we dye; but if our ſuperfluity of ſin be not ſeen by the Candle, and ſwept out by the Beſom, *Jam* 1. 21. if we thus improve not the Goſpel of peace, how may the woe of War, Blood, Fire and Smoak come upon us, *Acts* 2. 19. *Matth.* 21. 41. *Everſit*, ſwept, was turned into *Everſit*, ſwept away, as the Old World by Water, and ſhall again be by fire at laſt, &c.

The 3d *Parable* is; That of the *loſt Son*, *Luke* 15. 12. to the end, take a ſhort proſpect and paraphraſe upon this Parable.

Remark 1. The firſt Myſtery of it is, the *Man* here is *God*, who hath *two Sons*, the *Jews* and the *Gentiles*: The Elder Son the *Jews* do envy, that God magnifies his Mercy more to the younger Brother, thoſe *Sinners* of the *Gentiles* (ſo called, *Gal.* 2. 15.) than to them; which Chriſt reproves, *Matth.* 20. 15.

Remark 2. The *Second* Myſtery of it is, to Demonſtrate how God doth *delight in Mercy*, *Mic.* 7. 18. which is ſeen in his readineſs, to receive the worſt of ſinners, when they return to him by Repentance, even a *Manaſſeh* and a *Mary Magdalen*, &c. thoſe two *None-ſuch* ſinners, and ſo this *penitent Prodigal*, here ſet forth by many ſeemingly miſ-becoming paſſions and poſtures of a Father, to ſuch a Son, *ver.* 20.

Remark 3. The main purport of this Parable, is alſo to view the Threefold State of Man in general, 1. His *Righteous State* in his *firſt Generation*, *God made Man upright*, *Eccleſ.* 7. 29. Man was then an happy Child or Son, in his Fathers Family, but having got his Portion into the Hands of his own *Freewill*, he play'd the Bankrupt, and brought in the ſecond State of *Degeneration*, by exceſs of Riot, which was the miſerable fruit of Mans eating the forbidden Fruit; then the Third State of *Regeneration* is a bleſſed Remedy to his curſed Malady, by repenting of ſin, and returning to God, and catching hold of the Tree of Life, leaning on our Lord for Life and Salvation, *Cant.* 8. 5. *Iſa.* 50. 10.

Remark 4. Man in general, is called and compared to *two Sons* here, for all Mankind in *Adam*, were equally Gods Sons and Daughters, but all in him ſinned and dyed:

There

There be two ſorts of *Adams* Seed, *Firſt*, ſome are ſuch as belong to God by the Right of Creation only, as they are Gods Creatures, *Secondly*, others belong to him, by Regeneration alſo, *John* 1. 12. as new Creatures and Adopted, &c. the *former have* their *portion laid out on them in this life*, *Pſ.* 17. 14. for God is good even to bad Men, *Matth.* 5. 45. *Luke* 6. 35. but the latter have their beſt portion *laid up* for them in a better life, *Pſ.* 31. 19 1 *Cor.* 2. 9. *Matth.* 5. 12. *Rom* 8 19. 2 *Cor.* 4 17.

Remark 5. In the perſon of the *Prodigal*, is ſhewn us, 1. Mans *Egreſs* and departing from God, from their Fathers Houſe, being furniſhed with the good things of this life, as his portion of Health, Wealth, &c. 2. His *Progreſs* and wandring into the Wilderneſs of ſin, and ſpending his all [Ζῶν Ασώτως *quaſi* Ασώτος] by living lewdly and unſaveably, leaving nothing to live upon, *præter Cælum et Cænum*, that is *Air* to Breath in, and *Earth* to Tread on: Ruine muſt follow Riot at laſt, 3. His *Regreſs* and return to God by Repentance; his *Averſion from God*, ends in *Converſion to God*.

Remark 6. Though Mankind in the fallen nature, do generally *run a whoring from God*, *Pſ.* 73. 27. yet there be ſome with *David*, that thinks it beſt to *draw near to God*, *ver.* 28. The *Election obtains it*, *though the reſt be hardened*, *Rom.* 11. 7. yea, the ſame perſon that formerly hath loved lewdneſs, and lived in all licentiouſneſs, yet if one of Gods choſen Veſſels, electing love will not leave him in this loſt condition, but by ſome gracious providence calls them back, as both *Paul* was, and this *Prodigal* here, &c.

Remark 7. This *Prodigal* had thoſe Characters of an *Evil Son*, as 1. In deſiring a diviſion of his Fathers goods, while his Father was alive, 2. In forſaking his good Father, ſo ſoon as he had got poſſeſſion of his part and portion into his own hands, and 3. In his ſo quickly conſuming his All in Riotous Lewdneſs. This is an Image (as before) of the firſt Man falling into ſin, when he was (by the ſubtle Serpent's ſuggeſtions) made Ambitious of ſharing with his Maker, and ſeeking Happineſs in himſelf, and a Will and Ability to be a God to himſelf, &c. hence flowed in that Deluge of Sin and Miſery: This *Second Son*, figures out the ſecond Depraved State of Man, for younger Sons are oft of a depraved wit, leſs wiſe, more wavering, not enduring a Superiour, but longing for liberty, and to live as themſelves do liſt, the Father here (being a free Agent, and bound by no Law) gives him his deſired portion, *ver.* 13. Youth is hot, he is quickly gone to promote his own profuſe projects, he goes down into *Egypt*, ſaith Dr. *Hammond*, which brought him into a Famine, &c. *He* that diſdained to live with a loving Father, was compelled to joyn himſelf to an unkind ſtranger, who allowed him not a bellyfull of wholeſom food; he that had deſpiſed the Dignity of a Son, now offers himſelf to be a Slave, by many ſordid Inſinuations, and to be a Servant, and a Swin herd to keep Swine, the vileſt of Beaſts. Laſtly, he that would not underſtand the Bleſſing of Plenty at home, became better inſtructed by Extream want and pinching penury abroad, he was reduced from Meat for Men, to Maſh for *Hoggs*, *Siliquis*, *Michrubim*, *Hebr.* and Κερατίων Greek, *Husks of Beans*, ſuch as were of evil Juice, and of hard digeſtion; and it may well be ſuppoſed a very ſmall meaſure of this ſorry Meat, would have now ſatisfied him, becauſe in this time of a mighty Famine, he muſt not meaſure out the *Husks* himſelf, but it muſt be done by ſome deputed for that Service, and ſurely that Deputy allowed ſmall meaſures for *Hogs* in a Famine.

Remark 8. The ſad Cataſtrophe of his prophane *Progreſs* in the Wilderneſs of ſin, produceth (through the grace of God) a Reſolve of his Regreſs, and returning home, *ver.* 17. wherein *Antecedents*, *Concomitants*, and *Conſequents*, may well be obſerved, *N. B. Note well*,

1. *Antecedents*, Which Teach us, 1. That the time of our Diſtance, and Eſtrangement from our Fathers *House*, is a time of Folly and Madneſs, 'tis ſaid, [*he came now to himſelf*,] who had been Mad before: learn hence, 2. God is good to us, in *Afflicting us*, *Pſ.* 119 71. 'Tis out of his *Faithfulneſs* to our *Souls*, that he doth afflict our Bodies, *ver.* 75. that *he Hedges up our way with Thorns*, *Hoſ.* 2. 6. as he did this Prodigal here, whom he whip'd home with a ſmarting Rod, when neither *Harlots* nor *Citizens* could now Comfort his awakened Conſcience; and this teaches, 3. That Man will make any ſhift, rather than return to God at his call, *Jer.* 3. 1. 22, 23. *Iſa.* 55. 1. This Son ſhuffles with a Citizen, and among ſwine for a while, but finding the very *Hogs* more happy than himſelf, *ver.* 16. then he reflects and reſolves to return home.

2. *The Concomitants*, which teach us, 1. This *fool* had hitherto been ignorant of the *way to the City*, *Eccleſ.* 10. 15. but now having the hand of *Heaven* touching his *Heart*,

Heart, his ſtout ſtomack, ſtoops to Gods Terms, ſaying in himſelf: *ver.* 17. If I ſtay here, I am but a dead Man, (like the *Lepers*, 2 *Kin.* 7. 4.) none of my fellow ſinners do relieve me, therefore I muſt needs home, Converſion to God, comes hardly off, 'tis no eaſie work, till conſtrained by want, which had forced him out of his falſe Reſts, and made him *Apply his Heart to ſeek Wiſdom*, *Eccleſ.* 7. 25. Here not a *Rich*, but a *poor Camel*, juſt upon *drawing through the Eye of a Needle*, *Mark* 10. *ver.* 25. This hard work requires *Almighty Power*, ſuch as *Raiſed Chriſt from the Dead*, *Eph.* 1. 19. He could not lick himſelf whole, (as the Dog doth) when he is wounded, 1 *Pet.* 2. 37. Nor as the *Jews* do with the *Works of the Law*, *Rom.* 9. 31, 32, & 10. 3. Neither *Egypt* nor *Aſſyria*, *could heal* Ephraim *of his Wound*, *Hoſ.* 5. 13. *Jerem.* 2. 13, 18, 19. nor will all our own *beſt waſhings*, *make us pure to God*, *ver.* 22. There is a returning, which reaches not home to God, *Hoſ.* 7. 16.

The Second Leſſon, learned from hence, is that real Repentance, as a riſing up from ſin, and reſolving to return home to his Fathers Houſe, yea, and do really Return too, for there be many who reſolve, but return not. All thoſe parts of a True Penitent are found here, 1. An *Holy Meditation* or *Conſideration* of three things, *Firſt*, *de Malo Commiſſo*, of the Evil he had done in a wicked Life: *Secondly*, *de bono Amiſſo*, of the good he had loſt in forſaking his Father, and *Thirdly*, *de Damno perpeſſo*, of his preſent perplexities, thinking it better to venture upon a return home, to an offended Father, what ever he ſuffered thereby, than to dye a lingring Death by a long Famine, which he looked upon, as little elſe than a ſelf-murder, *&c.* The 2. part of a True Penitent, is his *Hearty Determination* or *Reſolution*, of doing *two Duties* after his riſing up, and returning; the *firſt* is his *Confeſſion*, which he looked on as a neceſſary Duty, both for the *Pardon of ſin*, *Prov.* 28. 13. and for preventing of Satan, that accuſer of Men, *Revel.* 12. 10. or he accuſes himſelf, as likewiſe for the eaſing of his own grieved Spirit, as Sea ſick, and Sin-ſick, *Jonah* did. *Jon.* 1. 9, 10. The Second Duty, is his *Supplication*, [*make me as thy hired Servant*,] *ver.* 18, 19. His Compaſſionate Father, did prevent this particular prayer, *ver.* 20. Oh, what a lowly mind was this proud prodigal bleſt with, who before, could not be content with the Dignity of a Son, but now can ſtoop to become a Slave, a Door-keeper, a Dog, *Mat.* 15. 27. He could be content to be a Dog, ſo he might but be Chriſts Dog as ſhe was: The Third part of a True Penitent, is an *Humble Reſignation* into the Hands of a Juſtly offended Father, Submiſſively proſtrating himſelf at his Fathers Feet, (like a right Son of *Abraham*, *whom God called to his Foot*, *Iſa.* 41, 2.) yielding himſelf up to his Fathers Will and Pleaſure, to do to him, to deal with him, and to diſpoſe of him, whether for kicking of him, or for killing of him, (both which he had juſtly deſerved) as his Father thought good: Thus he caſt himſelf wholly into the hands of his Fathers Mercy, without any Mediator to intercede for him, how much more may we caſt our ſelves on God in Chriſt, our Mediatour? *N. B. Note well.* A True Penitent, 1. Explores his wicked ways, *Lam.* 3. 40. 2. Deplores his preſent Miſery, *Jerem.* 31. 18. 3. He doth implore Gods future Mercy, *Luke* 18. 13.

The 3. Obſervable, is the *Conſequents* of this *loſt Son*, finding both himſelf, and his way home again, after all his *lewd Carriages* towards his Father, is his loving Fathers *lovely Carriages* towards him, *ver.* 20, *&c.* This is the *Second part* of the Parable, as the firſt was the Prodigals, both *Impenitent Rambling*, and his at laſt *Penitent Returning*:

Remark the 1. How this good Father, received this bad Son when returned, [*when the Son was yet afar off*,] and but coming ſlowly, (as one doubting of his Reception) the *Father ran to meet him*, and had *Compaſſion on him*, *and fell upon his Neck*, *and kiſſed him*:

N. B. Note Well, 1. Though Man a Father in the fallen Nature, be naturally very prone to take Revenge, and too Tenacious in their Priviledge, of puniſhing their offending Children, yet, behold here is a Man a Father, who can (out of his Fatherly Affections) ſo eaſily forget and forgive, the moſt notorious and None-ſuch offences of this *Prodigal Son*, and who can *kiſs him alſo*, when one would think this Son, having no Mediator for him, he ſhould rather have *kicked him*, if not have *killed him* than have kiſſed him.

N. B. Note well; 2. All this is a lively Emblem of our *Heavenly Father*, who is called the *Father of Mercy*, 2 *Cor.* 1. 3. and who *pittyeth his Children*, (as this Father did his) *Pſ.* 103. 13. ἐσπλαγχνίσθης Sept. ſignifies, a pitty, *ex intimis Veſceribus*, a vehement moving to Compaſſion, from the moſt inward Bowels, this alſo is expreſſed, *Iſa.* 49. 15. *Ezek.* 16. 6. and *Jer.* 2. 2. And how is Gods preventing grace ſhadowed out here, [while the *Son was yet a good* way off, *the Father ran to meet him*,] though a gracious

God be *ſlow* to *Anger*, *Nehem* 9. 17. *Nahum.* 1. 3. *Pſal.* 103. 8. and 145. 8. *Prov.* 15. 18. and 16. 32. *Joel* 2. 13. *Jonah.* 4. 2. yet is he *very ſwift to ſhew Mercy* to poor Penitents, the Father hence loveth you, *John* 16. 26, 27. and *Gabriel* came flying ſwiftly with Comfort, *Dan.* 9. 21, 23. God is ſaid to meet ſuch, *Iſa.* 65. 24. even the better half way, [*tantùm Velis, & Deus tibi præoccurret,*] ſaith *Bernard.* If there be in thee, but a willingneſs to return, thou having a Mediator, God will run to meet thee, while thou art yet afar off, and prevent thee of ſaying, [*Let me be as thy hired Servant, ver* 21.] as this Father did his Son here: *N. B. Note well*; Such is the fullneſs of our Fathers love to us, that though we have ſpent our firſt Portion, we had in the firſt *Adam*, yet hath he a new, another and a better Portion for us in the *Second Adam*, upon our return to him, as the *Father*, here, *&c.* God is not only a loving God, but *he is love it ſelf*, 1 *John* 4. 8. and Chriſt (called our *Everlaſting Father*, *Iſa.* 9. 6.) ſheweth how ready he is to *receive Returners* both by the *place* of his *Birth*, an *Inn* (which receives all comers from all Quarters) and by the *poſture of his Death*, Dying with his Arms ſpread abroad, open upon the Croſs, (the poſture of Embracing Friends, *&c.*) and crying, [*him that cometh unto me, I will in no wiſe caſt out,*] *John* 6. 37. Anſwering all doubts at once, with [*in no wiſe*] there.

Remark the 2. After the Father had kiſſed his new-found Son, *&c.* he *ſaid to his Servants*, [bring forth the beſt Robe,] *ver* 22. wherein, and in *ver* 23. there be four parts, 1. *Raiment* for his Back, 2 *Ornament* for his Hands, 3. *Shooes* for his bare feet, and 4. *Feeding*, yea, a Feaſt for his *Hungry Belly*: *N. B. Note well*, as to this *Raiment* in the firſt place. 1. This Prodigal, returns with Ragged Cloaths upon his Back, as well as half ſtarved with that mighty Famine, as to his Belly, yet muſt he have the *beſt Robe* put upon him. *N. B. Note well*; This στολὴν πρώτην, which ſignifies *the firſt Robe*, and which *Auguſtin* underſtands to be the *Dignity* or *Innocency* of the *firſt Adam*, which he loſt by his fall, indeed that was *Stola prima*, the *firſt Robe*, but it was not *Stola optima*, the *beſt Robe*, for the *Righteouſneſs* of the *Second Adam*, is a better Robe, than that which *Adam* had, or that which *Angels* have, it being the *Righteouſneſs of God himſelf*, *Phil.* 3. 9. The Robe of Chriſt's Righteouſneſs, (wherewith he Cloaths his Redeemed) is more glorious than that of *Adam*, in the *Covenant of Works*, for our Redeemer, was made a Mediator of a *better Covenant Hebr.* 7. 22. and he *maketh us* Kings *and Prieſts unto* God, *Revel.* 1. 6. a *Royal Prieſthood*, 1 *Pet.* 2. 9. for Robes are the proper Raiment of Royalty. *This Honour have all the Saints* Pſ. 149. 9. and the *Covenant* of *grace* with its [*Non poſſe cadere*,] *'tis not poſſible to fall from it*, is better than the firſt Covenant with its [*poſſe cadere aut non cadere*,] 'twas poſſible to fall, or not to fall: This makes all thoſe *that are nigh their Father*, *Pſ.* 148 14. to become *Princes in all Lands*, *Pſ.* 45. 16. *Iſa.* 49. 23. *N. B. Note well*; 3. Oh what bottomleſs and boundleſs Bowels of Divine Love, do yearn here over *loſt* and *naked Man*, when our Heavenly Father cries here, [*bring forth the beſt Robe*,] as if he had ſaid, if I had one Bleſſing better than another, he ſhall have it, who thinks himſelf *leſs than the leaſt of them*, *Gen.* 32. 10. Moſes *ſaw the People naked*, and cries for Vengeance, *Exod.* 32. 25, 26. but our *Meſſiah*, here called for the beſt Robe, *&c. N. B. Note well*; 4. The *Dimenſions* or *Quantity* of this Royal Robe, which are three, *Longitude*, *Latitude* and *Profundity*, 'tis a *long*, *broad*, and *thick Robe*, 1. 'tis *long*, even *down to the foot*, as *Revel.* 1 13 not like thoſe that reached to the Buttocks only, 2 *Sam.* 10. 4. Alas, as the feet of Chriſt's Myſtical body, ſtands in need of waſhing, *John* 13. 10. So they have need of covering with Chriſt's Skirts, that the nakedneſs of ſo much as a little Toe appear not, *Rev.* 16 15. As *Shem* and *Japhet*, are highly commanded for taking a Garment upon their ſhoulders, and going backward, to cover their Fathers Nakedneſs, *&c. Gen.* 9. 23. So, and much more than ſo, did our Redeemer commend his love to naked Mankind, when he went backward from that *glory* (*he had before with the Father*, *John* 17. 5.) to come down and cover our nakedneſs: The *ſhaddow* of the *Firmament Sun*, went backward ten Degrees upon *Ahaz*'s Dyal, as a Token of *Hezekiahs Recovery from ſickneſs*, *Iſa*, 38. 7. 8. and accordingly the ſhadow of the *Sun of Righteouſneſs*, (*Mal.* 4. 2.) went backward, more than ten Thouſand Degrees, for a *ſign* of *Mankinds Recovery* from *Death*: The 2. *Dimenſion*, it was a large, wide or broad Robe, as broad as Gods Commandment, (againſt which Man ſinneth) was broad, that is, *exceeding broad*, *Pſ.* 119. 96. and this Robe is as broad, as Mans ſin is againſt Gods broad Commandment: Though Mans ſin be ſo broad, as to reach, from Earth to Heaven upward, yet this *Robe* of *Chriſts Righteouſneſs*, is *higher than the Heavens*, *Hebr.* 7. 26. and though *Mans ſin* reach from *Eaſt* to *Weſt*, in a traverſe Line and Circumference flatward, yet this Robe is broader than

it

it, *Pſ.* 103. 11. 12, 13. *Peccata non Redeunt in Juſtificatis*, ſaith the *Maxim* in *Divinity*, as the *Eaſt* is ſo far remote from the *Weſt*, that theſe two can never meet together, ſo long as the World laſteth; even ſo the pardoned ſins of Juſtified Perſons, can never return upon them any more, *Iſa.* 43. 25. Alas, *our Righteouſneſs* is a *covering*, that is *narrower than to wrap our ſelves in it*, *Iſa.* 28. 20. 'tis but a *fig-leaf Apron* covering, *Gen.* 3. 7. which ſlenderly enough, doth but cover the nakedneſs of the lower part of the body only, and not comparable to thoſe laſting *Coats of skins*, wherewith the Lord Clothed our firſt Parents, *Gen.* 3. 21. which ſignified, both the *fleece* and the *skin* of the *Lamb of God*, and which covereth the whole Man: There is *plenteous Redemption in Chriſt*; *Pſ.* 130. 7. The Salve and Plaſter is broad enough for the *Sore*, it covers the broad Commandment of God; which breaths out Curſes where it is not covered, as the *Mercy-Seat* covered the *Curſing-Tables* of the Law, *Exod.* 25. 21. This Robe is like the *precious Oyntment*, that was upon *Aarons* Head, and ran down to his Feet, anointing the very skirts of his Garments, *Pſ.* 133. 2. yea, this Robe is broad enough to cover the ſins, not only of the worſt of ſinners, (ſuch as of *Manaſſeh* in the *Old Teſtament*, and of *Mary Magdalen* in the *New*,) but alſo to cover the *ſins of all Nations*; hereupon Chriſt ſaid, [*go ye into the World*, and *Preach the Goſpel unto every* (Humane) *Creature*,] Mark 16. 15. *into all Nations*, *Matth.* 28. 19. Therefore is it Recorded by *Jonah*, how this Robe of Divine Mercy, reached even to *Nineveh* it ſelf, which was a *Pagan City*, built by a wicked brood of *curſed Cham*, and Inhabited by as wicked a crew at that time, when free grace found them. *N. B. Note well*; Though there be no Robe of Goſpel-grace to cover the finally impenitent; the thundering and the threatning Law is all, and only their Due and Doom, 1 *Tim.* 1. 9, 10. As againſt Righteous ones, there is no Law; ſo for ſuch wicked ones, there is no Goſpel: But if thou be one that *Trembles* at *Gods Word*, and bethinks thy ſelf, 1 *Kin.* 10. 47. and *ver.* 17. here then *God hath a look of love for thee*, *Iſa.* 66. 2. though thou haſt been one of the *chiefeſt of ſinners*, yet if truly penitent, thou ſhalt *find Mercy*, 1 *Tim.* 1. 11, 12, 13, 14, 15. 'Tis a *Faithful ſaying*, Chriſt hath a piece of his Robe wherewith to cover thy naked Soul, the Oyl of his grace runs down the skirts, the very Toes of his Myſtical Body, thou may touch his *Hem*, and be healed, *Mat.* 9. 20, 21. The 3. Dimenſion of this *Royal Robe* is; it is thick enough to keep that Soul warm, which is Cloathed with it; for how can any Soul be cold, when it is *cloathed with the Sun* it ſelf, *Revel.* 12. 1. If any profeſſor wax wanton, and will be Summering too ſoon in the thin Garment of his own ſuppoſed Righteouſneſs, he will aſſuredly catch Cold, and without Repentance, fall into a Conſumption, and periſh for ever; but this profoundly *thick Garment* of *Chriſts Righteouſneſs*, can keep us from all danger of Cold, Rain, Winds, and Tempeſts: If we *put on* the *Lord Jeſus Chriſt*, *Rom.* 13. 14. He will then be to us a *Refuge from the Storm*, a *ſhadow from the Heat*, (as well as from the *Cold*,) *when* the *blaſt* of the *Terrible ones* is as a *ſtorm* againſt *our Walls*, *Iſa.* 25. 4. In this *Lord* Jehovah, *is everlaſting ſafety*: *Iſa.* 26. 4. This *God-man ſhall be our peace*, *Mic.* 5. 5. and ſhall be our *hiding-place from the wind*, and a Covert *from the ſtorm*, and as the *ſhadow* of a *great Rock in a weary land*, *Iſa.* 32. 2. yea, this *Robe* is ſo *thick*, that none of *Satans fiery Darts*, can pierce through it, when we are Armed with this *Breaſt-plate of Righteouſneſs*, and with the *Shield of Faith*, *&c.* *Eph.* 6. 14, 16. In this whole Armour of God, then are we Cannon proof, *&c.* we may then *trample under foot*, the *Adder* and the *Dragon*, &c. *Pſ.* 91. 13. Such may *take up Serpents*, or drink deadly Potions, and ſhall not be damaged by them, *Mark* 16. 18. Nay, yet higher, This Robe is ſo *thick*, that the *wrath* of the great God cannot penetrate it; for there it ſtays, ſticks, and is *fully ſatisfied* when *the Travel* of *Chriſts Soul appeareth* for *Juſtification*, *Iſa.* 53. 11. where an angry God ſees the *Door-poſts* of any Heart or Houſe be ſprinkled with the blood of the *Paſchal Lamb*, he then ſaith, [*when I ſee the blood, then I will paſs over you*, and the *Plague ſhall* not *break in to deſtroy you*,] *Exod.* 12. 7, 13. And that *Houſe* or *Heart*, which hath the *line of Scarlet Thread*, (whereof this *Royal Robe* is Woven) faſt bound to the Windows of it. *Joſh.* 2. 18, 19. All ſuch ſhall be ſafe, when all others ſhall be deſtroyed, *Joſh.* 6. 22, 23, 24, 25. Thus Oh Soul, if once thou come to be covered with this Scarlet Robe; This may *may put more Joy and Gladneſs into thy Heart*, than all the *Confluences of Corn and Wine can convey into a Worldly Heart*, *Pſ.* 4. 7. and then may thou ſay, with the *Sweet-ſinger of* Iſrael, *I will both lay me down in Peace*, and *take my Sleep*, for *thou Lord only makes me dwell in ſafety*, *Pſ.* 4 8. So he *gives his beloved Sleep*, *Pſ.* 127. 2. The *Beloved of the Lord dwells in ſafety by him*, the *Lord covers him* (with this Robe) *all the day long*, and all the *night long* too, *Deut.* 33. 12. *N. B. Note well*; 5. Next to the *quantity* of this *Robe*, (in all its three Dimenſions) comes in the

Quality of it, very Conspicuous in its Threefold *Excellency*: As 1. in its *Purity* and *Perfection*: *Qualis causa, tale causatum*, as is the *cause*, so is the *Effect*. Now seeing this *Robe* is of Gods own *Spinning* and *Weaving*, therefore it must needs be *pure*, as *he is pure*, 1 *John* 3. 3. And all his *Works are perfect*, *Deut.* 32. 4. We read of *Curtains made of fine twined Linnen*, *Blew*, *Purple* and *Scarlet*, all cunning work, *Exod.* 26. 1, 31. And 'tis farther said, that all the *wise-hearted Women did Spin with* their Hands, both *Blew*, and *Purple*, and *Scarlet*, *Exod.* 35. 25. All these three are blood Colours, the Colours of Robes commonly Red, so may have a Reference to this *Regal Robe* here: Now may we not well wonder, from whence had these *Brick-makers* and their *Wives*, (for they were all universally but miserable Drudges in the House of Bondage) such *cunning* and curious skill in Spinning and Weaving work, such as the *Robe* of the *Ephod*, *&c.* we read of, *Exod* 29. 5, 6. But the wonder ceaseth; if we consider how *God filled* Bezaleel *with his Spirit of Wisdom, in all manner of Curious Workmanship*, *Exod.* 31. 1, 2, 3. And thus God is said to instruct the *Rustick Husbandman* in the Country, to manage all his Mystical matters of Husbandry, in Knowledge and Understanding, far Transcending the Capacities of all City-Cockneys? *Isa.* 28. 24, 25, 26. 'Tis God *our Maker*, *who teacheth Man more than the Beasts of the Earth*, and *maketh him wiser than the Fowls of the Heaven*, *Job* 35. 10, 11. Now the Philosopher saith, [*a quo aliquid tale est, illud est magis tale,*] the Efficient, must be much more Excellent than the Effect, the *borrower* must be far below the *lender*. Thus God is called [Τεχνίτης] a *curious Artificer*, as the word signifies, *Hebr.* 11. 10. As that City must needs be a *pure* and *perfect City*, whose *Builder is God*, (as of that *Heavenly Jerusalem* described, *Revel.* 21. *ver.* 10. to 27.) So this *Royal Robe* can be no less pure, *&c.* because God is the *Artificer* and *Maker* of it; the *Hill of God*, the *City of God*, are most Excellent; so this *Robe of God* is the most *Excellent Robe*.

The 2. *Excellency* of this *Robe*, is the *Beauty* and *Comliness* of it: *Aarons* Sacerdotal Robe, is called a *Garment* for *Glory* and *Beauty*, *Exod.* 28. 2. How much more *glorious* and *beautiful*, must this *best Robe* of our *blest Redeemer* be, who was *Aarons Redeemer*, as well as Ours, and is Θεάνθρωπος, God-man, hence his Robe is, Δίβαφον, which signifies [*twice dip'd*,] both as *God*, and as *Man*, of a double Dye: So though our sins be *Scarlet Sins*, (called in Greek Δίβαφα, because twice dip'd in the Devils Dye-tub, both in the Wooll of our youth, and in the Thread or Web of our Elder years) yet this *red Robe*, makes them as *white*, both as *Wooll*, and as *Snow*, *Isa.* 1. 18. This *Robe* is dyed in the blood of God, and is called the *Blood of God*, *Acts* 20. 28. Therefore becomes it so effectual, to *cleanse* away the redness of our *Crimson sins*, 1 *John* 1. 7. And this red Robe makes ours *white*, [*The Martyrs washed their Robes white in the blood of the Lamb*] *Revel.* 7. 14. And to *Believers* are *given fine Linnen, clean and white, which is the Righteousness of Saints*, *Revel.* 19. 8. Oh how beautiful were Christ's Robes at his *Transfiguration*, when his *face shone as the Sun*, and *his Raiment was white, and glistering as the light*, *Matth.* 17. 2. and *Luke* 9. 29. *Christ is fairer than the Children of Men*, *Ps.* 45 2. His *Garments* be grateful to the *smell* also, *ver.* 8. Oh happy Soul, that is wrapt up in them, *&c.*

The 3. *Excellency* of this *Robe*, is the *perpetuity* of it, *Israels* Garments, did last *forty* years in the Wilderness, *Deut.* 8. 4. But this Robe hath lasted from *Adam* to this day, almost 6000 years, yet not Moth-eaten, nor one hole in it: 'Tis our carking care (with the *Gentiles*) crying, *wherewith shall we be clothed*, *Matth.* 6. 31. We take thought for new Cloaths, and such as will last long; come Soul, Here is a Robe for thee, that will last thee thy life: Oh, delay not to put it on, *Rom.* 13. 14. Lest thy nakedness appear, *&c.* *Rev.* 16. 15.

N. B. Note well. 6. Though it be the *Groundless*, *Boundless*, and *Bottomless Bounty* of God the Father, both to procure and proffer this *Royal Robe*, yet it is the Office of the *Ministers of God*, both to *bring it forth*, and to put it on, and so 'tis said expressly here, *ver.* 22. It was indeed first the Office of *Angels*, to Preach the first glad Tidings of the Gospel of Peace, *Luke* 2. 10, 14. But that Employ was afterwards taken from *Angels*, and given to *Ministers*: It was an Angel indeed, that told *Cornelius* [his *prayers* were come up *for a Memorial before God*,] *Acts* 10. 4. But as to the word of *Reconciliation*, the Angel refers him to *Peter*, *ver.* 5, *&c.* Therefore are *Ministers* called the *Embassadors of God*; because the *Ministry of Reconciliation is given to them*, and they in Gods Name, *beseech all Men to be reconciled to God*, 2 *Cor.* 5. 18, 20. 'Tis their work to *bring forth this best Robe*, and to put it on here, *&c.*

Inference 1. Wherefore God chargeth the wicked World, that are *Persecutors*, to *do his Prophets no harm*, for they are his *Anointed ones*, *Ps.* 105. 15. This is spoke to Kings,

Kings, not of Kings, they muſt not be churliſhly touched, if ſo, God will *ſtrike through* the Loins of ſuch churliſh Touchers, *&c. Deut.* 33. 11. They are his *Embaſſadors*, and an *Affront* to *them* he accounts as an *Affront* to himſelf, as *David* did, 2 *Sam.* 10. 4, 6. Thus Chriſt (our Myſtical *David*) ſaith, [*He that deſpiſeth you, deſpiſeth me,*] *Luke* 10. 16. *Miniſters* are *Sacred Perſons*, and the *Apple of Gods Eye*, (the tendereſt piece of that tender part.) *Zech.* 2. 8. A puſh upon the Eye, is an unbearable puſh: Chriſt felt himſelf hurt, in the hurt of his Members and Miniſters, *Acts* 9. 4.

Inference 2. This ſerves as a caution to all *profeſſors*, (as before to all *perſecutors*.) If your Miniſters, have (at Gods command) brought forth this beſt Robe, and put it upon you, as you do profeſs: Then conſider this Royal Robe maketh you *Royal Perſons*, Chriſt ſaith, [*I have made you Kings*, &c.] *Revel.* 1. 6. and 5. 10. Such are made *Princes in all Lands*, *Pſ.* 45. 16. *Iſa.* 49. 23. Oh how obliging is this Royal Honour, to a Suitable Royal Behaviour: Do ye walk like *the Children of a King*, *Judg.* 8. 18. Do ye walk [ἀξίως], which ſignifies, *Bravely*, *Handſomly*, as well as *Honeſtly*, *Rom.* 13. 13. If *ye have put on a whole Chriſt*, as *Lord*, as *Jeſus*, and as *Chriſt*, that is, as *King*, *Prieſt*, and *Prophet*, *ver.* 14. If the *Spirit of glory reſt upon you*, 1 *Pet.* 4. 14. If this Royal Robe be your Raiment, as is pretended by your Profeſſion, then ought you to *walk worthy of God, who hath called you to his Kingdom and Glory*, 1 *Theſſ.* 2. 12. Then ought ye to *walk worthy of the Vocation, wherewith ye are called*, *Eph.* 4. 1. Your *Converſations* ought to be, as *becometh* the *Goſpel of Chriſt*, *Phil.* 1. 27. *Solomon* ſaith, [there be *four Creatures* that *are Comly in their goings*,] *Prov.* 30. 29, *&c.* To which I add a *fifth*, namely, A *New Creature*, the true Believer, who *endeavours to be Holy in all manner of Converſation*, 1 *Pet.* 1. 15. To wit, in the *manner* of his *Thoughts*, of his *Words* and of his *Deeds*, both unto *God*, and unto *Man*, making it his *Exerciſe*, and (as it were) his daily *Recreation*, day by day, (as the word imports,) to *keep a Conſcience void of offence* toward *both*, *Acts* 24. 16. This *Robe* requires an *unblameable Holineſs*, 1 *Theſſ* 3. 13. And to *walk worthy of the Lord unto all pleaſing*, *Col.* 1. 10. And to *abound therein more and more*: 1 *Theſ.* 4. 1.

On the *contrary*, how unbecoming it is to this Royal Robe, for profeſſors to be *looſe* in their *Lives*, this is far off from *ſerving* the *Lord* in the *beauty* of *Holineſs*, *Pſ.* 29. 2. *Holineſs becometh Gods Houſe for ever*, *Pſ.* 93. 5. But alas, How many ſerve God with a courſe kind of Holineſs, a *Profeſſion* without *power*, 2 *Tim.* 3. 5. A *Mongrel Religion*, a mixture of *Human Inventions*, with *Divine Inſtitutions*; This is unlike the Royal Robe, but 'tis rather a *Raiment* made up of *Linnen* and *Woollen*, which *Moſes's Law forbad to wear*, *Levit.* 19. 19. *Deut.* 22. 11. How many ſuch minds there be in the World, which are *corrupted* from the *Simplicity* that is in *Chriſt*, 2 *Cor.* 11. 3. This mixture of Worſhip, is called a *Cake not turned*, *Hoſ.* 7. 8. Half raw, and half roſted, *&c.* others there be, that in ſtead of this *Royal Robe* (that *Jeamleſs Coat of Chriſt*, *Woven throughout from the Top to the Bottom*,) *John* 19. 23. Do wear a patched Garment, *Mat.* 9. 16. *Mark* 2. 21. *Luke* 5. 6. Patching together their own Righteouſneſs, with the *Righteouſneſs of Chriſt*, which is plain, a *Linſey-wooſey* Garment, they *cover with* a *covering*, but *not of Gods Spirit*, woe to them, *Iſa.* 30. 1. The *word* of *Works*, muſt not be *mingled* with the *word of Faith*, *Rom.* 10. 6, 7, 8. *Gal.* 3. 10, 11. We are *juſtified freely by his grace*, *Rom.* 3. 24. And we are *ſaved by grace*, *Eph.* 2. 5, 8. And not of our ſelves, or by our own works at all; if ſo, *Salvation would be a Debt*, *Rom.* 4. 4. and not a *Gift*, *Rom.* 6. 23. Alas, *Mans* own *Righteouſneſs* is *filthy Raggs*, *Iſa.* 64. 6. And therefore to be wholly *put off*, *Eph.* 4. 22. Yea, and quite *caſt away*, as the *blind Beggar* did his *Ragged Raiment*, when Chriſt called him, *Mar.* 10. 50. And as the *Captive Maid* did, when ſhe *was to be Married*, *Deut.* 21. 11, 12, 13. *Paul* would not have one ragg of his own Righteouſneſs to remain, but would be found arrayed only in this *Royal Robe*, *Phil.* 3. 9. Thus *fallen Man* is compared to a *naked Infant caſt forth*, *&c. Ezek.* 16. 4, 5, 6, 7. Then Chriſt comes and *Cloaths him* with his *Robe*, and *makes him comly*, *with his comlineſs*, that *he put upon him*, ver. 10. 11, 12, 13, 14.

Having diſpatched our Diſcourſe, upon the *firſt Bounty* and *Bleſſing* that this *Reconciled Father* ſo freely beſtoweth upon his Repenting and Returning Son, namely, this *Royal Robe*, as rich Raiment for his ragged Back: This is not all that a *Bountiful Father*, had to beſtow upon his now *Dutiful Son*; but his *Bowels* are not yet drawn dry, he hath another, yea, another, and yet another Donative for a needy Object, as the Sequel of this Parable maketh manifeſt.

N.B. Note well; [*The Father ſaid to his Servants*,] *ver.* 22. 'Tis not ſaid that he ſpake to any one of his Servants, but his Speech was directed unto all his Servants, intimating, that no one Servant could poſſibly do enough, ſo as wholly to *gratifie* his

boundleſs

boundleſs Bowels, or fully to *ſatisfie* his *bottomleſs Bounty*, towards his *penitent Prodigal*; Therefore they muſt all be employed (and all little enough) to accompliſh all thoſe *four* Tranſcendent *Acts* of favour, from this Father to his Son: All this is a *Specimen* or Repreſentation of Gods Fatherly loving kindneſs towards penitent Sinners: God is called [*the Father of Mercy*,] 2 *Cor.* 1. 3. Intimating, that when one Mercy (beſtowed by him upon us) is ſpent and gone, he remains ſtill a *Father*, both *able* to *beget* new Mercies for us, and as *willing* alſo to beſtow them on us. God is ſaid to be *Rich in Mercy*, *Eph.* 2. 4 And he is *Rich unto all them that call upon him*, *Rom.* 10. 12. *Gods Treaſury* may well be called [*puteus inexhauſtus*,] an inexhauſtible Fountain, that can never be drained or drawn dry.

This *Parable* of the Fathers rich Favour to his Son, [giving him one rich bleſſing after another, to the number of *four*, over and above his *Kiſs of Love*,] is but a narrow Reſemblance of Gods rich loving kindneſs unto us, for what is a *drop*, (as this in the Text was no more) compared with that whole Ocean of love which is found in God, and which hath been flowing forth to all his Children, from *Adam* to this Day, yet abides it a full Fountain ſtill, *&c.* God is not only a loving God in the *concrete*, (as we ſay in *Philoſophy*) but he is love it ſelf in the very *Abſtract*, 1 *John* 4. 8. As if all love, *&c.* There is none *like him* for *love*, Mic. 7. 18. *His mercy Triumphs over his Juſtice*, *Jam.* 2. 13. He is plenteous in it, *Pſ.* 130. 8. His *tender mercy* is *over all his Works*, *Pſal.* 145. 8, 9. This in the *general*, now in the *particular*, as we have ſeen how this kind Father, (after he had *kiſſed* his Son, and bad him welcome, *&c.*) gave him, and put upon his back a *Royal Robe*, ſo his next gift is a *Royal Ring*, which he muſt have likewiſe *put upon his hand*, *ver.* 22. As the *Robe* was for *Raiment*, ſo this *Ring* was for *Ornament* to him: Wherein theſe *four Excellencies* are conſiderable, as 1. The *matter* of this *Ring*. 2. The *Form* of it, 3. The *poſy* engraven within it, and 4. The *Real worth* and dignity of it, not only, as it is moſt curiouſly enambled, but alſo beautified with a moſt *Rich Diamond*, *&c.*

First, Of the *firſt Excellency*, namely, the *matter* that this Royal Ring was made of, undoubtedly was Gold, pure beaten Gold, it was a Gold Ring, not made up of any inferior, worthleſs or mixed mettal: Alchymy Rings, are contemptible things among Mankind: As the *Robe* is called the *beſt Robe*, ſo without Controverſie, this *Ring* muſt be the *beſt Ring* in his Fathers Treaſury: If the very *Snuffers*, and *Snuff-Diſhes* in the *Tabernacle*, were *made of pure Gold*, *Exod.* 25. 38. and 37. 23. Much more this King.

2*dly*. The *Form* of this *Ring*, was the moſt perfect of all *Forms*, according to the *Mathematick* Rule, which preferrs a *Circular Form*, far before that which is *Triangular* or *Quadrangular*, &c. Therefore the moſt *Wiſe Creator*, framed that glorious Creature the *Sun* to be *round*, that vaſt Circumference of the *Heavens* to be *round*, and that great Body of the whole *Earth* to be *round*; yea, the whole *Univerſe* of the Viſible World, is repreſented to us in Globes, to be of a *Circular Form*: So this *Ring* was a *round Ring*, which form hath neither beginning nor ending, and ſo is a moſt evident *Emblem* of *Eternity*, which [*a parte Ante*,] in reſpect of that before, had no beginning, and [*a parte poſt*,] in reſpect of that after it hath no ending: Thus a year is repreſented by a *Serpent*, that Circles himſelf round like a ring, with his Tale in his Mouth, ſignifying, that the end of the Old year, is the beginning of the New, &c.

3*dly*. The *poſy* that was Engraven in this *Ring*, may eaſily be ſuppoſed to be ſome ſignificant ſhort Sentence, ſuch as all *Rings* are Adorned with by ſome inward Inſcription; but more eſpecially *Wedding Rings*: Such as [I *love*, and *like my choice*,] And [as *God Decreed*, ſo *we agreed*,] and ſuch like: Now may it not be ſaid without Abſurdity, that here was a kind of Wedding here, to wit, of a *loſt Son*, to a *loving Father*, and the *poſy* of this *Ring* may well be ſuppoſed to be one of thoſe *Sentences* or *Characters*, that the Father gave of his Son, [*My Son was dead, but is alive*,] or [*He was loſt, but is found*,] *Luke* 15. 24, and 32.

4*thly*. The *Richneſs* of this *Ring*, 'twas no common plain *Ring*, but of the choiceſt and chiefeſt ſort, ſuch as be moſt Artificially *Enambled*, by a moſt skilfull Artiſt in Ingraving Work, and Adorned with ſome *Sparkling Diamond*, or ſome other glittering and dazling *Jewel* or *Precious Stone*: I have lately ſeen a *Jewel*, valued at many Thouſands of Pounds, yet nothing comparable to the *Pearl of price*, the *Lord Jeſus*, Matt. 13. 45, 46. So that we may ſuppoſe it to be a Stone *Ring*, (ſo called) and one of the beſt ſort; for as the Father called for the *beſt Robe*, to put upon his Back, he undoubtedly called likewiſe for the *beſt Ring* to put upon his Hand: Learned *Heinſius* in his *Criticks* upon this *Ring*, ſaith thus. [*Hic Annulus fuit inſignis, Nempe cum patris Notâ & ſigillo, ut ſic verus filius ac proprius Agnoſceretur.*] This *Ring* was Famous, as it had the Fathers

Coat

Coat of Arms Engraven upon it, and ſo was the *Signet* that his Father Sealed his Letter with, and all his own proper Goods, and this Son (having this Seal or Signet) might be the better acknowledged, to be his own true and proper Son hereby: Yea, and *Grotius* adds concerning this, [Δακτυλιον] or *Ring*, that as it was an Honourable *Badge* of a *free People* among the *Romans*, ſo it was an evident *pledge* of moſt eminent Dignity among the *Eaſtern* Nations, hence *Pharaoh* put upon *Joſephs* Hand, his own Royal Ring, *Gen.* 41. 42. And 'tis a ſign of *Riches*, ſaith the Scripture, *Jam.* 2. 2.

All this *Hiſtory* relating to the *Ring*, hath a *Myſtery* in it; Therefore ſome Solid Authors Extoll this *Parable*, as one of the moſt Famous *Parables*, that is left upon Record in Sacred Scripture, both for the Choice Variety of the *Hiſtory*, (for it is long) and for the Pregnant Significancy of ſome *Goſpel-Myſtery* in every part thereof, as in this *Ring* for Example:

Firſt, In the *General*, as the *Robe* above named, did ſignifie the Grace of *Juſtification*, , ſo this *Ring* doth ſignifie the grace of *Adoption*: 'Tis commonly known, that a *Ring* is a Token of Eſpouſal love, thus the Lord is ſaid to *betroth us to himſelf for ever*, *Hoſ.* 2. 19, 20. And to be *Marryed to us*, *Jer.* 3. 14. Calling his People *Hephzibah* and *Beulah*, becauſe *he delighted in them*, and is *Married to them*, *Iſa.* 62. 4. Now this Myſtical Marriage, God accompliſheth upon us; *Firſt*, by his *Grace* of *Juſtification*, *Adorning us as his Bride, with his Robe of Righteouſneſs*, *Iſa.* 61. 10. And *then* by his *grace* of *Adoption*, he eſpouſeth his *Bride* to himſelf, and *Rejoyceth over* her, as the *Bridegroom rejoyceth over the Bride*, *Iſa.* 62. 5. The like Phraſe is uſed, 2 *Cor.* 11. 2. & *Rev.* 19. 7, 8. Though this be the time of our *Contract*, only in the *Kingdom of grace* here, but the *Conſummation* of the *Marriage*, is reſerved for the *Kingdom of glory* hereafter.

N. B. Note well; Gods Order in this *Parable*, Firſt the *Robe*, and then the *Ring*, and in *Ezek.* 16. *Firſt*, (when the *time of Love came*) the *Lord waſhed her*, and *Clothed her*, and then *put Bracelets* upon *her Hands*, &c. *ver.* 8, 9, 10, 11. and made her *exceeding Comly, with his Comlineſs which he put upon her*, *ver.* 12, 13, 14. Which teacheth, that we muſt be *Juſtified*, before we can be *Adopted* and *Sealed* with our Heavenly Fathers *Signet*, or Sealing Ring, for his own *Sealed ones*, (as the *Phraſe* is) *Rev.* 7. 3, 4, 8. Nor can we *ſet to our Seal*, that *God is True*, untill God give us his *Sealing Ring*, (as the Father doth give to his Son here) *John* 3. *ver.* 33. For *Faith* is the *gift of God*, *Eph.* 2. 8. which is the *Sealing grace*, &c.

Thus God made *Zerubbabel* to be a *Signet*, *Hag.* 2. 23. And we read of the *Signet of Gods Right Hand*, *Jer.* 22. 24. And if we can but ſhew *Jeſus* the *Signet* he hath beſtowed on us, when *he came firſt into our Hearts* by his grace, *Eph.* 3. 17. Then will his ſeeming Diſpleaſure be appeaſed towards us, as *Judahs* was upon the like means towards *Tamar*, *Gen.* 38. 18, 24, 25. for *Chriſt cannot deny himſelf*, 2 *Tim.* 2. 13. Nor any *Breathings* of grace, that he hath given us, *Matth.* 12. 20.

Thus far of the *Ring* in *General*, now in *particular*, briefly of its *four Excellencies*.

Firſt, The *Myſtery* of its excellent *Matter*, *Gold* is the Mettal that it is made of, ſignifying, that the *grace* of *Adoption*, is a far finer Mettal, than the fineſt of Gold; 1 *Pet* 1. 17, 18, 19. Oh! Precious Faith, 2 *Pet.* 1. 7. The *Matter* of this Myſtical Ring is ſo fine, that we can neither *purchaſe* it, nor *hammer* it upon any *Humane Anvill*, but as it is *Gods gift*, *Eph.* 2. 8, 13. So it is his Divine Handy-work, &c. it is *pure Spirit*, and all glorious within and without, and any *Alchymy* here is abominable, *Mans Tool pollutes it*, *Exod.* 20. 25.

Secondly, Of its *Excellent form*, ſignifying Eternity. This *Adopting* Ring is round, as it is made up of the *Eternal Spirit*, *Heb.* 9. 14. And of *Everlaſting love*, *Jer.* 31. 3. So it hath neither beginning nor ending: They Diſparage the Excellency of this Adopting Union, that dare affirm this, more than a *Gordian knot*, may be untyed by any *Alexander*, our *Lord hates putting away*, *Mal.* 2. 16. Though we oft let go our hold on him, yet *he abides Faithfull*, 2 *Tim.* 2. 13. And *having this Seal*, (or *Sealing* Ring) the *Foundation ſtands ſure*, *ver.* 19. So that he will never let go his hold of us, his love is as unchangeable, as himſelf, *John* 13. 1, &c. *Semel Electus, Semper Dilectus*, ſaith *Auſtin*, if once choſen, then ever loved beyond the end, &c.

Thirdly, The *Myſtery* of its *Excellent Poſy*, (which was [*I am thine*, and *thou art mine*,] as it is phraſed, *Cant.* 2. 16.) doth ſignifie farther to us the *grace* of *Adoption*: *Grotius* ſaith here, [*Unus Anuli uſus inter alios eſt ſignandi gratiâ, Ergò non male veteres donum Spiritus Sancti* (*quo nos obſignamur*) *huic Annulo Reſpondere putant*;] the uſe of a Ring

Ring among other uses, is to seal with, therefore the *Antients* did not think amiss in Interpreting by it the *gift of the Spirit*, whereby we are *Sealed*, 2 *Cor.* 1. 21, 22. And *after Believing, we are Sealed*, *Eph.* 1. 13. and 4. 30 *Rev.* 7. 3. to 8. As God sets the Seal of his Spirit to our Souls, so we set the Seal of our Faith to his Truth, *John* 3. 33. Thus are we said *to receive the Spirit of Adoption, whereby we cry Abba Father*, (as our Lord cryed to his Father, *Mar.* 14. 36, And as this penitent Prodigal did to his here, *ver.* 18. 21.) *Rom.* 8. 15. And because *we are Sons, God hath sent forth the Spirit of his Son into our Hearts, Crying, Abba Father*, *Gal.* 4. 6. Thus *Christ giveth the white Stone, which hath a new Name* written in it, (like the *Posy* within this *Ring*) *which no Man can read, saving he that receiveth it*, *Rev.* 2. 17. There be many indeed, who lay claim to an interest in the *Heavenly Father*, as that *Mad Man* at *Athens* laid claim to a share in every Rich Ship that came to shore there, *&c.* or as *Haughty Haman*, who hearing that the *King intended to Honour some Man*, foolishly thought himself to be that same Man, *&c. Esth.* 6. 6. Or as those *presuming professours*, that boldly knock at Heavens Gate, and *Cry, Lord, Lord, open to us*, &c. *Christ* (who is called an *Everlasting Father*, Isa. 9. 6.) *Professeth unto them, that he never knew them*, and *bids them depart, being but workers of Iniquity*, *Matth.* 7. 22, 23. Alas! their *Faith* was but a *fancy*, and their *Confidence*, no more than *Presumption*; but the True Believer, hath a *Faith* that is *unfeigned* 1 *Tim.* 1. 5. and 2 *Tim.* 1. 5. *He knows whom he hath believed*, 2 *Tim.* 1. 12. He *apprehends Christ by his Faith*, as *Christ apprehends him* by *his Spirit*, *Phil.* 3. 12. So resigning up his All to *Christ*, *Gal.* 2. 20. As this *Penitent Son*, doth to his *Indulgent Father*: He therefore can groundedly say according to the *Posy* within this Ring, [*My Father is mine*, and *I am his*,] as the Spouse did, *Cant.* 2. 16.

Fourthly, The *Mystery* of the Richnes of this Ring, set round about with sparkling Jewels, may signifie the *Faith* of *Evidence*, or *Assurance* both for Pardon of Sin, and for acceptance of Person: Indeed there be also *plain Rings*, which is the *Faith* of *Adherence* and *Recumbency* upon *Christ* the *Rock* of *Ages*, *Isa.* 26. 3, 4. Wherein there may be some *mixture* of *Faith* and *Unbelief*, as *Mar.* 9. 24. Yet this *Child of light*, (though in some Darkness as to Assurance) still *leans upon the Lord*, &c. *Isa* 50. 10. They may be *True Sons*, and not *Bastards*. though they cannot Read or Write their own Names. So, nor such as cannot *Read* this *new Name written in the white Stone*, or in the Royal Ring which is a *Name, better than of Sons and Daughters*, *Isa.* 56. 5. The assurance whereof, is the Sweet-Meats of a *Sanctified Conscience*, *Prov.* 15. 15. which is *Joy unspeakable*, and *full of glory*, 1 *Pet.* 1. 8. Oh Soul, hast thou got this Ring, whether *broken* or *whole*, whether *plain*, or *Enambled* with *Pearls*, God hath assuredly *brought thee into his Miraculous Light* 1 *Pet.* 2. 9. A Lease of an Estate for three Lives is much a Lease for a 1000. years is more; but this Ring is an Evidence for Eternity: Neither Tongue nor Pen can Describe how the Ewe knows her Lamb by smell and bleating: Nor how the Spirit of Adoption, teacheth *Christs Sheep to hear his Voice*, *John* 10. 3, *Cant.* 8. 13. Oh Soul, walk worthy of this *Robe*, and of this Ring: This returning Son saith not, because I know my Father will disown me no more, therefore I will play the Prodigal again, *&c.*

The 3*d*. Entertainment this lost Son finds with his loving Father is, *Shooes for his feet*, it may well be supposed, he returned as good as barefoot Home, or with *Old Shooes, and Clouted*, like those of the *Gibeonites*, *Josh.* 9. 5. *&c.*

N. B. Note well; 1. Here is much more restored by the *Second Adam*: than was lost or ruined by the *First Adam*: For the *First* lost indeed the *Robe of Righteousness*, but the *Second Adam*, redeems not only a Royal *Robe* for his Redeemed but also a Royal *Ring*, and Royal *Shoes*, yea, and the *fattest Calf*, (after all) to Feast upon, *&c.* For he is the *Mediatour of a better Covenant, which was Established upon better promises*, *Heb.* 8. 6. and 7. 2. A *Covenant* of *grace*, and not of works.

N. B. Note well; 2. The *Mystery* signified by this *History* of these *shoes*, is the *grace* of *Perseverance* in the way of Sanctification, Teaching us, that every True Repenting Soul, returning to his Fathers House, hath his feet shod with Gospel Shoes, which enableth him to hold on, and out in the way of *Holiness*, untill he come to the Race end, to wit, the Heaven of Happiness, 1 *Cor.* 9. 24. *Heb.* 12. 1.

N. B. Note well; 3. The *Mystical feet*, (to be shod here) are our *Affections* by which we *Run from God*, untill they be *shod with the preparation* of *the Gospel of Peace*, *Eph.* 6. 15. (Which is Armour of proof indeed) then do we *Run to God*; the Natural Motion of our Affections in the fallen Estate, is an uneasy *Trott*, untill the *Lord take us by the Arms*, and *teach us to go*, *Hos.* 11. 3. The *Septuagint* reads it [Ἀναπαύσεται] which signifies *to pace*, a more easie Motion to the Rider, *&c.* The Gospel is the Doctrine

Drine with our peace with God in Christ, there is *Peace and Joy in Believing, Rom.* 14. 17. and 15, 13. And when we are Gospelized, (that is, *shod* with Gospel Comforts) then are our *Hearts enlarged* to *Pallace*, or *to run the way of Gods Commandments, Ps.* 119 32. By the *Gospel* of *Peace, God Creates Peace, Isa.* 57. 19. Such a Soul toucheth not the Earth. (or Earthly things) with the bare feet, (his Affections) but treadeth in the World with a Gospel-frame of Spirit, and then dare trample upon the Briars and Brambles, (Tribulations) of the World, because 'tis well shod with Gospel-peace in Christ, *John* 16. 33. As there was *Etham*, (which signifies hard ground) for *Israel* to walk over betwixt *Egypt* and *Canaan, Exod.* 13. 20. So there is much hard ground in our way to Heaven; and therefore we had need to be well shod with those Gospel-shoes, otherwise we shall halt, tire, and prove Apostates; 'tis only the poorest of People that are forced to go bare-foot; Glory is promised to good Beginners, but 'tis performed only to good Enders, *Matth.* 24 13.

N. B. Note well; 4. The various Excellencies of those Gospel-shoes, (which are the Love-tokens of our Heavenly Father, to the Truly Penitent, *&c.*) in several *Congruities*, with *Literal shoes*,

As 1. These *shoes* keep feet warm, they are not thin Summer-shoes, any Cold taken by the feet ('tis well known) doth much endanger the weal of the Head, we should keep our Affections warm for God, as Ἀναζωπυρεῖ signifies, 2 *Tim.* 1. 6. Be fervent in Spirit, *Rom.* 12. 11. serving the Lord.

2. *Shoes* keep the feet clean, our Lord saith, [*He that is washed, needs not, save to wash his Feet,*] *John.* 13. 10. Which implies, how apt are our Affections, (the feet of the Soul) to Contract Defilement, and to need often washings, while we walk in this *present Evil World, Gal.* 1. 6. Which better deserveth the name of *Chabul* (that signifies *Dirty*) than those *Twenty Cities Solomon* gave unto King *Hiram*, 1 *Kin.* 9. 12, 13. Oh! That we could have such low Thoughts of this *Dirty World* (wherewith our Mystical feet (our Affections) are so oft Defiled) as *Hiram* had of those *Dirty Cities*, who got them changed into a suitable Sum of Money levyed by *Solomon* on his Subjects, *ver.* 15.

3. As those shoes keeps our feet clean, so likewise they keep them dry, we shall not be *wet-shod*, when *we pass through the Waters of Affliction*, if we be *well-shod* with these Gospel-shoes God promiseth, those *Waters* shall not come nigh us, to an overflow of those shoes, *Isa.* 43. 2. As *Israel* had both the *Red Sea* and *Jordan* betwixt *them* and *Canaan*, yet the Lord so dryed up them both, as *Israel* passed *Dry-shod* over *them both* into the Land of Promise, that was the *Type*, and a *Christian Walk* is the *Antitype, &c.* Thus the *Waters* of *Babylon* and *Euphrates*, shall be dryed up, *Isa.* 44. 27. Jer. 50. 38. *Rev.* 16. 12. God will *Smite the Tongue of the* Egyptian *Sea*, and *make* Men *go over Dry-shod*, *Isa.* 11. 15.

4. They keep our feet sound, in Treading upon hard Ground, as before, for we are naturally *Tender-footed*, like those *Tender and Delicate Women*, which *would not adventure*, to *set the soles of their Feet upon the ground, Deut.* 28. 56. No not in their fine thin shoes, much less barefoot: We are *Diseased in our feet*, as *Asa* was, 2 *Chron.* 16. 12. Therefore we need to be well-shod, even with *Iron* and *Brass, Deut.* 33. 25. To be *sound in Gods way, &c. Ps.* 119. 80.

5. They keep our *feet safe* from *Satans* Darts, they are for *Armour*, as well as for *Ornament, Eph.* 6. 15. *Achilles* was wounded to Death in his Heel, saith *Homer*, whose Phrase is also [ἐυκνημίδες Ἀχαιοὶ] *well booted Grecians*. Thus they that are fortified with this *Armour of proof*, to wit, *Gospel Comforts*, are *well-shod Christians*, above *Goliahs greaves of Brass*, 1 *Sam.* 17. 6, *&c.*

6. *Shoes* (that are neatly made) do likewise *Beautifie* the feet, thus 'tis said [*How Beautifull are thy Feet with shoes*, O *Princes Daughter*,] *Cant.* 7. 1. To shew how *comely* the Christian Church is *in her Goings*, which may well be added as a *fifth* Instance unto *Solomons four*, that he so highly commends *for going well, Prov.* 30. 29, 30, 31. Yea, and no less is said of the Churches Faithful Ministers, [*How Beautifull are the feet of them that Preach the Gospel of Peace*, &c.] *Nah.* 1. 15. and *Rom.* 10. 15. With the *shoes* of which *Gospel of peace*, both Pastors and People ought to be shod, *Eph.* 6. 15. Or we can never walk well in Gods Eye: Christ saith, [*I shod thee with Badgers Skins, &c.*] *Ezek.* 16. 10. We read how the *Tabernacle* was covered with *Badgers Skins, Exod.* 36. 19. No doubt but those Skins were neatly Dressed for both those uses: Christ gives *Robe*, *Ring* and *Shoes*, to *make us comely*, *&c. Ezek.* 16. 10, 11, to 14.

7. These *Gospel shoes*, are *lasting shoes*, they last longer than the *Shoes* which *Israel* wore 40 years in the Wilderness, their *shoes* were part of their Raiment, which did not waxe Old in that time, *Deut.* 8. 4. The *Latchet* of these *Gospel-shoes*, *shall never be*

broken, (as the Phrase is,) *Isa.* 5. 27. For they are made *of Iron* and *Brass*, *Deut.* 33. 25. And do consist of *Eternal Spirit*, *Heb.* 9. 14. and *Everlasting Love*, *Jer.* 31. 3. So they *last for ever*, untill they bring us to our Journeys End: we are never bid to put them off, but always keep them fast on our feet, Night and Day, *&c.*

Thus far the *Congruity*, this last brings in the *Disparty* only to be named, as 1. These Gospel shoes are of Gods making, and not of Mans, 2. They are made of the skin of this *fatted Calf*, of a Crucified *Christ*, 3. They are to be ever worn, both *Summer* and *Winter*,, yea, by Night as well as by *Day*, never to be put off as before; 4. These Spiritual shoes, do secure us from Spiritual Evils. 5. They are the same to all the Redeemed, whether *Rich* or Poor, Young or Old, Male or Female, Jew or Gentile, 6. Yet none complains of these *Everlasting shoes*, that either they pinch them, or are too wide for them, they fit all Saints, *&c. N. B. Note well*; *Indians* put new shoes on the Dead, thinking they have a great Journey to go.

The 4. *Entertainment*, the lost Son found likewise, was a *fatted Calf*, *ver* 23. which the Antient *Greeks* did reckon, [*inter cibos* πολυτελεσάτους] among their choicest Meat, and of *great price* as the word πολυτελές signifies, 1 *Pet.* 3, 4. All Authors Interpret this *fatted Calf* to be Christ, upon whom we should [Ευφρανθώμεν] *Feed and be merry*, as the word is Explained, *Luke* 12. 19. and 16, 19. *Acts* 14. 17. Behold here, the Fathers Feasting with his Son upon this fatted Calf.

Enquiry the 1. What is this *fatted Calf*?

Answer 1. Some sense it to be meant the *worst Foe*, to wit; the *Devil*, and not only our *best friend*, our Blessed Redeemer: The ground of this *Gloss* is, because it doth carry a consonancy to many Scripture Phrases: *Leviathan*, that Sea Monster, is an Emblem of the Prince of Darkness, the *Question* is asked, [*canst thou draw out Leviathan* with an Hook, *&c.*] *Job* 41. 1, 2, 3, 4, 5. and [*shall the Companions make a Banquet of him?*] *ver.* 6, *&c.* He is called *a King over all the Children of Pride*, *ver.* 34 the *Answer* is made, though no Man can tame this Head-strong Adversary the *Devil*, yet God (our Father) can bridle him, and make a Banquet of him, *&c.* So *Job* acknowledgeth, [*I know O God, that thou canst do every thing,*] *Job* 42 *ver.* 2. As *he* is said [*to break the Head of* Leviathan *in pieces*, and *gave him to be Meat to his Children*, *Inhabiting the Wilderness*,] *Ps.* 74. 14. And 'tis said also, [*God will spread his net over that whale of the Sea*, *&c.* Ezek. 32. 2, 3. And [*God will punish* Leviathan, *that crooked Serpent with a great and strong Sword*, *&c.*] Isa. 27. 1. And *will wound that Dragon*, *Isa.* 51. 9. God can *put an Hook in his Nose*, *&c. Isa.* 37. 29. And our *God of* Peace hath promised to *Tread Satan under our feet shortly*, *Rom.* 16. 20. Yea, the time draws nigh, wherein our Lord will *lay hold on the Dragon*, *that Old Serpent*, *the Devil and Satan*, and bind him for *many years*, *Revel.* 20. 1, 2. Thus our Jesus Comforts us, as *Joshua* did *Israel*, saying, [*your Enemies are Bread for you* (to eat up) *fear them not*, *&c.*] *Numb.* 14. 9. If we be but repenting and returning ones, as this Son here was, *&c. Satan* is but a *fatting* all this time, even 6000. years, for the *time of his full Torment*, *&c. Matth.* 8. 29.

But though this *first sense* of our *worst Foe*, may consist with the *Analogy* of *Truth*, yet the *second sense* of our *best friend* is more solid, Orthodox, and of more universal Reception; namely, that 'tis not *Satan*, but our *Saviour* is the *fatted Calf*, here alluding to that Law, [*take a young Heifer*] *Exod.* 29. 1. The Hebrew word [*gnegel*] signifies, a young one of the *first year*, as the other Hebrew word [*par*] used in that Law of Sacrificing, signifies a youngling of the *second year*; as the *Rabbins* do relate; yea, and the word, *Luke* 15. 23. [θυσατε] Translated, [*Kill*] here, doth properly signifie [*Sacrifice*] thus the *Calf*, *Heifer* and *young Bullock*, are all one in Sacrifice; as our Lord Christ is often called the *Lamb of God*, so here he is the *fatted Calf*, *&c.* Herein consider these several parts, as 1. The *Calf Killed*, 2. The *Butchers* that killed the Calf, 3. The *Banquet* prepared, 4. The *Cooks* that dressed the *Banquet*, 5. The *Guests* to be feasted, and 6. The *Master* of the *Feast*, the Father of the Family, *&c.*

First, Of the *Calf* that the Feast was made up on, 'twas the best of the Kind, τον μόσχον τον σιτευτον. *Vitulum saginatum*, the *fatted Calf*; Christ may be said to be fatted many ways, both *as to God*, and as *to Man*.

First, *As to God*, 1. He was fatted with qualifications from God, 'tis said God prepared a Body for him, fitted for his Redemption-work, *Hebr.* 10. 5. And God anointed him with the Oyl of grace above his fellows, *Ps.* 45. 7. God gave not the Spirit by Measure to him, *John* 3. 34. There was [*Modus sine Modo*,] Measure without, and beyond Measure, *&c.* 2. He was fatted with satisfactions for God, God saw the

Travel

Travel of his Soul, and was satisfied, *Isa.* 53. 11. Therefore when the Father saw the Son *engage his Heart to Approach to him:* (as Jer. 30. 21.) He saith to his Son, (*Ask of me, and I will give thee, &c.*) *Ps.* 2. 8. And *He heard him always* John 11. 42.

Secondly, As to Man.

1. He was fatted with precious Gifts which he receiveth, *Ps.* 68. 18. *Eph.* 4. 8 To bestow upon his called and chosen, yea, the Rebellious; having no need of them for himself, *&c.* Accounting it more Honourable that he give, than only to receive, *Acts* 20. 35. Of *his fulness we all receive*, and *grace upon grace*, John 1. 16. for *it pleased the Father, that in him should all fulness dwell*, Col. 1. 19. A fullness without any emptiness to follow it, for it is the fullness of a Fountain, and not the fulness of a Vessel, that may be drawn dry; take a drop from the Ocean, and there is so much the less in it: But here it is, as *Ignis & Ignita*, fire, and things fired: If you light a Thousand Torches at the fire, yet such is that fulness in the fire, that it is not at all diminished thereby. *Christ* is a *Magazine*, not only of plenty, but of bounty, not only of Abundance, but of Redundance also. Let us all therefore go forth unto him, with our empty Vessels, *Hebr.* 13. 13. and he will fill them John 4. 10.

2. It may be said, Christ was fatted, (as he was filled) with Reproaches by wicked Reprobates, calling him a *Samaritan*, and a *Devil*, John 8. 48. He was *Despised and Rejected of Men, &c. Isa.* 53 3. He had his Back-burden of Revilings. *&c.* yet this sort of fatting and filling, (saith *Augustin*,) made indeed our Lord lean, yea, so lean, as *one might tell all his Bones*, *Ps.* 22. 17. Insomuch, that the *Pharisees* looked upon him about fifty years old, John 8. 57. When he was not yet Thirty three, they reckoned him much Elder for his Leanness, than indeed he was.

Secondly, The *Butchers* or *Sacrificers* of this fatted Calf, were the *Jews* and *Romans*: 'Tis true, the Lord said, as this Father said here, [*Kill the fatted Calf*] for it was his *Decreed purpose* before time, and his Determined Counsel in time, that Christ should be Crucified, *Acts* 2. 23. and 4. 27, 28. and 13. 27. 28. *Isa.* 10. 6, 7. For God knows, how to gather Grapes from those Thorns, and figs from those Thistles, though Man cannot, *Matth.* 7. 16. Though the *Jews* by wicked Hands, killed Christ, *Acts* 3. 14, 15. with 2. 23. Yet God wrought the Redemption of the World, for his own glory thereby, Gods Decree did not excuse these Butchers fowl Fact: It was [*Nefas*] an hainous Act to bind a *Roman*, *Acts* 22. 25, 29. How much more hainous it was to bind, to beat, and to kill the *Son of God*; yet those Butchers were but our Workmen, 'twas our sins that set them on work. We have all pierced him, *Gentiles* as well as *Jews*, *Zech.* 12. 10. Let us Mourn for so doing, and not Crucifie him afresh, *Hebr.* 6. 6. Nor *Tread him under foot*, *Hebr.* 10. 29. How many account it a shame to be called Butchers of any base Creatures? Oh! How ought we to abhor our Butchering with peace, the Prince of Peace, and the Lord of Life, *&c.*

Thirdly, The Banquet was a Feast, made up of this fatted Calf, the finest of Meat among the *Greeks*, (as above) 'twas a Feast of fat things, *&c. Isa.* 25. 6. Fat was forbidden under the Law, *Levit.* 3. *ver.* 16, 17. The Lean part of the flesh only, was then the Peoples Portion: So that if God did not put his fat part to their lean part, they had but lean Commons to feed upon; but blessed be God for better and fatter food for us under the Gospel, here is the fatted Calf to feed upon, a Feast of fat things, as before; yea, far exceeding that Royal Feast, which *Ahasuerus* made for his 127. *Nobles, &c.* which lasted an Hundred and fourscore Days, *Esth.* 1. *ver.* 1, 2, 3, 4, 5. *&c.* That was a prophane Feast, and had its End, even in great Discontent, *ver.* 12, *&c.* But this is an Holy Feast, (having not only good Chear, but also good Company, and good Discourse, yea, and the King himself present at the Table, *Cant.* 1. 12.) And this Feast doth last longer than that of an hundred and Eighty Days, yea, and ends with Joy and Comfort; yea, 'tis a Feast without any End, it lasts for ever, to wit, unto all Ages and Generations, this Calf lasts long *N. B.* There be formal Provisions now indeed in some places among formal Professors and Worshippers of God in forms only, that seems to be Food, but are not really so, they feed upon the Skin of this fatted Calf only: But to all such as *Worship God in Spirit and Truth*, John 4. 23, 24. The flesh of this fatted Calf, *is Meat indeed*, and his *Blood is Drink indeed*, John 6. 55. *Those do dwell in Christ*, and *Christ in them*, *ver.* 56. Here is mutual Complacency; on the one part, Christ Rejoycing in the Habitable parts of his Earth, *Prov.* 8. 31. And *Delighting in his People*, *Isa* 62. *ver.* 4. And on the other part, his People *Delighting themselves in the Lord* Ps. 37. 4. *Zech.* 9. 9. as they are *round about* God, *Ps.* 76. 11. And a *People near to him*, *Ps.* 148. 14. *Revel.* 4. 4. and both *Eat and Drink in his Presence*, *Luke* 14. 15. Say with *Peter*, ['tis *good being here for us*,] *Matth.* 17. 4. He spake nothing of *Building a Tabernacle*

for himſelf, as he did for his *Maſter*, and for *Moſes* and *Elias*; no, he could have been content to lie out of Doors, ſo he might but partake of the *grace* and *glory* of *Chriſt*: Oh then, let us Account, God lets down a *whole ſheetfull of Dainties to us* in his Goſpel Ordinances, as he did for this ſame *Peter*, *Acts* 10. 13. That *Sheet* was *taken up into Heaven again*, *ver.* 16. But only that it might *be let down again* to us Daily; Therefore *the Father* ſaith here, [*Let us Eat and be Merry*,] *ver.* 23. *Luke* 15.

Fourthly, The *Cooks* for Dreſſing this Feaſt upon the fatted Calf, are *Goſpel Preachers* and *Paſtors*: *Miniſters* are compared to moſt neceſſary Matters, as to *Bread*, *Salt*, *Light*, *Water*, *Phyſick* &c. As here in this Parable to *Cooks*, 'tis the *Curſed Jews* that were as Servants to the *Secret Will* of the Father, in killing this fatted Calf, ſo *Godly Miniſters* are indeed Servants to the *Revealed Will* of him, in Cooking and Dreſſing this fatted Calf, that True Penitents may feed and feaſt upon him: Miniſters muſt not be as *Cooks* in this Senſe, as ſometimes they Dreſs Meat for others, and do not partake of any part of it themſelves; but they muſt *Preach Jeſus Chriſt*, *Acts* 5. 42. and 17. 3. From their own Experiences of that ſavour and ſweetneſs, they themſelves have found in him, ſaying, [*What our Eyes have ſeen*, *what our Ears have heard*, *and what our Hands have handled*, *do we declare unto you*,] 1 *John* 1. 2, 3.

Thoſe are the *Cooks*, that make the moſt Savoury Meat for the Souls of their Hearers, ſaying to them, [as *Jacob* did, *Gen.* 27. 19.) *Ariſe*, *and eat of my Veniſon*, that your Souls may bleſs me. This is the way to raiſe up Seed to our Elder Brother, the neglect whereof, may cauſe God to ſpit in our Faces, *Deut.* 25. 9. Yet muſt we know, there is *Cura officii*, the *Care* of *Duty*, and *Cura Eventus*, the *Care* of *Succeſs*; Now the Office or Duty may be faithfully performed, yet not prove ſucceſsful, as *Iſa.* 49 4. *My Work is with God*, *though I have laboured in vain*, &c. Such Miniſters as God makes Fathers of Spiritual Children, cannot but be careful *Cooks*, to nouriſh up with the beſt Food, thoſe they have begotten by the Goſpel, otherwiſe they would be *worſe than Infidels*. 1 *Tim.* 5. 8. Yea, *Soul ſtarvers*, and God will *Require their Blood* at *careleſs Watchmens Hands*, *Ezek.* 3. 18, 19. As *Laban* made *Jacob*, *Anſwer for all loſt*, *Gen.* 31. 39.

Fifthly, The *Gueſts* invited to this Feaſt, are ſuch as *this Son* was, who *came to himſelf*, *Luke* 15. 17. Who Repented of his ſin, and returned to his Father, *ver.* 18, 19. whom his Father *Kiſſed*, *ver.* 20. and to whom his Father gave a *Robe* for his Back, a Ring for his Hand, and *Shooes* for his Feet; we may not come to this Feaſt to Jeſus, with *Old Shoes*, as the *Gibeonites* did to *Joſhua*, *Joſ.* 9. 5. We cannot *perſevere*, and hold out to the end, if our ſhoes be patched with our own Righteouſneſs, *Chriſt is our All*, &c. Theſe Chriſt calls Friends, &c. *Cant.* 5. 1. and *John* 15. 14, 15. *Abraham* is called three times the *Friend of God*, 2 *Chron.* 20. 7. *Iſa.* 41. 8. and *Jam.* 2. 23. So are the Sons and Daughters of *Abraham*, and the Beloved Diſciple, *John leaned* upon his *Lords Boſom* at the *Supper*, *John* 13. 23, 25. and 21, 20. Oh! That we could do ſo at the Lords Supper, where [*a Sancta crapula*,] a free and full feeding and feaſting upon the *fatted Calf*, is Holily expected; We ſhould come to an Ordinance, as *Leviathan* to *Jordan*, *Job.* 40. 23. as if we could drink it all up, Chriſt commands his *Friends* to fall on Luſtily, and his *Beloved* to *Drink abundantly*, *Cant.* 5. 1. Till they be *filled with the Spirit*, *Eph.* 5. 18. Yea, and *Holily drunk with Loves*, *John* 2. 10. *Cant.* 7. 12. The Angel bad *Elijah*, *Eat two Meals together*, and feed heartily, becauſe *his Journey was too great for him*, 1 *Kin.* 19. 6, 7. And *he went* in the *Strength of that double Meal fourty Days*, *ver.* 8. but our *Journey is greater*, &c. We muſt fetch hearty Draughts, the *Deeper* the *Sweeter*, and we muſt pray, that our Spiritual Food may be turned in *Succum & Sanguinem*, into *Juice* and *Blood*, that we may *lift up our feet*, and go luſtily, as *Jacob* did after he was refreſhed with his *Viſion* of the *Ladder*, *Gen.* 28. 12. & 29. 1.

Sixthly, The *Maſter* of this *Feaſt*, is the *Father* of the *Family*, Thus God is the *Father* of all the *Families of* Iſrael, *Jer.* 31. 1, 9. and *Mal.* 2. 10. In the *Peace-offering* under the *Law*, *all the Fat* was *the Lords*, as before, the People muſt not in any wiſe eat it, *Levit.* 3. 16, 17. So the *lean part* belongeth to them as before, but Bleſſed be God, that his *Goſpel* hath amended the *Peoples Commons*, in putting his *fat part* unto our *lean part*, making us a *Feaſt of fat things*, *full of Marrow*, and a *Feaſt of Wines on the Lees well Refined*, *Iſa.* 25. 6. The *Goſpel lets* down from Heaven, a *great Sheetfull of all manner* of Dainties, *Fleſh* and *Fowl*, *Acts* 10. 11, 12. This was done *thrice* to *Peter*, and then the *Veſſel* was *received up again into Heaven*, *ver.* 16. on purpoſe that it might be let down again, where God hath any Hungry Children, (as *Peter* was, *ver.* 10.) Met together, to Worſhip him with their Spirits, in the *Goſpel of his Son*, *Rom.* 1. 9. God now in the Goſpel is ὁμοδεῖπνος, as 'tis ſaid of *Job*, who would not *Eat his Morſell* himſelf alone,

alone: But he *will have his Children (Fatherleſs ones, Hoſ.* 14. 3.) to feed with him, *Job* 31. 17. And as here the *Father feaſts* his Penitent Son, upon the fatted Calf: The *Antients* have a *Saying*, [*συμπόσια ſunt Ἀκέφαλα Sine patre*] that thoſe *Feaſts* be *Headleſs*, where the *Father* of the Feaſt is not preſent to *Head* them, and we are told, while the *King*, (to wit, of *Saints*, *Rev.* 15. 3.) *Sits* at our Table, *our ſpiknard ſends forth the ſmell thereof*, *Cant.* 1. 12. That is, our Graces are then Actuated, *&c.* When our Heavenly Father is preſent with us at an Ordinance, Bleſſing us with the Light of his Countenance, and bidding us come and welcome. *&c.* then *do we Eat, and are Merry*, as the Phraſe is here, *Luke* 15. 23. Eſpecially when our Lord himſelf ſaith, [*I have Eaten my Honey-Comb with my Honey, I have drunk my Wine with my Milk*,] *Cant.* 5. 1. They are all his, and of his providing, *Cant.* 4. 16. and bleſſed is that *Spouſe* or *Church*, where ſuch Proviſions are found: 'Tis ſaid, [*The People will not Eat, untill the Prophet come to Bleſs the Sacrifice*,] 1 *Sam.* 9. 13. Sure I am, we ought not to Eat the Lords Supper, or ordinary Food, untill our Lord come to bleſs it to us: 'Tis ſaid likewiſe by *Samuel* to *Jeſſe*, [*we will not ſit down*, untill *David come hither*,] 1 *Sam.* 16. 11. Sure I am alſo, we ſhould not ſit down at any *Religious* Service, without the preſence of Chriſt, whoſe *Father* and *Figure* Literal *David* was: Oh! Pray for that precious priviledge, that we may *lean* upon our *Lords Breaſt* and *Boſom*, eſpecially at the *Supper-Ordinance*, as that *Beloved Diſciple John* did, at Chriſts laſt Supper, *John* 13. 23, 25. and 21, 20.

The *Laſt part* of this *Parable*, is the effect of the Fathers feaſting his New-found Son, which was the *Envy* of the *Elder Son*, from *ver.* 25. to the end:

Enquiry, Who is this *Envious one?*

Anſwer 1. The *Jews* who Envy'd the grace of God given to the *Gentiles*, *Acts* 13. 45. and 14. 2. and 17. 5, *&c.* 2. *Hypocrites*, as the *Phariſees* who oft murmured at Chriſts *Receiving* the *Publicans*, and who held God to be in their Debt, ſaying, [Πλουσιεύομαι] What lack I yet, *Mat.* 19. 20. And as this Elder Son ſaid, [*I never Tranſgreſſed thy Command*,] *Luke* 15. 29. Yea, 3. In this Senſe Believers, as they have a *Remnant* of *Pride* and *Envy* in their unrenewed part, as *Pride* may prompt them to have over high thoughts of themſelves, in deſerving Gods Favours, as well as others; contrary to, *Rom.* 12. 3. 10, 16. *Gal.* 6. 3, 4, and *Phil.* 2. 3. So *Envy* may encline them to Repine, that others receive ſome Divine Diſpenſations of gifts and graces, which they want, whereas we ought *to eſteem others better than our ſelves*, and to ſay with *Jacob*, [*we are leſs than the leaſt of Gods Mercies*,] *Gen.* 32. 10.

N. B. Note well; 1. The *Spirit that dwells in us, luſteth to Envy*, Jam 4. 5. as here *ver.* 30. [*This thy Son*,] not *this my Brother*,] he would not once own him, becauſe poor, *&c.* And he Reflects upon his Father, for his being too haſty in giving goods to him, before his own Death, ſo had weakned his own Eſtate, *&c.*

N. B. Note well; 2. The Candour of God toward us when froward, *not dealing frowardly with us*, as *Pſ.* 18. 26. But Reaſons the Caſe to Convince us, as here, *ver.* 31, 32. [*all mine, are thine*,] as to *uſe* now, and after my Death, *&c.* The Father grants, [*he had not offended him*,] this [ſaith *Grotius*,] is ſpoke of the *Jews*, not what they were, but what they ſhould have been, *&c.* [*this my Son was Dead*,] &c. *ver.* 24. 32.

N. B. Note well; 3. The *Father Argues*, is *thy Eye Evil*, *&c.* Matth. 20. 12. *May not I do what I will with my own*, Matth. 20. 15. ſhewing, that a *ſinful Soul, is a Dead Soul*, Matth. 8. 22. Eph. 2. 1. and 5. 14. 1 Tim. 5, 6. And that *True Regeneration*, is a *new Reſurrection*. Yea, and that no *Right Rejoycing* can be, but where there is a *Real* Reconciling to God: Then is there Joy in Heaven, *ver.* 7. and 10. 24. here, and Joy on Earth in the Heart of the *Reconciled*, *&c. Phil.* 3. 3. and 4. 4. and 1 *Theſſ.* 5. 16.

This next Parable of the *Rich Glutton*, *&c.* is introduced by the Parable of the *Unjuſt Steward*, the Scope of the whole Chapter, *Luke* 16. Teaching both the *having* and the *uſing* of worldly Wealth; the having Wealth is taught, both by way of *poſition*, and by way of *Suppoſition*:

The 1ſt is, The *poſition* in the Congruity, teacheth by the *Parable* of the *Unjuſt Steward*, 1. That we are but Stewards of all the good things that God lends us, and we muſt give an account unto our Lord, how we uſe them; therefore ought we to be caſting up our Account between God and our Conſciences, we ſhould call our Faithleſs Hearts, unto a Faithful *Reckoning* duely and daily, even every Night when going to Bed: And 2. that ſeeing we are but Stewards intruſted with thoſe goods for a Time, 'tis our higheſt piece of Prudence ſo to improve them, as may be moſt for our Comfort, when called to Account for them. 3. The *Diſparity* of this *Parable*, betwixt an *Earthly* and our *Heavenly* Maſter, appeareth in this, the Steward dealt Diſhoneſtly with

with his Lord, in abating his Debtors Obligations, hoping Entertainment among them, when Cashiered by his Master: The Policy of this Action, his Lord commendeth, but not the *Honesty* of it; for it was loss to his Lord, yet was it gain to the Servant, in thus prudently providing for himself for the future, *&c.* because they had differing Interests, the gain of the Servant, was a loss to the Master, but 'tis otherwise betwixt our Lord and us; for it hath pleased him so to Twist his own glory with our greatest good, that no Man can better improve Gods goods for their own Interest, than he who best useth them for Gods glory, and *contrà*, *&c. ver.* 1, 2, 3, to 9.

The 2*d* part is the *Supposition* under the Person of the *Pharisees*, who were very *Rich*, *Vitious*, and *Avaritious*, they *Derided* his Doctrine, the Greek word, *ver.* 14. is [Ἐξεμυκτήριζον] which signifies, [*they blew their Noses at him*] in Scorn and Contempt, for his Doctrine of Poverty; [*go tell* John, *that the poor are Evangelized*,] *Matth.* 11. 5. and that himself was both *Born* poor, *Lived* poor, and *Dyed* poor, quite contrary to the *Pharisees* Principle and Practice; and for his giving *Riches*, (their Idol and God, *Job* 31. 24.) The next odious Name to the Devil himself, the *Mammon* of *Iniquity*, *ver.* 11. 13. which *Drusius* derives from *Aman*, *Hebr.* signifying *Trust*, because most Rich Men do trust in their Worldly Wealth, *Mark* 10. 24. Thinking themselves simply both the better, and the safer for their Abundance, and never praying *Agurs* Prayer, [*Lord give me neither Poverty* nor *Riches*, *&c.*] *Prov.* 30. 7, 8, 9. Those *Pharisees* (who were Φιλάργυροι, Silver-lovers, and *Devourers of Widdows Houses*, *Matth.* 23. 24.) could not bear him saying, [*Ye cannot serve God* and Mammon,] *Matth.* 6. 14. and here *ver.* 13. These two Masters are Incompatible, and the variance between them is Irreconcileable: *Amity* with the World, is *Enmity* with the Lord, *Jam.* 4. 4. They vainly thought, that the Rich *Rulers* were only Happy and *Blessed*, but the *poor People were only Cursed*, *John* 7. 48, 49. In opposition to whom some Judge that our Lord said, [*Blessed be ye poor*,] *Luke* 6. 20. However he smartly saith to them here, *ver.* 15. That all is not Gold by *Gods Touch-stone*, though it glisters much in Mans sight, [*Sordet in Conspectu Judicis, quod splendet in conceptu operantis*,] saith *Bernard*, which is Englished here, [*What is highly Esteemed among Men*, that same is no *better than a Beautiful Abomination in the sight of God*,] Rotten wood will shine in the Night, but this shining proceeds from its own Rottenness; Christ tells them here, that notwithstanding all their Gawdy shews of Devotion before Men, yet God well knew there was nothing but Rottenness and Hypocrisie in their Hearts, *ver.* 15. and *Matth.* 23. 13, *&c.* Where he Denounceth eight dreadful Woes against those *painted Sepulchres*, and as by so many Links of an Adamantine Chain, he draws these Hypocrites down to Hell, (their proper place, *Matth.* 24. 51.) and there leaveth them to be *reserved* unto *Judgment*, 2 *Pet.* 2. 4. and 3. 7. Now after Christ had glanced upon some false Glosses of the *Pharisees*, *ver.* 16, 17, 18. He then begins this *Parable* of the *Rich Man*, *&c. ver.* 19. to the end, That he might drive the Nail of his former Discourse, down lower to the Head; Teaching here the right *using* of Riches, as before of having them, seeing there is a double Danger, either of too much profuseness upon himself, or of too much Uncharitableness towards others, who be Right Objects of Charity; both those Evils were most Apparent in this *Rich Glutton*, who is *one Subject* described here, and poor *Lazarus* is the *other Sucject*. Here is a Threefold Description of both those Subjects, 1. Their Life, 2. Their Death, and 3. Their Burial, then the *Consequents* be largely Described, *&c.*

N. B. Note well; Some Learned Men say, this portion of Scripture is an *History*, because the proper Name of *Lazarus* is inserted here, (which *Parables* have not) and by this Argument, the Book of *Job* is proved to be an *History*, and not a Parable; for many proper Names are mentioned in the Book of *Job*, but 'tis *Answered*, that only one proper Name is found here, Namely *Lazarus*; which may Represent any Pious Beggar, (saith *Tertullian*) for *Lazarus* (being the Contract of *Eleazar*) doth signifie [*God is my Help*] when no Man will help me. 'Tis objected also, that *Parables* are usually drawn from things *present* in this life, and not from *future* in the *World to come*: Therefore the best Opinion is, 'tis *partly* an *History*, *ver.* 19, 20, 21, 22. and *partly* a *Parable* from *ver.* 23. to the end; for *Souls Departed*, have neither *Fingers* nor *Eyes*, nor *Tongues*, nor have the *Damned* any Conference with the *Glorified*, as is said here:

Father *Augustine*'s Descant upon this *Parable* (as *Beza* reads it in an Old Copy) I cannot omit, who Interprets the *Rich Man* to be the *Jews*, that were great *Justiciaries*, (as that *Pharisee* was, *Luke* 18. 12, *&c.*) proud Boasters, and grand Feasters, strutting about the Streets in a *Ruffling* grandeur of long silken Gowns, and fine Linnen, (as this *Dives* did) and that had not so much as one *Crum* of *Charity* to bestow upon poor *Lazarus*, whom he Interprets to be the *Gentiles*, who were then very *Poor*, *Blind*, *Naked*,

led, Wretched and *Miserable*, (as is ex presse, *Rev.* 3. 17.) and *full of Sores*, as here *ver.* 20. They were then Accounted *Dogs* by the *Jews*, *Matth.* 15. 26. *Not worthy* to Eat up crums that fell from their Table, though themselves were a Company of wanton and full-fed Children, *ver.* 27. *Matth.* 15. as this *Glutton* had no Offall, nor the Dogs part for *Lazarus*, *&c.* Indeed *Christs* last words in this Parable, *Luke* 16. 31. Seem to intimate that the *Jews* are one part of it, who *then would not hear* Moses *and the Prophets*, *&c.*

N. B. Note well; The principal point of Divine Truth, which this portion of Scripture holds forth to us, is, the *different Estate* of the *wicked*, and of the *godly*, both in *this World*, and in the *World to come*; their portion is contrary, *&c. ver.* 25. which is a Text that *Augustine* once did Tremble to Read, and Meditate upon it:

The *Difference* betwixt these two here, (who Represent both Evil and Good Persons) is Related in this Parable to be *fourfold*, *First*, In *Name*, 2. In *Life*, 3. In *Death*, and 4. In that *State* which is after Death: *First*, of their *Difference* in *Name*, this wicked *Glutton* by a vulgar Errour, is commonly called *Dives*, as if it had been his proper Name; but [waving this Mistake,] the *word* must be taken Appellatively, for a *Rich Man*, (which *Dives* signifies) as it is rightly Translated, and so he is not so much as named, (who he was) as the poor Man is named *Lazarus*, because there be too many such *Rich Misers* among us, not worth naming, whose *Names are written in the Earth*, (soon Cancelled) *Jer.* 17. 13. The *Name of the wicked shall Rot*, Prov. 10. 7. *God puts out their Name for ever and ever*, *Ps.* 9. 5. And such Wretches *David* accounted unworthy, that he should *take up their Names into his Lips*, *Ps.* 16. 4. and he saith, [Let *his Posterity be cut off*, *and in the Generation following*, *let their Names be blotted out*,] *Ps.* 109. 13. Yea, such is Gods Abhorrency of those *Mammonists*, (that Worship their Golden Calf) insomuch that [*God will take away their Names*, and *they shall no more be remembred by Name*,] *Hos.* 2. 17. and what ever Name this *Rich Man* had, [*He left* it behind him for a Reproach, and *for a Curse* to Posterity, *Isa.* 65. 15. Whereas this godly poor Man, (who made God his help, as the *Hebrew* signifies) hath his Name Recorded both in the Book of Truth, (the *Bible*) here, and likewise in the *Lambs Book of Life*, *Luke* 10. 20. *Phil.* 4. 3. *Rev.* 13. 8. and 17. 8. Though this poor Beggar was disregarded of Men, yet found he favour in the Eyes of God, so that God *knew him by Name*, as he did *Moses*, *Exod.* 33. 12. and left this *Lazarus's* Name upon Scripture-Roll, and Record as a *Cordial*, to comfort the *godly poor* in all *Ages and places*.

The *Second* Difference betwixt these two, is in Relation to life in this lower World, the one and former, was a Man made up of Worldly Wealth, Pleasure, and Honour. Those three Earthly Idols, make up the Worldlings *Trinity*, which he Worships for his God: His *Avarice* was his *Idolatry*, *Col.* 3. 5. though he even wallowed in Wealth, yet had he nothing to spare for this poor Beggar, who lay at his Gates, so he could not plead Ignorance or Want of an Object of his Charity, *&c.*

As his Wealth and Profit was one of his *Trinity* of Gods, so *Pleasure* and *Delight* was another, *his Belly was his God*, *Phil.* 3. 19. which he daily pleased and delighted, with the most dainty and delicious fare, hereby his *Table became a Snare*, *Ps.* 69. 22. in making duly such *Provision* for *the flesh*, to *fulfill the Lusts* thereof, *Rom.* 13. 14. His Belly he made the Burying place of all sorts of Sumptuous Dyet, not considering that, [*plures pereuut Gulâ quàm gladio*,] more Dyes by Gluttony, than by the Sword: Much less did he mind what *Christ* saith, [*Take heed your Hearts be not over-charged* with Gluttony and Drunkenness, *&c.*] *Luke* 21. 34. Our Bodies should he kept, as neither to be *Supra* nor *Infra Negotium*, but *par Negotio*, neither above nor under his work, but in an equal frame to its work. One single *Forest*, can suffice an *Elephant*, that through his greedy thirst, thinketh [he can drink up a whole River dry at one Draught,] *Job* 40. 23, 24. But all the Rarities both by Sea and Land, cannot satisfie a Glutton's Appetite: Whereas God will destroy both his Belly and his Meats, 1 *Cor.* 6. 13.

The *Third* of his *Trinity* of Gods, was his *Honour* and *Ambition*, Churlish *Nabal kept a Feast at his House*, (out of his Pride and Haughtiness) *like the Feast of a King*, 1 *Sam.* 25. 36. And this Rich Caitiff, (out of an Haughty Humour) must likewise be Apparelled with the Apparell of a King; he thought it was highly for his Honour, [to be *Clothed with Purple*,] which is esteemed Royal Apparell; nor did he put upon him those Robes only upon Extraordinary occasions, but (as the Greek word [ευφραίνομαι] which is *Verbum frequentativum*, doth import) he put them on frequently, yea, duly and daily: They were his Every-Day wear, priding himself therein, forgetting that his Silks were but borrowed of the Excrements of the Silk-worm, and his fine Linnen, was made of the pillings of Line, sorry things both, and far Inferior to the Dig-

nity

nity of Man; yea, and not conſidering, that any kind of Clothing, is a Monument of Mans fall, 'tis a Badge of our *Shame*, and a Witneſs of our Rebellion againſt our Maker: Thus this *Mammoniſt* abuſed his Mammon every way, adding unto all his *Contempt of the poor*, he gave too much to himſelf, ſo that he had nothing to give unto them, though the Lord ſaith, [*withhold not good from them to whom it is due, when it is in the power of thy hands to do it,*] *Prov.* 3. 27. The poor Mans neceſſity makes him, (as it were) *Lord* of the *Rich* Mans Goods, and the *Rich* Man is but a Steward, to give the poor Man his Due, *&c.* beſides 'tis ſaid, [*He that hath pitty upon the poor, Lendeth unto the Lord, and that which he hath given, he will pay him again,*] *Prov.* 19. 17. Here's Bleſſed Security, for True Charity, even a Bill under Gods own Hand for *Repayment*, wherein for God to fail, is (with *Reverence* be it ſpoken,) to forfeit his own Godhead, *&c.*

N.B. Note well; It was the Omiſſion of an Act of *Charity*, that thoſe Perſons were charged with, *Matth.* 25. 41. It was the moſt Conſpicuous grace of all others, *&c.*

This *Rich* Glutton, had not one Morſell for the Poor on Earth, and now he himſelf wanteth a drop of Water to cool his own Tongue in Hell: 'Tis well ſaid, that Cuſtomary ſinners, ſuch as Live and Dye in ſin without *Remorſe*, the Prince of Darkneſs *Beelzebub* hath a Title to them, ſuch Ship-wracks do fall into the Devils *Royalty*; and ſuch a ſinner was this Glutton here, who feaſted Sumptuouſly every *Day*, and went Arrayed in Purple *Robes*, *&c.* every Day, yet read we not one word of any *Reflections* upon himſelf for his ſin, *&c.*

But as to the *other* and *latter*, to wit, *Lazarus*, He lived a *Life of Miſery*, receiving *his Evil things*, (quite contrary to the *former Cormorant*, who in his Life-time, was always *receiving his good things*,) *ver.* 25, *Lazarus*'s Life was a mixture both of *Poverty* and of *Leproſie*, both which, made him a Miſerable Man indeed, yet was he a Truly *Religious Man*, making his *God* to be *his Help*, as *Eliezer* ſignifies, otherwiſe he could not have been carryed upon the Wings of Angels into *Abrahams* Boſom, when he dyed, *ver.* 22. 1. As to his *Poverty*, it was the worſt ſort of ſuch Poverty, as is conſiſtent with Piety, indeed there be three ſorts of *Poor*, there be *Gods poor*, the *Worlds poor*, and the *Devils poor*, but *Lazarus* was one of the *firſt ſort*, yet of the loweſt ſort thereof, as he was reduced to *Beggary*; for Chriſt Inſtances here two Extreams, firſt an *Exceeding Rich Man*, and then an *Exceeding Poor Man*, &c. So that this poor Man's poverty, was a pinching poverty, and as *Lazarus*, *Hebr. quaſi lo-ezer*, ſignifying *no Help*, he was *Deſtitute* of all *Relief* from Man.

There was indeed ſome difference betwixt him and the *Rich* Man in *Cute*, in the *fleece*, but none at all in *Carne*, in the *Fleſh*, for *God is the Maker* both *of Poor and Rich*, *Prov.* 22. 2. Though this poor Man was *Sine cibo, without Bread* or a *Cruſt*, yet was he not *ſine Chriſto*, without *a Chriſt*, that *Bread which came down* from Heaven, even the *Bread of Life*, *John* 6. 35, 48, *&c. N. B. Note well*; 1. Thoſe that be poor of Gods making, may obſerve from this *Lazarus*, that *Piety* and *Poverty* may conſiſt together, and ſuch ſhall have a *Rich Reward* in Heaven, however they be pinched upon Earth, as this poor Man was, and had a Manſion of glory at laſt. *N. B. Note well*; 2. *Gods poor* muſt conſider for their Comfort, while they be pinched here below, how the Providence of God provides for the *little Wren*, a weak poor Bird, which hath ſometimes in her Neſt, a Multitude of helpleſs little young Creatures, yet even then ſhe lives as merrily, skips about as lively, and ſings her Note as pleaſantly as at other times. *Fear ye not therefore, ye are of more value* with your Heavenly Father, than many *Wrens*, many *Sparrows*, *Matth.* 6. 26, 32, and 10. 29, 31. They have only *Creation-love*, but you have alſo *Redemption-Love*, though the *Worlds poor*, much leſs the *Devils poor*, (who are prophane) have no ſuch Encouragement, *&c.* If you be *Gods poor*, you may run down Unbelief by Arguing thus, though I have nothing before hand, no more hath that *Merry Wren*, nor other *Fowls of the Air*, *&c.* though I have a great charge, yet ſo hath ſhe, *&c.* and though I have ſorry Means and Ways of getting neceſſary Supplies, yet much leſs hath ſhe, notwithſtanding her Maker God, (the great *Provider* of all his Creatures) doth provide duly and daily for her and hers, πολλῶ μαλλὸν, *Multo Magis*, how *much more* will my Heavenly Father provide for me and mine, for he well knoweth what I have need of, *&c.* *David* had been young, but then was old, (when he ſaid) I *never ſaw* the *Righteous forſaken*, nor his Seed, though *Begging* Bread, *Pſ.* 37. 25. So it muſt be meant for *David* himſelf had begged his Bread twice, once at *Nob.* 1 *Sam.* 21. 3. and again, of *Nabal* 1 *Sam.* 25. 5, 8. Yet God forſook him not: And the Lord gives this good Security to the very *Daughters* of *Moab*, [*Let thy Widows truſt in me, and leave thy Fatherleſs Children with me, I will preſerve them alive,*] *Jer.* 49. 11. Aſſuredly God hath much

much more kindneſs for the *Daughters of Sion*, &c. *N.B. Note Well*; 3. Conſider how all Chriſts Sheep thrive beſt upon ſhort Commons, Gods *Daniels* likes well, and looks fair and fat, when fed only with pulſe and water, *Dan.* 1.12,15. *Man lives not by Bread alone*, &c. *Mat.* 4.4. the Lords People do Travel ſafelyer through the Valley of *Bacah*, (which ſignifies Tears) then when they pitch their Tents in the plains of *Sodom*. *Righteous Lot* made but an unrighteous Choice, when he chuſed to Sojourn in that well-watered Country, *Gen.* 13.10, 11, 13. with *Gen.* 19.4, *&c.* It is much better to be pickled, (and ſo preſerved) in Brine, than to rot in Honey: *Proſperity of Fools doth deſtroy them*, ſaith *Solomon*, *Prov.* 1.32. It often proves too ſtrong Wine for weak Brains, and doth Intoxicate, *&c.* *Davids* Heart, (and Harp too) was kept in better Tune for God and Godlineſs, when he *waſhed his Couch with Tears*, *Pſ.* 6.6. than when he (with *Job*, *chap.* 29.6.) did *waſh his ſteps with Butter*: if it may be ſaid that *Adverſity* hath kill'd its Thouſands with *Saul*, ſure I am, that *Proſperity* hath kill'd its Ten Thouſands with *David*.

2. Let us look upon this *Lazarus* for his *Leproſie*, as well as *Poverty*, he was full of Sores, *ver.* 20. Running Ulcers were upon him, this made him ſeemingly ſtill more Miſerable, yet the Glutton's Dogs did Commiſerate him more than their dogged Maſter did, *They licked his Wounds*, *ver.* 21. Dogs naturally loves to lick blood, thus 'tis ſaid that Dogs licked the Blood of thoſe *Peerleſs pair* of ſinners, to wit, the blood of *Ahab* and of *Jezabell*: Yet this Miſerable Man, who was mocked by Men, and lick'd by Dogs in his Life, came to be Honoured by Angels at his Death; therefore 'tis not Righteous Judgment, to Judge of any Mortal by outward Appearance; it is ſaid of one of the ſame Name with this *Lazarus*, to wit, the *Brother* of *Mary* and *Martha*, *John* 11.3. The two Siſters ſend this word to Chriſt, [*Behold he whom thou Loveſt is ſick.*] which ſhews, Bodily ſickneſs may conſiſt with *Chriſts Love*, and ſo may *Poverty* and *Leproſie*, &c.

N.B. Note well; The Lepers under the Law, were not ſent to the *Phyſician*, but to the *Prieſt*, *Levit.* 13.2, 3, 5, 6, *&c.* Hence our Lord (to Confute the *Jews* Cavill, that he oppoſed the Law) bad the *Leper*, [*go ſhew thy ſelf to the Prieſt.*] *Matth.* 8.4. to ſignifie, that the Prieſt under the Law, was a Type of Chriſt, who is a Prieſt for ever, *Hebr.* 7.3.17. Who is *Jehovah* the *Phyſician*, *Exod.* 15.26. The *Sun of Righteouſneſs* with *Healing in his Wings*, *Mal.* 4.2. And who *Healeth all our Diſeaſes*, *Pſ.* 103.3. Unto whom we all (that have the fretting Leproſie of ſin) ought to come for Cure: It may not be ſaid here, why did not Chriſt Cure this *Leper*, as he did many other *Lepers*? for this Story of *Leprous Lazarus*, was of one long before Chriſts coming in the fleſh: *Auguſtine* and *Prudentius*, think him to be that *Eleazer*, who was the Faithful Servant of *Abraham*, *Gen.* 24.2, 3, *&c.* And who for his Faithfulneſs, now reſteth in the *Boſom of* Faithful *Abraham*, as 'tis ſaid of this Man, *ver.* 22. *N.B. Note well*; This *poor Lepar* lay at the Rich Man's Gate, and begged not for whole Loaves, but only for ſuch Crumbs as fall from this *Gluttons* full Table, for his Dogs to Eat up under the Table, *ver.* 21. This was the Offall only, and due to the Dogs, *Matth.* 15.27. Yet would he not ſpare this *Dogs* part to this Beggar, but theſe very Dogs (having that part which he begg'd) came forth, and were kinder than their dogged Maſter, and licked his Ulcerous Sores; which ſheweth, that Man in the fallen Eſtate, is not only like Brute Beaſts that Periſheth, *Pſ.* 49.12,20. But is become worſe, and fallen below them in many Moral Duties. The *Kine*, (though they had Calves at Home) *took the ſtraight way to Bethſhemech*, (ſignifying *Hebr.* the *Houſe* of the Sun) *not turning aſide to the right Hand*, or *to the left*, 1 *Sam.* 6.7, 12. Whereas *Men turn aſide to crooked Pathes*, &c. *Pſ.* 125.5. Not minding the ſtraight way toward the Houſe of the Sun of Righteouſneſs, whereas *Solomon* ſaith, [*Let thine Eyes look right on*, and *thine Eye-lids look ſtraight before thee*, &c. *Turn not to the right Hand, nor to the left*, &c.] *Prov.* 4.25, 26, 27.

Thus *Balaams Aſs*, proved Wiſer than his Maſter, who became the worſt Aſs of the two, and had been ſlain, had he not been ſaved by the Wiſdom of his Aſs, *Numb.* 22. *ver.* 23, 25, 27, to 34. And thus God often ſends Man to the School of Inferior Animals for his Learning Inſtruction from them, as [*go to the Ant, thou Sluggard*, &c.] *Prov.* 6.6. and 30.25. yea, go to the *Stork*, to the *Turtle*, to the *Crane*, and to the *Swallow*, who all *know the Appointed time of their Coming, which Men know not*, *&c.*] *Jer.* 8.7. Moreover, God complaineth that [*the Oxe knoweth his owner*, and the *Aſs his Maſters Crib* but *Iſrael doth not know, my People doth not conſider, a ſinfull Nation, a Seed of Evil docos*, they are *gone away backward*, *Iſa.* 1.3,4.

N.B. Note well; This Godly Beggar was in League, and at Peace with thoſe Brute Beaſts, the Gluttons Dogs, according to the promiſe, [*thou ſhalt be* in League, *&c.*

with the Beaſts,] &c. *Job* 5. 23. Theſe Dogs do not fall upon this Beggar to Tear him, (as is the manner of many Dogs, *&c.*) but they rather *fawn upon him,* (quite contrary to their dogged Diſpoſition, which was here Chained up, and Reſtrained, as is expreſſed concerning dogged Perſecutors, *Pſ.* 76. 10.) And they did all the kindneſs they could do for him, in cooling the burning heat of his Ulcers, by licking them with their Tongues: 'Tis *Remarkable*, while the Image of God did ſhine forth in the *firſt Adam*, that he *had Dominion over all Beaſts, Lions, Dogs,* &c. *Gen.* 1. 28. But by his fall, he loſt this Dominion both for himſelf, and for all his Poſterity: yet ſo far as this loſt Image is renewed and reſtored by the *ſecond Adam*, to his Redeemed, this *Dominion* is in part reſtored alſo: Hence are we told by Antient Martyrologiſts, that in the Ten Primitive Perſecutions, neither the *Dogs*, nor the *Lyons*, dared to Tear thoſe *Chriſtians*, (when the Law then was, *Chriſtianos ad Leones*) that were caſt forth to be Torn by them, untill their Perſecutors did cover them with the ſkins of Beaſts, that they might miſtake them, to be but Beaſts like themſelves.

The *Third Difference* betwixt theſe two Perſons, is in their Death, as well as in their Life; for as they both Lived, ſo they both Dyed; *Qualis vita, Mors & finis ita*, an *Holy Life*, hath an *Happy Death*, ſo *contrà*.

Firſt, *Lazarus* dyeth, and he *dyed in the Lord*, Rev. 14. 13. *He ſlept in Jeſus*, 1 *Theſſ.* 4. 14. So his Death was Bleſſed, being but as that *Noble Chariot*, which *Joſeph* (the Lord of the Land of *Egypt*) ſent to fetch his Father in, to partake with him of his glory, *Gen.* 45. 27. So the Lord ſent Death to this Miſerable godly Man, as a *Waggon*, not only to carry him out of his preſent Miſery, but alſo to carry him home to his Fathers Houſe, where he might partake of future Felicity, and endleſs Glory: This Holy Beggar, had the Holy Angels attending him at his Death; he had been before in his Life, [*Canibus Expoſitus*,] a Companion of Dogs, but now at his Death, he is become, [*Angelorum Socius*,] an Aſſociate of Angels; who waited upon him at his dying Hour. Angels may indeed wait upon wicked Men, as that Angel did at the *Pool of Bethesda*, *John* 5. 2, 3, 4. We cannot ſuppoſe, that every Perſon of that Multitude of Impotent folk were godly, yet whoſoever he was (good or bad) that firſt ſtepped into the Pool, when the Waters thereof were moved, he was ſtraight-way healed by the Angel: But this good Man, had many Angels to *meet him in his way* (of Dying) as *Jacob* had, *Gen.* 32. 1, 2. So his Death was to him, only as another *Mahanaim*, having *Gods Hoſt*, making a Lane, being on each ſide, to Succour his Soul with an eaſie paſſage out of his Body:

N. B. Note well; Here was not one Angel, only attending Dying *Lazarus*, but many Angels, all (as it were) ſtriving which of them ſhould be his bearers into a better World. Thus he who had been licked by Dogs in his Life, was now Honoured by Angels at his Death, if it be asked, [*What ſhall be done to the Man, whom* the King (of Kings) *Delighteth to Honour*,] as *Eſth.* 6. 6. 9, 11. 'Tis Anſwered, he ſhall be Honoured with this double Honour, 1. To be born upon the Wings of Prayer, while he lives, and 2. To be born upon the Wings of Angels when he Dyes; *Such Honour have all the Saints*, *Pſal.* 149. 9. This is a greater Honour, than that Honour of *Hamans* hammering out for himſelf, of Riding upon the Kings Horſe in Royal Robes, *&c.* as above, *Eſth.* 6. Yea, 'tis greater Honour than that of *Amaſis*, King of *Egypt*, who would moſt Ambitiouſly, have his own Royal Chariot, to be drawn by four of his fellow Kings, (whom he had taken Captive in War) in ſtead of Horſes to hurry him about in State: Oh! How great was this Honour done to a dying Saint, that muſt have the Holy Angels come down from Heaven to Earth, upon this Errand only, Namely, to carry *Lazarus*'s Soul, from Earth to Heaven, as our Lord hath appointed them, [*To be Miniſtring Spirits, to the Heirs of Salvation*,] *Hebr.* 1. 14. This Office they account their Honour in Chriſt, who Confirmed them, (as he Redeemed us,) that they might not fall, as the Evil Angels did.

Secondly, *Dives*, (ſo call'd) dyed alſo, and was buryed, *ver.* 22. This is all that is ſaid of him, leaving his Attendance at Death, and his paſſage after Death, to be gathered out of *ver.* 23. where we find him in Hell, a ploce of Torments, which neceſſarily preſuppoſeth, that he was attended with Devils at his Death, as *Lazarus* was with Angels at his, 'Tis ſaid here, [*the rich Man alſo dyed*,] his Riches (whereof he had boaſted, *Pſ.* 49. 6. and wherein he had truſted, *Pſ.* 52. 7. *Mark.* 10. 24. during his life) could not now deliver him from Death, *Prov.* 11. 4. Death is the end of all worldly glory, *Pſ.* 49. 10. 'Tis *Appointed unto all Men once to dye*, *Hebr.* 9. 27. None of his Skillfulleſt Phyſitians, with their Coſtlieſt Cordials, could Redeem him from being Arteſted, by that grim Serjeant Death, and when Dead [*he was Buried*,] and poſſibly

the

the whole Town attended him to his Burying-place, whereas poor *Lazarus* probably had but four Bearers of his Body, and a few following the Bier, *&c.* though this rich Mans Body was undoubtedly born in great Pomp and Splendour to the Grave, yet poor *Lazarus*'s Soul was, in a far more splendid State, carryed up into glory: Whereas no Funeral Solemnities, nor the choicest sweet perfumes could Cure, much less save this *Gluttons* stinking Soul, which was certainly seized upon by Devils, with greediness, at its departure out of his Body, who hurryed it away hastily to Hell, the next news we hear of him, is, he that had been *Clothed* [*in Byſſo*] in Silken Robes while he lived, was now groaning [in *Abyſſo*] in that Bottomless pit, whereinto those Devils had plunged him, when he was dead: The Lord let him live the longer to Repent in, but he Repented not, *Revel.* 2. 21, 22. So now God bid the Devils to take him, *&c.*

This brings in the Fourth Difference betwixt this *Rich Man* and the *Beggar*, in their State after Death also: As in life, the *Glutton* had a State of *Abundance*, and the *Beggar* a State of *Indigence*; so after Death, the former had a State of *Misery*, and the latter a State of *Glory*; of whom we are told, that as *Death* came in Mercy to him, for delivering him from the smarting Sores of his Body, so the *Angels Received* his Pretious and Pious Soul (that had been lodged in a putrified Carcase) and not only conveyed it safely through the Air, (which is called the *Devils Territories*, as he is *Prince of the power of the Air*, *Eph.* 2. 2.) but also lodged it sweetly in *Abrahams Bosom*, which Phrase is a *Synonymon* of Celestial Felicity, *N. B. Note well*; Glory is no where called the Bosom of *Adam*, for he is noted in Scripture, to be the first and great sinner, who brought all manner of Misery, and Death it self into the World, *Rom.* 5. 14, *&c.* Whereas *Abraham* stands Dignified with the Title of [the *Father* of the *Faithfull*, *&c.*] *Rom.* 4. 17, 18. Hereupon all Believers who walk in the *Steps of Abraham*, while they live, *Rom.* 4. 12. *Hebr.* 6. 12, 13. Are said to Lodge in the Bosom of *Abraham* when they dye, as here Pious *Lazarus* is placed in *Abraham's Bosom*, (*ver.* 22, 23. *Luke* 16.) because he had been a follower of *Abraham*, in imitation of his Faith and Patience, &c.

N. B. Note well; *Abrahams Bosom* is a *Metaphore*, either taken from Feasts, whereat it is said, the beloved Disciple leaned upon our Lords Bosom, *John* 13. 23. and 20, 21. or from the manner of a kind Father, who when his Child is weary with running about, or hath met with a knock therein, immediately takes up his Child, and lays it in his Bosom for its Ease, Cure and Comfort, *N. B. Note well*; this *Honour have all the Saints*, *Ps.* 149. 9. That as the *Palsy-Man was let down in his Couch, through the Tiling of the House top, into the midst of the lower Room before Jesus*, *Luke* 5. 18, 19. Even so (save only the difference of *that* was Descending, but *this* is Ascending) every sanctified Soul, is taken up through the Roof of that House, (where it departs from the Body) in an *Heavenly Charet*, (drawn by the Holy Angels) and carryed therein into a Mansion of glory, as the Prophet *Elijah*, as well as the Patriarch, *Enoch*, were extraordinarily Translated in *Body*, as well as *Soul*: But on the contrary, the *Rich Glutton* was as greedily seized upon by the Devils, who carryed him down into Hell, as the Angels had most Honourably handed *Lazarus* into Heaven. The Glutton, while he was Alive, seemed to be set at the Right Hand of Christ, in all his Worldly Felicity, but now when he was dead, we find him placed at the left Hand of Christ, among the *stinking Goats*, according to the Phrase, *Matth.* 25. 33, 34, 41. Whereas *Lazarus* in his life, had seemed to be set at Christs left Hand, in his Leprosie and Poverty, yet after his Death, he is seated at Christs Right Hand, among the Blessed Sheep, &c.

This difference made a great Man cry, [*Mallem Cræsus esse vivens, sed Socrates moriens*] I would have the *Rich Mans Life*, but rather the *poor Mans Death*.

N. B. Note well; The Glutton is now *gone to his own place*, (as is said of *Judas*) *Act.* 1. 25. and possibly with as much noise as *Judas* did, whose *Bowels did Burst out*, *ver.* 18. Because he had no Bowels of Compassion towards his Master, his Belly broke in the midst with an huge crack, as the word [ἐκλάνσε] signifieth, yea, and possibly with as much Stench and Noise in the Air, as was at Cardinal *Wolseys* Death and Burial. However, he is now in a place where he had punishment, without pitty, (who had shewn no pitty) Misery without Mercy, (who had shewn no Mercy) Sorrow without Succour, Crying without Compassion, Mischief without Measure, and Torments without End, and past Imagination: This Teacheth us that great Truth, [*Sinfull pleasures in this Life, are punished with painfull Torments in the next Life,*] *Say to the Wicked, it shall be ill with them*, &c. *Isa.* 3. 11. Such *go away into Everlasting punishment*, &c. *Matth.* 25. 46. *Gehennæ Meminisse non sinit in Gehennam Incidere*, saith *Chrysostom*, to remember what Hell is, for Horrour and Terrour, might be a good means to hinder Men from being Hurryed

into Hell: Would but the Wicked Man take a turn or two in Hell daily, by a serious and seasonable Meditation, this would forewarn him of wrath to come. &c. If he be not forewarned, [*it had been better for him, that he had never been born,*] Mat. 26. 24. Mar. 14. 21.

N. B. Note well; Here follows the Dialogue, between this Damned Glutton, and Father *Abraham*, in whose Bosom glorified *Lazarus* was lodged, from *ver.* 23. to the end of *ver.* 31. *First*, the occasion of this *Dialogue*, was this Damned Soul, seeing afar off, *Lazarus*, (whom he had despised on Earth) so highly Advanced in Heaven, [Ἐν τῷ Ἅδῃ] in *Hell*, which is so called, *ab ἀ & ἰδέω*, *non Video*, as it is a place of darkness, wherein nothing can be seen, the fire thereof gives no light nor sight of Comfort, yet is he said here in this dark *Hell*, to lift up his Eyes, (which he had neglected to do unto God in Prayer, while he was upon Earth) and who could not now *lift up himself* out of this place of Torment, yet can he out of this outer darkness (as Hell is called, *Mat.* 8. 12. & 22. 13. & 25, 30.) look upward to the light of Heaven for his greater Torment, in beholding *Lazarus* Happy, whom he would not look downward upon, from his Pinacle of Earthly Prosperity in his Life-time, and now feeling himself in endless Misery, how like was he to the blind Mole, that never ('tis said) opens her Eyes, untill she be dying. *Utinam ubique de Gehennâ Dissereretur*, saith *Chrysostom*, would to God Ministers would Preach of *Hell* every where, that at least fear of punishment might drive Men from wickedness, when *love to Life* and Salvation will not draw them to *Holiness*, and the love of Christ constrains them not, 2 *Cor.* 5. 14.

Thus far the *Occasion*, now *Secondly* the *Dialogue* it self, which consists of two General parts, the 1. Is the *Humble* Petition of this Damned Soul, which he, in all simplicity, presented unto Father *Abraham*, sitting in a Mansion of *glory* with blessed *Lazarus* in his Bosom: The 2. Is Father *Abrahams* Answer to his Petition, entirely *Negative*, rendring weighty Reasons, why his Request must be Rejected; both as to the cooling of his Tongue, by sending *Lazarus* to *Hell* with a little water, *&c.* and as to the Converting his Brethren, by sending *Lazarus* to them on Earth.

Take these few *Remarks* upon the whole: The *first* in this Διεσυπωσις, or Typical Exemplification, is, that the Souls have a distinct Existence and Subsistency, differing from the Bodies of Mankind, they dye not with the Body, nor sleep after Death, nor are they shut up in Subterraneal Caves, but all Spirits (or Souls) at the Death of the body, *returns to God that gave them*, *Eccles.* 12. 7. from whence they receive their everlasting Doom of either, [*Come ye Blessed*,] or [*Depart ye Cursed*, &c]

Remark the 2. As the Souls of the *Godly*, do immediately pass after Death, into a place of Bliss and *Happiness* in *Heaven*, so the Souls of the wicked accordingly do then depart into a place of Torment and Misery: The *Scripture of Truth*, (so called, *Dan.* 10. 21.) doth not *Note* any middle place betwixt them, save only the [μεγὰ χάσμα ἐστήριγμένον] or great Gulf fixed, a place unpassable from the two Extreams, *Abraham* knew no passage, and *Holy Peter* knew as little thereof, 2 *Pet.* 2. 4. Nor *Jude*, *ver.* 6. Therefore Popery (in its Doctrine of Purgatory) is but a Fancy and Foppery, 'tis but the Popes new discovery of a mere *Chimera*, or vain fiction, *&c.*

Remark the 3. *Damned Souls* are void of the least degree of Ease and *Relief*; the time will come, when the proudest sinner may have need of the Meanest Saint to relieve them after Death, whom they would not relieve in their Life, but rather Reviled, yea, and famished them; yet cannot, shall not they receive any Relief from them, but this shall be an Aggravation of their Torments, to behold those *Happy*, whom they had formerly despised, and themselves Miserable. Oh! How welcom might *Lazarus* be now to him in Hell, whom he starved to Death at his Gates.

Remark the 4*th*. In Hell there will be peculiar Torments, for every part of wicked Men, as 1. Their wanton Eyes, shall be tormented with a sight of ugly Shapes of Devils, 2. Their delicate Ears, with the *Horrible* Noise and Outcries of Damned Spirits, 3. Their nice and curious *Smell*, with the Poisonfull stink of Fire and Brimstone. 4. Their dainty *Taste*, with a most Ravenous and unbearable Hunger and *Thirst*, &c. yea, and 5. All the *Sensible* parts, shall feel the intolerable *Torments* of the burning fire: *This* Glutton had too dainty a *Tongue*, which he had abused on Earth, and now that very Member is *Tortured* in Hell. He had been Drunk when living, now is dry when Dead. As Eyes, Ears, Hands, *&c.* be ascribed to *God*, so here to *Souls figuratively*, *&c.*

Remark the 5*th*. *Abraham* calls this Damned Soul, Son, as he was a *Jew*, or as he was but young; but as this Title was no better than cold Comfort to him in flames, no more will a bare profession, (without the power) prove to many at last; nor did his Wealth profit him any more than his profession, of being a Member of *Abrahams*

Church,

Church. nor is he blamed for having good things, (for they are not Evil in themselves) but for his abusing them: *Abraham*, *Lot*, *Isaac*, *Jacob*, *Job*, *David*, *Joseph* of *Arimathea*, &c. were all Rich Men as well as he, but they all had Wisdom to improve their Wealth, &c. poor *Lazarus*, lay in rich *Abrahams Bosom*.

Remark. the 6th. This Damned Soul, bids *Lazarus* to his loss, in desiring that his Soul may leave Heaven, and reassume his Body on Earth, and if he must not come to cool his Tongue in Hell, yet that he may go warn his Brethren yet alive, &c. This he wished, not out of any love to them, (for no such grace is found in Hell) but from his fear, least should they be Damned, he would then be double Damned, for leading them thither by his lewd Example, &c.

Remark. the 7th. *Dives* (saith *Grotius*) desired not *Lazarus*'s Spirit to walk, but to rise from the Dead; but 'tis said of Man, when he goes hence, he shall be seen no more, *Job* 7. 8. *Ps.* 39. 13. One from the dead, will not do to Convert, for God hath not appointed it as a means, hence this Mans Name-sake *Lazarus*, *John* 11. was raised from the dead, yet the *Jews* believed not, no nor Christ himself after his Resurrection. *Moses* indeed appeared, to wait on the *Messiah*, but not to Preach the Gospel, &c.

Remark. the 8th. Take here a prospect of *Hell*, as it is Represented to us in the Looking-Glass of the Sacred Scriptures, wherein we have many sad Representations of it.

As 1. 'Tis called Destruction, *Rom.* 9. 22. *Phil.* 3. 19. 1 *Thess.* 5. 3. 2 *Thess.* 1. 9. 2 *Pet.* 2. 1, 12. The Wicked are made to be destroyed for their Wickedness, *Prov.* 16. 4.

2. 'Tis called Death, not in the natural Sense, but as it is an Everlasting Separation from God the fountain of Life, far worse than tearing Limb from Limb; this is the *Second Death*, *Rev.* 2. 11. and 20. 6, 14. and 21. 8.

3. 'Tis called Darkness, not Corporal as that of *Egypt*, *Exod.* 10. 23. but Spiritual, as a privation of all Light and Comfort, *Chains* of *Darkness*, 2 *Pet.* 2. 4. The Damned are so in the midst of it, *ver.* 17. That there is no getting out, 'tis *outer Darkness*, *Matth.* 8. 12. and 22. 13. and 25, 30. One darkness beyond another, and 'tis for all *found out of Christ*, who is light, *&c.*

4. 'Tis called a day of Wrath, *Prov.* 11. 4. *Job* 21. 30 *Zeph.* 1. 15. To which all the *Children of Wrath*, *Eph.* 2. 3. are appointed, 1 *Thess.* 5. 9. They Treasuring up Wrath, against the day of Wrath, *Rom.* 2. 5. Their Work is bad, but Wage is worse, *&c.*

5. 'Tis called Shame and Contempt, *Dan.* 12. 2. When God *sets their sins in Order* before their Eyes, *Ps.* 50. 21. And the greater sinners, shall have the greater shame, *God Abhorrs them*, *Ps.* 10. 3: and *Devils despise them*, *Acts* 19. 15, 16. Yea, those *Vessels of Dishonour*, *Rom.* 9. 21. 2 *Tim.* 2. 20. do despise one another, as *Matth.* 27. 4.

6. To all these, many more *Denominations* might be added, such as are, *Fear* of *Gods Displeasure* (if *Cain* feared so much on Earth, assuredly much more is his fear in Hell) *Sorrow*, *Weeping*, *Wailing*, and *Gnashing* of *Teeth*, *Matth.* 8. 12. and 22. 13. and 13 42. 50. and 24. 51. and 25, 30, *&c.* Oh! What horrible howlings are heard in Hell, both upon the account of their *pœna Damni*, the pain of loss, and of their *pœna Sensus*, the pain of Sense, where the *Never-dying Worm*, *Mar.* 9. 44. Doth make such furious Reflections upon their Consciences, for what they have lost, and for what they now feel, and all with these two intolerable Aggravations, both of *Extremity* and of *Eternity* of those Torments.

Remark. the 9th. We can scarce open a Window, to give a little light into *Lazarus*'s glorious Lodging, that Happy State where into his Holy Life did lead him, after he had born his Poverty with Patience, &c. of whom (saith *Grotius*) *Dives* now begged his pardon for his churlishness to him, when on Earth.

In a word, Heaven and Happiness is compounded both of the *freedom* of all evil, and of the Fruition of all good: *Eye hath not seen*, &c. *What God hath laid up for those that love him*, 1 *Cor.* 2. 9. As God *lays out* much on us in this life, yet hath he *laid up* far better things for us in the life to come, *Ps.* 31. 19. How great is that word, [*So shall we ever be with the Lord,*] 1 *Thess.* 4. 17. and that also [*then shall we see him as he is,*] 1 *John* 3. 2. Oh *Beatifical Vision*, what a Soul-satisfying sight will it be, to behold God our Father, and Christ our Elder Brother, so near a Kin to us, sitting at the Fathers Right Hand, and so kind, as to *own us for his Brethren*, *Hebr.* 2. 11. To behold all the Glorious Angels, and all the glorified Saints, Patriarchs, Prophets, Martyrs, yea, and our own Relations and Friends, who dyed in the Lord, &c. There the Joy is too great to enter into us, but *we must enter into it*, *Matth.* 25. 21, 23. This *Joy of our Lord* is *unspeakable*, 1 *Pet.* 1. 8. There our Wills will be fully gratified, our Understandings know enough, and all our Senses shall be satisfied with all suitable Objects, yea, and

and all thoſe ſatisfying Joys ſhall be as freſh, as new, as ſweet, and Raviſhing, Millions of years after our Enjoyment of thoſe Manſions, as they were at the firſt Moment of our Entry: As the light of the Sun is as delightfull now, as it was at its firſt Creation, almoſt 6000. years agoe.

N. B. Note well; *Up* (Souls) and *view this good Land*, thy *God will give it thee*, *Gen.* 13. 17. If thy Soul be made like Chriſts Soul with grace, then thy Body ſhall be made like his with glory, *Phil.* 3. 21, *&c.*

Then after more Divine *Documents*, *Luke* 17. 1, to 10. In *ver.* 11. *Chriſt* is there going his laſt Journey to *Jeruſalem*, *cleanſing ten Lepers*, in his way thither, *ver.* 12, 13, 14, *&c.* of all which after. Now *Mathew* and *Mark* come in again, (after a long Interval,) and concur in giving a joynt account of ſome *Remarkable Tranſactions* of *Chriſts life*, after he paſſed over *Jordan*, *Matth.* 19. 1. to 13. and *Mar.* 10. 1. to 13. alſo, They relate, 1. The *ſtory about Divorces*; the Old Cavillers do haunt him like evil Ghoſts here alſo, and would have catched and calumniated him by their captious queſtions in this point, either for ſpeaking contrary to *Moſes*, and the *Law of God*, (had he abſolutely *diſallowed of Divorces*) or for Patronizing profaneneſs, Laſciviouneſs and Inconſtancy of Men, had he approved of them.

Chriſt (who is Truth it ſelf) giveth ſuch an Anſwer, as neither contradicted *Moſes Law*, nor his own Doctrine, *Matth.* 5. 32. Nor made him Odious (as they aimed) either to the *Man*, or to the *Woman*, and ſo they were baffled in this Trap alſo, as they had been before, about *Traditions*, *Sabbath-keeping*, *Faſting*, *paying of Tribute*, *&c.* for he avoids the Snare by *Authority of Scripture*, (their Ignorance whereof, was the ground of their Miſtake) and by Reducing their Errours to the firſt Inſtitution, *Gen.* 2. 24. which makes *Man and Wife one fleſh*, ſo cannot be ſevered for *any light Cauſe*, (as their Cavil was worded, *Matth.* 19. 3.) No not for any cauſe, ſave only for *Fornication*, (which Diſſolves the Marriage knot, and deſtroys *H*umane Society) *ver.* 9. *N. B. Note well*; though *Moſes* as a *Magiſtrate*, (not as a *Prophet*) did Licenſe (not command) Divorces in ſome caſes, yet was it for the *hardneſs of the Husbands Heart*, who would have deſtroyed his innocent Wife, in caſe he had been bound to keep her, *Deut.* 24. 1. 3. This *Civil Sanction*, was an *Humane Permiſſion*, only to ſave from puniſhment, not a *Divine Precept* to ſalve the ſin; And it was *Temporary* only. Chriſt (the Great Lawyer) better informs them, *&c.* Though the *Objectors oppoſed Scripture* to *Scripture*, (as all *Hereticks* do) yet were they *non-plus'd*, for they reply nothing, being Convinced in their own Conſciences, that *Divorces were unlawfull upon all accounts*, *ſave upon Adultery*: His Diſciples indeed, give their ſudden Sentiments hereof, which were full of folly, intimating *a love to liberty*, even from the Law of God: But Chriſt ſets them to the Rights alſo, ſaying, [*All Men cannot receive your ſayings*] ſave thoſe of a frigid Conſtitution, and that have the gift of Continency, *&c.*

2. Theſe two *Evangeliſts* Concur with, *Luke* 18. 15. To relate the ſtory of *offering little Children to Chriſt*, who accepted of the offering, as Gods bleſſing of the Marriage State which he had Vindicated, though the Diſciples would have Rejected them out of their Prepoſterous Zeal, ſtill miſtaking as before, in their ſaying, [*It is not good to Marry*,] If ſo, both the World, and the Church in the World would ſoon fail: Thoſe godly Matrons brought their βρέφη (ſaith *Luke*) or *little ones in their Arms*, that they might be Sanctified to them, (as well as their food) by Chriſts bleſſing, ſaith *Chryſoſtom*, *Mat.* 19. 13. *Mar.* 10. 13. and *Luke* 18. 15. [The *Diſciples Rebuked them*] as holding it a *Buſineſs below their Lord*, *to look upon little ones*, and Dreaming ſtill of a *Worldly Kingdom*, wherein *little Children could not be concerned*; But *Chriſt was much* diſpleaſed with this, (ſaith *Mark*) and *Rebuked the Rebukers*, (ſaith *Luke*) Teſtifying, that all the *Bleſſings of Heaven* and *Earth*, (Comprized in the *Covenant*) did *belong to Believers and their Seed*, let them therefore (ſaith he) have free Recourſe to me, who will both own them, and Crown them with the Priviledges both of the *Church-Militant on Earth*, and *Triumphant in Heaven*. Hereupon he vouchſafed more than their *Pious Mothers Requeſted*; for he did not only touch them with his bliſsfull Touch, (as they well knew, he had done many) but alſo, *He takes them up into his own Holy Arms*, puts his *Fathers Bleſſing upon them*, as *Jacob* did upon *Joſephs two Sons*, whom by his Symbol of laying on his hands upon them, he *Adopted them for his own*, *Gen.* 48. 14, *&c.* and *Intails the Kingdom of Heaven* to them; what more could he do for the *Adult*? whom *he bids become as little ones*, *or no Entring Heaven*, *Mar.* 10. 15. *Luke* 18. 17. *Mat.* 18. 3. If thoſe only that become like little ones do enter Heaven, how much more do ſuch little ones themſelves: Greater muſt be the Priviledge of the pattern, than of the pourtraiture, as *Matth.* 22. 30. *the Children of the Reſurrection*, *ſhall be as Angels*, free from Wives, *&c.* much more the *Angels themſelves*.

3. Thoſe

3. Thoſe three *Evangeliſts*, (*Matth* 19. 16. *Mar.* 10. 17. *Luke* 18. 18.) Give the account of the Conference betwixt Chriſt, and the young Noble Man, who had been well bred, both for port and Civil poſture, he came cowering to Chriſt, *Mar.* 10. 17. and for matter of piety, he was no *Sadducee*, for he enquires after Eternal Life, which they denyed, and although but young, he hearkens after Heaven, and though he were Rich, yet comes he running to Chriſt, whereas great Men keep their port, walk leiſurely, In State or Majeſtick ſtructing; *&c.* yet this *Ruler came running*, [*greſſu grallatorio*] which argues his Earneſtneſs in ſuch a Man of Quality very unuſual: Beſides he was Holy in his own Eſtimation, and hoped to be approved of by Chriſt, for he knew much of Gods Law, and had done much of it, yea, ſo much, as that he ſeemed in his own thoughts to want work, and to be beforehand with God: Beſides, he appears in his Addreſs, to be a *Docible Diſciple*, propoſing the moſt needful and difficult Queſtion, (rarely moved by Rich Men eſpecially, though it concerns both Rich and Poor) crying, [*good Maſter, what good thing ſhall I do, that I may have Eternal Life?*] he comes not (as moſt Rich World-lings do) to enquire after a good purchaſe, a good penny-worth, *&c.* but though he had Wealth enough to make him Happy in this World, yet muſt he have ſomething better to make him Happy in the World to come: In a word, he went ſo far, as *Chriſt looked upon him, and loved him*, *Mar.* 10. 21. to wit, as a *Tame Creature* and *fit* (as a good Moral Man) *to live in a Civil Society*: Howbeit, Chriſt ſaw, 1. Some Secret Flattery in his Complement to him, therefore reproved him, ſaying, either *confeſs me to be God*, or *do not call me good*: 2. Some leaven of Phariſiſm in his queſtion; though this Gentleman was no *Sadducee*, yet was he a *Phariſee*, and of that 7*th.* ſort (ſaith the *Talmud*) which ſay, [*tell me what I ſhall do, and I will do it*] though he thought not to be ſaved, [*Opibus*] by his *Wealth of Riches* yet he did [*Operibus*] by *his Works of Righteouſneſs*. 3. Some *poiſon of Hypocriſie* lurking in his Heart; therefore Chriſt ſaith not to him [*believe the Goſpel*] but [*keep the Law*] that thou mayeſt be ſaved? That is, the whole Law in all parts of Duty, and without the leaſt Deviation into ſin, (which is impoſſible for fallen Man to do) Hereupon this Hypocrite ignorantly anſwers, [*All theſe have I kept, &c.*] having been reſtrained from the groſſer ſins, againſt the *Second Table* (which only, not the *firſt*, was propoſed to him) overlooking all Contemplative wickedneſs in the inner Man, *&c.* As alſo his defects in Duties to Man, which detected his Rottenneſs in his Duties to God: 4. *Chriſt* ſaw Some Damnable Pride and Preſumption in his Spirit, diſcovered by his Speech, [*What lack I yet*] as if he had made God himſelf, become a Debtor to him, for his *Works of Supererogation*, and as if he now inſulted over our Saviour, being but a *Trivial Teacher*, who could not call him out to a *Lecture beyond the Law*, *&c.* Though he *lack'd* not a *loud lye*, in proclaiming himſelf to be *without ſin* (which never any *Patriarch* or *Prophet* did) yet lacked he the *quieting of his own Conſcience*, (which all his conceited Righteouſneſs could not becalm) for *this Yonkſter*, notwithſtanding all his *ſuppoſed* Merits, ſtill cannot be quiet, but muſt riſe up, run and ask, [Τί ἔτι ὑστερῶ *What lack I yet?*] Therefore Chriſt at laſt *cuts this Coxcomb* quite, with a *perſonal* and *particular precept*, (ſuch as was that to *Abraham*, for killing his Son) *Go ſell all, and give to the poor, then come take up my Croſs, and follow me*, This *Tryal made him troubled, turn his back of Chriſt*, who might have *his Heaven to himſelf for him*, he had a *Months-mind to Heaven*, and *cheapens* it, but *was not willing to go up to the Price of it*; that *thorough Sale of all, choaked him*, he liked no ſuch Terms; ſo being *Wedded*, and *Wedged to the World*, *Renounces Chriſt, rather than it*, and ſo do all *Worldlings*, that do *Truſt in their Wealth*, they are the *Camels* and *Cables*, that *cannot paſs through the Needles Eye*, Mar. 10. 24.

CHAP. XXVIII. *Tidings of* Lazarus *Sickneſs.*

CHRIST all this time, had been beyond *Jordan* working Miracles, and wording Oracles, now *Lazarus* (*whom he loved*) *falleth ſick*, his two Siſters, (*Mary* and *Martha*) *ſend a Meſſenger to him*, (while *he was beyond* Jordan) to intreat his preſence with their *Sick Brother*, and to return to *Bethany*, where he had lately been before, *Luke* 10. 38, 39, 40. Upon this Invitation, he prepareth for his Journey over *Jordan*, into *Judea* again, and yet *ſtayed two Days in the place where the Meſſenger* found him, *John* 11. 3. 6. And where he delivered the *Parable of the Labourers in the Vineyard*, (which is Recorded only in, *Matth.* 20. 1. to 17. And not in any other *Evangeliſt*) the Scope whereof, was to Illuſtrate Chriſts laſt words, [*Many that are firſt, ſhall be laſt, &c.*]

Matth.

Matth. 19. 30. and to prevent *Peter*, *&c.* from being puffed up with a preconceit of their promiſed great Reward, *ver.* 28, 29. Chriſt herein cautions them, that ſuch as place Confidence in the Merits of their Works (*as forſaking all, &c.*) and call for their Wages, before they had well entered into their Work, (as *Peter*, *&c. What ſhall we have, &c. ver.* 27.) May be *placed in the loweſt place by the Lord*, who giveth Eternal life, out of *free grace*, not *of Debt* or *Merit*: For the purport of the *Parable* holds forth, that ſuch *Labourers* as had been *longeſt Labouring* in the *Vineyard*, and therefore had the higheſt Eſtimation of their own Labours, yet were *laſt taken notice of*, leaſt Eſteemed, yea, Rebuked as *Adverſaries to free grace*, and daring to Expoſtulate with God about Juſtice: Whereas thoſe *laſt labourers*, were firſt paid, becauſe they truſted not in the *Merit* or *Worth of their own Works*, but in the *free grace* and goodneſs of God, when the other, (as *Murmuring Merit-mongers*,) are turned off with this Taunt, [*Tolle quod tuum eſt & vade*,] take *thy penny*, and *be packing*: Chriſt (Gods *Steward*, and the *Judge of all*) doth Diſtribute his Wages for his Work, with a moſt ſingular Demonſtration, both of his Juſtice; (ſo that none ſhall receive leſs than was promiſed) and of his *Mercy*, (ſo that all ſhall receive more than they Merited) for although this *penny* be not *abſolutely Eternal Life*, it is that *Gratuitous penny*, given to the *laſt Labourers*, for it is called the *Free gift of God*, *Rom.* 6. 23. *Eph.* 2. 7,8. and many more, ſhewing Salvation is not due by Debt, or is *Gods pay for our pains*, as here, Reward or Wages for Work, but is altogether from *free grace*. What ever the *penny* ſignified, it was ſomething that gave content to the Contractors, for undertaking Vineyard work, it was that for which each of them *followed Chriſt*, whether it were *for Meat periſhing*, or for *Meat enduring*, *John* 6. 27. Indeed all the *Antient Fathers*, (except *Baſil*) take this *penny*, to ſignifie *Eternal Salvation*; becauſe 1. *Denarius ex Decem*, was of the value of Ten uſual pieces of Money, to ſhew *Eternal Life*, is worth *Ten Temporal Lives*, 2. The round Figure in the *Roman penny*, ſignified *Eternity*, which hath no End, 3. The Stamp and Sculpture upon it, was the *Kings Image*, noting our being made like God then: 4. The *Silver piece*, had a Luſtre and Splendour upon it, to denote the *glory* of our *Bodies* then, as before of our *Souls*: Yet *Baſil* Interprets it *ſome Reward of this Life*; and this *one Mans* Interpretation, agreeing well with the *Scripture* of *Truth*, and with the *Analogy* of *Faith*, may have more weight than all the other, whoſe Senſe makes *all workers* in *the Viſible Church* to *be Saved*, or *none are ſo*, *but the Elect only*; or all ſhall be ſaved, and that by the Merit of their Works; and all ſhall be equal in the Wage of Eternal Life, and ſo none ſhall be firſt or laſt, contrary to Scripture: The Scope of this Parable is only to be preſſed, (as alſo of other Parables,) leſt Blood, in ſtead of Milk, be ſqueezed out of them, *&c.*

After this *Parable*, *Chriſt* begins his *laſt Journey* to *Jeruſalem*, to the Eating of his laſt *Paſchal Lamb*, (or *Paſſover*) but eſpecially to the offering up of himſelf, (the *Lamb of God*) for *taking away the ſins of the World*: At his firſt ſetting forward from *Jordan* to *Judea*, he acquaints his *Diſciples* apart, of his approaching paſſion at *Jeruſalem*, (as he had done before, *Matth.* 16. 21. and again, *Matth.* 17. 22, *&c.*) For they muſt be the *Witneſſes* both of his *Omniſciency*, in foreknowing it, and of his *voluntary laying down his Life*, in venturing thither, where he knew his Death was deſigned, *Matth.* 20. 17, *&c.* *Mark* 10. 32, *&c.* *Luke* 18. 31, *&c.* 'Tis ſaid expreſly, [*He went before them*,] *Mar.* 10. 32. As moſt willing to walk that way, which went to his ſuffering work; this *Amazed the Diſciples*, to behold him walking like a Couragious and Undaunted *Captain* before them, rather *deſiring*, than *fearing Death*; This fortitude they more than *Admired* in their *Amaſement*, at their *Magnanimous Maſter*, and *themſelves* (being *puſillanimous*) were *Affrighted* at his bold Adventure upon his unavoidable Danger; therefore deſire they him to ſtay beyond *Jordan*, where he was then ſafe, rather than Expoſe himſelf to his Implacable Adverſaries in *Judea*, again ſaying, as ſoon as they could overtake him in their Trembling purſuit after him, they ſaid, *John* 11. 7, 8. (Where this ſame *laſt Journey* to *Jeruſalem* is Recorded alſo) [Maſter, *The* Jews *lately ſought to ſtone thee*, and *wilt thou go thither again*?] This was their Prepoſterous Advice, from their own Timorous Carnality, which naturally ſtartles at, and declines the Croſs: And indeed, *N. B. Note well*; *'Tis no more than Duty to Decline it*, when *it lies not betwixt us and our Duty*, (in which caſe it muſt be taken up according to *Chriſts* Command, *Matth.* 16. 24.) And *when we have no Call to it*, as *Chriſt had here*: But alas, the *Diſciples* were ignorant of *Chriſts Call from God to it*, of the *Divine Decree*, and Determined Counſel, and of the *Myſtery of Redemption*, to be *now Accompliſhed* by their *Maſter*; Therefore they from a blind and ill adviſed love, diſſwaded him from this dangerous Attempt, as *Peter* had done before, *Matth.* 16. 22. For which raſh *Dehorta-*

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tion, Christ calls him *Satan*, a worse Name, than ever he branded *Herod* with, or the worst of the *Pharisees*. But our Lord knew better things, *he* now had his *Call* to *Bethany*, and therefore, with the hazard of his own Life, he will venture for the help of his Dear Friend *Lazarus*, yea, *He came fast on foot for his Relief. Much water cannot quench Love*, Cant. 8. 7. *'Twas Meat to him to do his Fathers Will*, John 4. 34. Though *that led him to live upon nothing else, save the Bread and Water of Affliction*, yet his *own piety*, had so *prepared his Table*, that even *bitter things*, became *sweet* to *him*: And it was not enough, that he was thus born up himself, (having *steeled his face with Fortitude*, for his outfaceing the *Bloody City*, *Luke* 9. 51. and being *even straitned*, or pained till *his passion* was *Accomplished*, *Luke* 12. 50.) But he is also *very Tender*, towards his *Timorous Disciples*; and therefore for their Encouragement, he not only tells them of his Sufferings, but gives them a thorough prospect of them to his Resurrection.

Thus he *Rewarded* their *Reverence to him*, which was so strong, as to secure them from Deserting their Master, through the frailty of their fear, for rather than do so, they will venture to follow him, to share with him in his Danger, (as *become Men with their Masters*) *Though they all Deserted him afterwards*, *Mar.* 14. 50. *All forsook him, and fled.*

Notwithstanding Christ's so plain predicting the Doctrine of the *Cross* to his *Disciples*, both here and elsewhere, over and again; yet such prejudicate Opinions of *Christ's* Earthly glorious Kingdom, did hang as so many Bullets at the Eye-lids of their understandings, *that they understood none of these things*, *Luke* 18 34. Unless in a *Figurative Sense*, not in the *Literal*, as they were spoken: Hereupon, as before all the *Disciples* joyntly had Reasoned among themselves *for a Primacy*, after such a Sermon of Christs Death, as at this time, *Matth.* 18. 1. with 17. 12. and 16, 21, *&c.* So now come only the two *Sons of Thunder*, and Requested a *Principality* in his *Imaginary Monarchy*, *&c. Matth.* 20 20, *&c. Mar.* 10. 35, *&c.* And because they were ashamed to make the Motion thereof themselves, they set on their Mother, who was nearly Ally'd to their *Master*: Their Request was, seeing *Christ* had promised, the *Twelve Apostles*, *should sit upon Twelve Thrones*, &c. *Matth.* 19. 28. That *James* and *John* might have their *first* and *second Seat*, *&c.* But he Rebukes them for their Ignorance, *&c.* and as *they knew not what they asked*, in hunting after High places, *&c.* So *they knew not what they Answered* in their saying, [*we are able to be plunged over Head and Ears* in the *Salt Waters* of *Affliction*,] which was but only in their own Conceit, else, why did they *betake them to their Heels*, *when their Master was Apprehended*, *Mar.* 14. 50. *&c.* This Ambition in the *Two bred Emulation* in *the Ten*, for *they all had the like Itch after Primacy*, (*N. B. Note well*; *which* Peter *did not put in for above the rest*) But *Christ beats down*, and *Roots up* this *wicked weed*, by telling them, though Principality and Domination be allowed in the *State*, yet not in the *Church*: This *Dream of a Distribution of Honours and Offices*, *&c. kept long in their Heads*, *Acts* 1. 6, 7. Still Christ is in his *Journey* from beyond *Jordan* to *Bethany*, for the Raising of *Lazarus*, and passing through *Jericho*, two *Blind Men* (whereof *Bar-Timeus*, was the more noted, and the louder cryer after Christ) sat at the end of the Town begging Alms, and *Hearing that Jesus passed by*, (*N. B. Note well*; *Oh! Happy they*, that *though Blind*, *they were not Deaf too*) they cry with the cry of Faith, (believing him to be the *Messiah*) after him, *Matth.* 20. 29, *&c. Mar.* 10. 46, *&c.* and *Luke* 18. 35, *&c. Jesus* being full of Bowels, (while the Multitude were free of Rebukes) *stands still* at their fervent prayer, (as the *Sun had done* at *Joshuah's*, *Josh.* 10. 12, 13.) Notwithstanding all his haste to *Bethany*, and to *Jerusalem*, (to which place till he came, he was *even pained*, *Luke* 12. 50. yet *he makes this Halt*, *to hear the Blind Beggars Petition*, and to *help them both to Light and Sight*, both which being obtained by the Divine power of Christ, (for 'tis only Gods work to open Eyes, *Gen.* 21. 19 2 *Kin.* 6. 17. Especially Blind Eyes, *&c.*) They glorified God, and followed their Benefactor, without the help of their former Leaders; which was a clear Demonstration of their Real Cure, and made the Multitude to admire him the more, *&c.* Immediately after this, Christ meets with *Zaccheus*, *Luke* 19. 1, 2, *&c.* a *principal Publican*, to whom all the other Toll-gatherers paid in their Toll, as High-Treasurer, and having heard of Christs fame, designed to see him; but being low in Stature, he climbs up into a Tree, that he might have a full view of lovely Jesus, from Top to Toe, *N. B. Note well*; *would to God*, *we*, *by climbing up Gospel Advantages*, *could get such a prospect as he did*, and as the Spouse, *Cant.* 5. 10, 16. Beholding Beauty in every part, and Loveliness in the whole: Christ here is no Respecter of Places or Persons, for he visits *Jericho*, that Cursed City, *Josh.* 6. 26. And effectually calls this *Rich Publican*; the good

Shepherd knows all his Sheep where they live, and calls them by Name, as *Zacheus* here, *ver.* 5. And as he had called *Moses* before by Name, *Exod.* 33. 12. *Jericho* signifies the *Moon*, (the Emblem of a changeable World) which borroweth her Light from the Beams of the Sun: Thus this Sun of Righteousness, had Illuminated here blind *Bartimeus's* Body, now and blind *Zacheus's* Soul: *Zacheus* signifies, [one that maketh haste, *&c.*] Such an one was this Man, for as he laid by his Grandeur, (though chief Lord of the Custom-Office, and very wealthy) in running before to meet Jesus. and (like an ordinary Man) in climbing up a Tree to see him, as thinking it not enough to hear of his Fame: this Argued the Piety of his Heart, and that Christ had looked upon him, and loved him first, before he looked upon, and loved Christ, 1 *John* 4. 19. Which was but the Reflection of Christs love to him: His love made him look for Christ, (seeing he was to pass that way, *ver.* 4.) Accounting it a blessed thing to behold him, as *Luke* 10. 23, 24, *&c.* And Christs love moved him to look upon *Zacheus*, so soon as he came to that place, *ver.* 5. *N. B. Note well*; Christ will look on those that look for him, and will meet those that endeavour to meet him, *Jam.* 4. 8. We all are low in our Spiritual Stature, as he in Corporal; therefore stand we need of all Gospel Institutions, to advance us toward a better prospect of Christ, and we are hindred with the press, (as he was) from seeing Jesus, *ver.* 3. There is the press both of wicked Men without, and of Worldly cares, Carnal Cogitations within, to hinder our beholding Christ, and drawing nigh to him. *N. B. Note well*; Oh! That we could climb up the Cross of Christ, as he did this *Sycomore Tree*, this would help us to a fuller view of Christ, *&c.* And *N. B. Note Well*; Oh! That we could hasten, as his name signifies, and his posture was, not only in running faster, than others to meet Jesus, *ver.* 4. But also in making hast, and coming down (at Christs call) to entertain him, *v.* 5, 6. Heaven is a matter of greatest hast, and ought not to be adjourned till to Morrow; we should hasten to cast away our Pride, and come down to Christ by Humility: Oh! the Marvelous vouchsafement of Christ to *Zacheus* here, 1. He Honours this Rich *Publican* with a Name, because his Name was writ in Heaven, *Luke* 10. 20. Whereas the *Rich Glutton*, *Luke* 16. Hath no Name vouchsafed him, as poor (yet pious) *Lazarus* had there, *ver.* 19, 20. 2. When this Publican had not Confidence in himself to invite Christ, then Christ prevented him, and not only invites, but even obtrudes himself, (as it were) upon *Zacheus*, whose mind Christ knew was willing enough to invite him, had not the Sense of his Sins, and the publick Odium of his being a Publican, yea, a Master of them, hindered him, *N. B. Note well*; we read not, that Christ went to any House uninvited, save to this Modest Man's: 3. Christ left his own House, and his glory in Heaven, *John* 17. 5. yet is willing not only to come to, but also to take up his Abode in this Publicans House, *Luke* 19. 5. This also he vouchsafes to do in our Hearts, *John* 14. 23. *N. B. Note well*; Assuredly that House had need to be clean swept, and well garnished, wherein the King of glory, *Psal.* 24. 7, 9. (whom neither Heaven nor Earth can contain, 1 *Kin.* 8. 27, *&c.*) Comes as a guest: No wonder then if this Penitent Publican received him with joy, *ver.* 5. Though the Malignant *Pharisees* murmured at this Publicans Priviledge, as the *Jews* did, when Christ left their House Desolate, *Matth.* 23. 38. And pressed himself into the House of the *Gentiles*, whereof this Publicans was a Type. They call *Zacheus* a sinner, who was now none, but a Justified Penitent, willing to make a four-fold Restitution for all his frauds, *&c. ver.* 8. Standing undaunted at ther Murmuring, whereby they would have hurt the green thing in him, *Exod.* 10. 15. But Christ will not let those Locusts do so, *Revel.* 9. 4. And they also Calumniate Christ, but he vindicates himself, *ver.* 10. Shewing how lost Publicans, may be *Abrahams* Children found by Faith.

Now when Christ had spoke, that he came to save *Abrahams* Seed, the Apostles thence Conjectured, that he would at this Journey to *Jerusalem*, begin his Glorious Temporal Kingdom, *Luke* 19. 11. as was promised, *Isa.* 9. 7. And knowing that *Daniels* seventy weeks were now Elapsed, hereupon Christ (to undeceive them) Preaches the Parable of the pounds, *Luke* 19. *ver.* 12, to 29. Wherein he declareth; that a Kingdom was indeed due to him, not over the *Jews* only, but over the *Gentiles* also, as all the Prophets Prophesied concerning the *Messiah*; but before the full Accomplishment of this, he tells them tacitely of his own Sufferings, and of the *Jews* Contumacy against his Kingdom, in this Parable, The Scope whereof is, 1. That Christ is this *Noble-Man*, that must take his Journey out of this lower World, to receive his Kingdom in a better World, with a Resolve in due time to Return, and Reign gloriously, *&c.* 2. The Administration of his Spiritual Kingdom, is in his Absence committed to Believers, especially to Pastors, who are all to Trade with their Talents, and to Occupy and

Improve

Improve their Gifts untill he come, *ver.* 13. 3. The Pounds and Talents, they are betrusted to Trade withal, are the gifts God gives them, whereby to promote Gods glory, and the Churches good; and though that Parable, *Matth.* 25. 15. Holds out, how God giveth not the like Measure of gifts unto all, but to every one according to their Capacity, *&c.* Yet here is an equal Portion, (one pound) to each of the Ten is given, to wit, so much Knowledge, Faith, *&c.* as are necessary to Salvation, are equally given to all Christians: 4. The Citizens that will not have this King to Reign over them, are both *Jews* and *Gentiles*, that Act Rebelliously against him, *Psal.* 2. 1, 2, *&c.* The *Jews* Conspire to kill Christ by a gentile power, (even that of the *Romans*) instead of sending a Lamb to him, *Isa.* 16. 1. They sent the Message of Rebels, *ver.* 14. 5. Then this Great King Returns and Reckons with his Servants; *&c.* Christ Travelled at his personal Ascension, from which time his Servants Tradeth, untill his Return at the General Resurrection, 6. Some Servants are found Faithful in their Reckoning, saying, [not my pains, but thy pound Lord, hath gained ten pounds, *&c.*] *ver.* 16, 18. Attributing the glory of the Gain, not to the free will of Man, but to the free grace of God, as 1 *Cor.* 15. 10. Yet some are found unfaithfull, making false and frivolous excuses for their Reckoning; and the Lord himself must bear the blame of their unfaithfullness, *ver.* 20, 21. *Matth.* 25. 24, 25. Fretting against the Lord, when his own foolishness had perverted his way, *Prov.* 19. 3. as fallen *Adam* did, *Gen.* 3. 12. saying (in effect) *Had not God given me a Woman, I had not Transgressed against him*: 7. The Judge passeth Sentence upon the good Servants, who are both Highly Commended, and Richly Rewarded, *ver.* 17, 19. and upon the bad, notwithstanding his plausible Apology, (that he had done his Lord no wrong, in returning his own again, and Translating the Servants fault, upon the Masters Austerity) *ver.* 21. His Crime is retorted upon himself, *ver.* 22, 23. And he is Judged out of his own Mouth, his common grace was taken from him, (for he certainly wanted the Oyl of Special Grace, seeing his Lips like *Doors* upon rusty Hinges, move not without Murmuring, and Male-contendedness) and was doomed according to the proverbial Sentence, by the Lords Liberality, *ver.* 24, 25, 26. *Lastly*, The Lord (having Reckoned with his Servants, and Rewarded them according to their Works) doth then Revenge himself upon the Rebels, *ver.* 27. And when Christ had ended this Parable, he went before his Company, as the Captain of Salvation towards *Jerusalem*, as Daring to meet Death in the face, out of his Matchless Magnanimity, *ver.* 28. And thus he is come from beyond *Jordan*, to *Jericho*, (*Zacheus*'s City) and from thence to *Bethany*, *Luke* 19. 29. Where he Raiseth *Lazarus* out of his Grave, *John* 11. 17, 18, *&c.* Which Story, none of the *Evangelists* Records, save *John* only, in which mighty Miracle, he Relates many Remarkable Circumstances, together with the Substantial part thereof:

The *First Remark* is concerning the Antecedents of it, which were, 1. Tidings of *Lazarus*'s Sickness, (after mentioned) were brought to Christ, while he was in *Bethabara*, beyond *Jordan*, upon which he returns to *Bethany*, (where he had been before kindly Entertained, *Luke* 10. 38, *&c.*) Though the Messenger of *Mary* and *Martha*, did not alledge *Lazarus*'s Merits or Kindnesses to Christ, but only Christs Kindness to him [*Behold he whom thou lovest, is Sick,*] *John* 11. 3. Nor do they boast of their own Merits, as if they were worthy, Christ should come and Cure their Sick Brother, (as *Luke* 7. 4.) They thought this enough to say to a loving Saviour, for fetching him to their Relief, as appears, *ver.* 21, 32. Thus we need not be carefull in any thing, more than to make our wants known to God, *Phil.* 4. 6. *Cast our Burden upon the Lord*, *Ps.* 55. 22. And let him alone to help us how, and when he pleaseth: 'Tis enough to mind Christ of his Afflicted Church, saying, [*Behold she whom thou lovest is sick,*] and [*the dearly Beloved of thy Soul, is delivered into the Hands of her Enemies,*] *Jer.* 12. 7. Could we but *look more to the Lord, we should be more Lightened*, *Ps.* 34. 5. And made more free from that care of Diffidence and Distrust: The sweet love of Christ, and the sore Labour and Lassitude of his Dear Church and Children, may well enough consist together, for these are his *Love-tokens*, [*as many as I love, I Rebuke and Chasten,*] *Revel.* 3. 19. His chiding that Church, and his Chastizing us, is no Evidence of Divine Hatred: God had only one Son, [*Sine flagitio*] without Corruption, but not any one, [*Sine flagello,*] without Correction: He that escapes Affliction, may justly suspect his Adoption, *Prov.* 3. 12. *Hebr.* 12. 5, 6, 7, 8, 9, 10, 11, *&c.*

2. Christ came not immediately, upon his first Summons of *Lazarus*'s Sickness, but as he had staid at *Bethabara* two Days, after he had heard Tidings thereof, purposely

that *Lazarus* might dye before he came to him, that *God might be the more glorified* by his Raiſing, *ver.* 5, 6, 15. So did he make ſure to *ſtay long enough* after *he was dead*, before he came, that the *Glory of God* might be the more magnified: [*He was not yet* come to *Bethany*, *ver.* 30.] Till he had *been four days Dead*, *ver.* 39. Though *Chriſt loved this godly Family*, *ver.* 5. *He loves thoſe that love him*, eſpecially ſuch as are *Morning-ſeekers*, *Prov.* 8. 17. The very *Walls of their Houſes are continually before him*, *Iſa.* 49. 16. And *he loves to look upon them*; yet ſtaid he long from them, for *he is a God of great Judgment*, and *waits to be gracious* in the beſt Seaſon. and when Mercy will do us moſt good, *Iſa.* 30. 18. He knows beſt when to *deal forth his Favours*, and any *preſcribing* to *him*, is to *Set the Sun by our Dyal*: This *Cæſar* called *Sawcineſs* in his *Soldiers*, and ſo doth a King, when any of his Subjects dare ſend for him in poſt haſt by a *Poſt*: The *Lord loves not to be limited*, *Pſ.* 78. 41. either to *Time*, *way*, *means or manner*; we are not got *yet into the depths of the Sea*, *Pſ.* 68. 22. The *Bulls of Baſhan* hath not puſhed us yet enough, *Pſ.* 22. 12. We are not *yet low enough*, and they not yet *high enough*, *then deliverance*, &c. *Chriſt* did determine to deliver *Lazarus*, yet not at *Martha*'s and *Mary*'s time, but at *his own*: So us, *&c.* Our *Time is alway ready*, *but his Time is not yet*, *John* 2. 4. and 7. 6. Oh Happy *Lazarus*, though ſick and dead, to be an *Inſtrument* of *giving more glory to God*, than had *he been well*.

3. *Chriſt* hath *Hinderances in his way* of Deliverance: Here is a deep Conſult among the Diſciples, whether he might venture upon this danger or no, *they deny it with two Arguments*, 1. From the *Jeopardy* of the *Journey*, *ver.* 8. Wilt thou hazard thy own Life, for helping thy Friend, *&c.* 2. From the *needleſſneſs* of it, miſtaking Chriſts words, that *Lazarus* was only *aſleep*, (which was a good ſign of recovering Health) *ver.* 12, 13. But *Chriſt Affirms* it with Arguments alſo, 1. From *Safety*, for the *laſt of his twelve Hours*, and ſo the *Night of his Paſſion*, *was not yet come*, &c. *ver.* 9, 10.

Till then, *neither Men nor Devils could hurt him*: *Auſtins* Deſcant is, *Chriſt* is the *day*, and the Twelve *Diſciples* were the *Hours*, the Day gives light to the Hours, not the Hours to the Day, his *Diſciples* muſt not direct him, but he them, *&c.* 2. From *Duty*, my friend *Lazarus* is *Dead*, (by his *Sickneſs*) to you, though but *aſleep* to me, and though *Bethabara* be far from *Bethany*, yet I own it my Duty, to go and raiſe him, though it coſt me many a weary Foot-ſtep, in that long way to relieve my Friend: His Name *Lazarus* ſignifies, [*one helped of God*,] and *he ſhall be ſo*, *Maugre the Malice of all my Enemies*, *ver.* 11, 14. Chriſt hath other *Hindrances* now, as Unbelief, *Security*, *Back-ſliding*, *&c.* Yet will he come to ſave us *for his own ſake*, *not for ours*, and for the *wickedneſs of the wicked*, *Ezek.* 36. 22. *Deut.* 7. 7, 8, and 9, 5.

4. *Chriſt was glad for his own Abſence ſo long from* Lazarus, *ver.* 15. Though the Diſciples deemed it vain Folly, to go ſo far only to awake *him* out of a ſweet Sleep, yet *Jeſus* Judged it a joyful Journey, it being as eaſie for him to Raiſe the Dead, as for us to awake a Man out of Sleep: *Chriſt was glad for their ſakes*, that he *was not there*, (he was there in his *God-Head*, not in his *Man-Hood*) That they might more *believe him* to be the *Meſſiah*, which they would have doubted of; had *Lazarus dyed*, while *he* was preſent; but when they ſhould ſee him give life to the Dead, this would make them *more firmly believe*, as *John* 2. 11. Surely to *believe firſt in Chriſts Name*, muſt needs be moſt pleaſing Service to him, (we cannot do him a greater Honour, than to give him our *whole Truſt*, both for *Safety here*, and for *Salvation hereafter*) ſeeing the Confirmation and Increaſe of Faith in his *Diſciples* here was ſo great a Joy to him: None more *welcom* in the *Fathers Houſe*, than the *Penitent Prodigal* is, *Luke* 15. 20, 22, *&c.* *Chriſt* highly accounted of the *Centurions firſt Faith*, *Matth.* 8. 10, 22, &c. How much more of a *Renewed* and a *growing Faith*: *N. B.* Note *well*; but *alas*! *how low* is our *particular Faith*, for *Chriſt coming to Raiſe his ſlain Witneſſes*, Luke 18. 8. *Revel.* 11. 11, 12. While *Chriſt is glad*, *we* ſhould not be *ſad*, for *his not being here*, ſeeing he will come at his own time, *without Tarrying*, *Hab.* 2. 3. *Hebr.* 10. 37. And will *avenge his* ſuffering Saints *Speedily*, Luke 18. 5. 7.

5. When *Chriſt* comes, he ſeems to come too late, *Lazarus* lay four days in the Grave, *ver.* 17. and by that time, (as *Martha* ſaid, *ver.* 39.) *He ſtinked*, what can *Chriſt* do with a *Stinking Carcaſs*: The Faith of the two Siſters, muſt needs be much ſhaken, not only to ſee their *Brother Dead*, but alſo to have himlie Buryed till he ſtank, though *Chriſt* had ſent them word, [*He ſhould not dye*,] *ver.* 4. That is, not abide now in the State of Death, he ſhould not finally now dye: Yet no doubt but this might be ſome offence to them, *That Chriſt with-held that good from them*, *to whom* (they might think)

think) *it due*, because (*he loved them all*) *when it was in the power of his Hand to do it*, contrary to his own word, *Prov.* 3. 27. And *he had healing Vertue by him*, (and could have Cured him at a Distance by a word, as he had done the *Centurions Servant*, *Matth.* 8 8. 13.) Yet saith, [*go, and come again to Morrow, and I will give it*,] *Prov.* 3. 28. *Christ* still delayed these *Expectants*, till the *Carcase began* to stink, *N. B. Note well*, *he* usually *Reserves his Holy Hand for a dead lift*, till the *Witnesses* (*whom he loveth*) not only are *dead*, but also *stink* in the *Nostrils of Nations*, *Christ* defers his coming, that he *may shew wonders to the Dead*, and *make them arise to praise him*, &c. *Ps.* 88. 10, 11, 12. He will do here for these two *Holy Sisters*, more than *heal the Sick*, he will *Raise the Dead*, and *Lazarus* must be let alone, so long as none could Conjecture, [he had been in a Swound only,] but he must lie four days in the Grave, be upon the *borders of Putrification*, then was *Christs* Congruous Juncture of time, wherein to manifest a more Mighty and Undeniable *Miracle*, than to *Rebuke a Fever*: Oh! How great was this Work, to unite a *Separated Soul*, to a *Putrifying Body*, greater than had he been *newly dead*, *N. B. Note well*; Then *hold out Faith* and *Patience*, *he will be seen in the Mount*, when our Faith flags, and hangs the Wing, giving up all for lost, when strength is gone, *Isa.* 33. 10. and 42. 14. *Psal.* 12. 5, *&c.*

The 2. *Remark* is the *Concomitants* of the *Miracle*, which concern the *Comforters*, and the *Comforted*: 1. The *Comforters* were of two *sorts*, either 1. *Vain* and *Fictitious*, such were the *Jews* that came from *Jerusalem*, two Miles, to *Bethany* to Comfort the two Sisters, for their *loss of Lazarus*, *ver.* 18, 19. Those made a wrong Construction, both of *Mary's weeping*, *ver.* 31. And of *Christ's groaning*, *ver.* 36. In the *former*, they *mistook Mary's meeting the Messiah* to be her *Mourning* at *the Sepulchre*, and in the *latter*, they *Scoff Christ* for his *groaning*, as if grieved, *he* wanted power to prevent this perplexity: Yet did they hit right upon *Christs weeping*, *ver.* 36. Judging by his *Tears of his Love*, *N. B. Note well*; and if *shedding some few Tears for* Lazarus, *did Demonstrate his love*; *Oh! Then how did he love us*, for *whom he shed the warmest Blood in his Body*, *how ought we to love that love*, *&c.* However, they served to by *Publick Witnesses*, of the Reality of *Lazarus's Death* at *Jerusalem*, from whence they came: There were 2. A *Real* and *Efficacious* Comforter, such a *Comforter was Christ*, (though the *Jews* like *Jobs Friends*, were but *Miserable Comforters*, *Job* 16. 2.) For *he Comforted these Mourners*, both by *Word and Deed*: Now was *the Physician present*, who had been long absent. Indeed, *ver.* 30. *He was not yet come into the Town*, for their *Sepulchers used to be out of the Town*, as *Lazarus's* was; There this *Blessed Comforter* stayed, not going into the Town, or unto the House of the two Sisters, to Refresh himself after his Tiresom long Journey; but would do his work first, as *Abrahams Servant did*, *Gen.* 24. 33. Now come in, 2. The *Comforted*, *Martha* and *Mary*, *Martha* minding the concerns of the Family, and therein running two and fro, first received the *Report*, (that *Christ* was come indeed) *Mary* Entertaining the *Jewish Visiters* in the *Dining-Room*, *Luke* 10 41. Heard not. *N. B. Note well*, *Faith*, as *Mary sits still in the Centre*, *while love like* Martha, *walks the rounds*, *Martha* comes first to meet the *Messiah*, *ver.* 20. After six days waiting for his coming, (two Days of his Abode, and four Days at the least of *Lazarus's Death*, *ver.* 6. and 17. and 30.) Would to God *we could meet Christ every Sabbath Day*: In *Martha's Faith* we find, 1. Her *Officious care* to find *Jesus* out of the Town, not staying till *Christ* came into the Town, and to her own House, *N. B. Note well*; *Those are Virgins indeed*, *that take their Lamps*, and *go forth to meet the Bride-groom*, *Matth.* 25. 1. The *Messiah* meets such *Martha's*, that *remember him in his ways*, *Isa.* 64. 5. 2. Her *Faithful Confession*, ver. 21. [If *thou hadst been here*, &c.] Her only frailty herein was, that she fastened too much upon *Christs bodily presence*, (If *Christ* would, *Lazarus* had not dyed, though he had not been there: He could have Heal'd him at Distance by a word only, as *Matth.* 8. 8, 13.) And that she believed not throughly in *Christ*, she looked on him, as one *Gracious with the Father*, as a *master of Requests*, might have any thing for asking, *ver.* 22. Yet *believed not his Godhead*, and that *he was one with God*: Hereupon *Christ* (the *Comforter*) sets *Martha* (the *Comforted*) to the Rights, *ver.* 23. to 27. *Christ* tells her Modestly, [*her Brother shall Rise again*,] *N. B. Note well*; *which may also Comfort us in the Decease of our Deareſt Relations*; *they are not lost*, *but laid up with Christ*, who *will bring them again at his coming*, 1 *Thess.* 4. 13, 14. *Martha* understood, *Christs* words concern'd the *General Resurrection*, *ver.* 23, 24. Therefore he gradually Instructs her, saying, *ver.* 25. I *am the Resurrection*, *&c.* that is, the *Author of it*; and therefore thou need not doubt, but I can raise up thy *dead Brother* by my own power, *&c.* This to Com-

Comforted and Confirmed *Martha*, that ſhe made a *Confeſſion* equal with *Peters*, (*Matth.* 16. 16.) *I believe that thou art Chriſt*, *ver.* 27. Hereupon ſhe returns home, and by *Chriſts Command*, *calleth* Mary *ſecretly*, *ver.* 28. Leſt *he* ſhould ſeem to Summon a Multitude, which *he* foreſaw would follow upon their own accord: *Mary aroſe quickly*, ver. 29. *love to her Lord helped her to Wings*, and *made her do more than* Martha, [*fall down at his Feet*,] ver. 32.

This *Devotion* of *Divine Honour*, ſhe had twice (before this) paid to the *Meſſiah*, *Luke* 7. 38. and again, *Luke* 10. 39. *Her* Diligence in hearing the word, made her pay greater Reſpect to *Chriſt*, than her *Siſter did*, yet had the ſame frailty with her, *ver.* 21. in being faſtened too much to the *Bodily Preſence of Chriſt*, [*If thou hadſt been here*, *&c.*] ver. 32. *N. B. Note well*; Oh! *What a Sympathizing Spirit had our Bleſſed Saviour*, to *weep with thoſe that wept*, *ver.* 33, 34, 35. according to *Rom.* 12 15. He firſt puts forth theſe paſſions of his *Humane Nature*, (in *Weeping* and *Groaning*) before he put *forth the power* of his *Divine Nature*, in *Raiſing Dead Lazarus*; That by theſe two ſigns, *he* might be the better believed to be both *God and* Man: Yet theſe *Human Paſſions* (of *Groaning* and *Weeping*) were no otherwiſe in *Chriſt*, than as clear water in a Chryſtal Glaſs, without any *Mud of Sin* at the bottom, *John* 14. 30. The *Tempter* may ſhake the Glaſs, yet not Jumble the Liquor, and the ſame *Tenderneſs he* had then towards the Afflicted upon Earth, *he* Retains ſtill in *Heaven*, for *he* loſt no Compaſſion by being glorified, *Acts* 9. 4, *&c. N. B. Note well*; The *Effects of Sin*, (that brought Death into the World, even upon the beſt, and ſuch as *Chriſt loved*) *are ſo woful*, as *put our Lord* upon *Groaning twice* here, *ver.* 33, 38. and upon *Weeping* once here, *ver.* 35. and twice elſewhere, *Luke* 19. 41. and *Heb.* 5. 7. We never Read that *Chriſt laughed*, for the *miſery* of *fallen* Mankind did not Adminiſter any occaſion of Laughter to our *Bleſſed Mediator*, which ſhews, that though it be not *unlawful to laugh*, (for a *Wiſe man may do it*, *Prov.* 29. 9. And there *is a Seaſon for it*, *Eccleſ.* 3. 4.) Yet ſhould we find more matter of mourning and groaning, than of *Fooliſh laughter*, (as our *Lord* did) in this evil World; yea, ſuch was the burden of Sin to *Chriſt*, that not his Eyes *only* were *Fountains* of *Tears*, or his *Head Waters*, (as *Jeremy* wiſhed, *chap.* 9. 1.) But his *whole Holy Body*, *burſt out into a bloody Sweat*, and was turned, (as it were) into *Rivers* of Blood, *Luke* 22. 44. And ſhall not Sin, coſt us a Groan or a Tear, *&c.* That coſt *Chriſt* all this for us?

Now follows the *Miracle* it ſelf, introduced by ſeveral Cenſures upon our Lords Paſſion, *ver.* 36, 37. The Servants that Attended *Martha* and *Mary*, muſt ſhew him where *Lazarus lay*, *ver.* 34. (not becauſe *Chriſt* was ignorant of it; for *he* that *knew he was Dead*, knew *alſo where he lay*) this was done, that none might ſuſpect any *Cheat or Colluſion*, therefore are thoſe Servants alſo bid to *Roll away the Stone*, *ver.* 39. Which was no eaſie work, as *Mar.* 16. 3. It being great to cover the Stench of the Grave, hereby became they *Witneſſes* of the *Truth* of the *Miracle*; for had he been Raiſed with the Stone upon him, he would ſeem rather a *Spectrum*, than a *Real man*, *N. B. Note well*. *Thus every Sinner lies under the Condemnation of the* Law, and under an *unbelief* of the *Goſpel*, when *Chriſt comes to raiſe us up to newneſs of life*, *&c.* but *Martha* had like to have *Marred the Miracle by her unbelief*, ver. 39. *Chriſt* Corrects her ſaying, *ver.* 40. 'twas the better that he ſtank; for therefore the *power* of *Chriſt* would be the more manifeſted: then *Chriſt* falls to *Prayer*, and brings *Praiſes* in his Hand, as ſure to ſpeed, ſo muſt we, *Phil.* 4. 6. and *Pſ.* 65. 1. Herein *Chriſt* Demonſtrates to the *Spectators*, the *unity of his Eſſence*, and *will with the Father*, ſo not to be charged with *Blaſphemy*, *ver.* 41, 42. Wherefore that his own Divine power might appear, he ſaith, [*Lazarus come forth*] *ver.* 43. not, I pray thee (*O Father*) let *Lazarus* come forth: Had this Voice of *Chriſt* been directed to all the Dead, they had all immediately Riſen, as ſure as they ſhall do at the laſt Day, and as *he did here*, *ver.* 44. 3. The *Conſequents* of this were, *ſome Believed*, *ver.* 45. but others were hardened, and called a Counſel, Conſpiring to kill Chriſt, *ver.* 46, 47, *&c.*

In this *Curſed Council* or *Sanhedrim*, ſtood up *Caiaphas*, and *falls foul upon his fellows*, (as if all the *Aſſeſſours* had been but *Aſſes to him*) ſaying, [*ye know nothing at all*,] &c. and belching out that *Brutiſh and Bloody Sentence*, [*that one man muſt dye for the People*, &c.] as if *Evil muſt be done*, *that good may come of it*, contrary to *Rom.* 3. 8. This *he ſpkoe* from a *Politick principle*, to ſecure their State, yet *God ſpake in him*, as through a Trunk, and as the *Angel* did in *Balaam's Aſs*, as well *as in himſelf*, *John* 11. 49, 50, 51, 52. Then paſſed the *Decree*, for Proſecuting *Chriſt*, grounded upon a pretended fear,

fear, that theſe *Miracles* of *his*, (making ſuch a Concourſe of Multitudes after him) would move the *Romans* to *Aſſault them as Revolters*, &c. *ver.* 48. Which indeed they did, after they had *killed Chriſt*, *whoſe Blood*, (according to their own Imprecation) and the thing that they *feared*, *came upon them*, and upon *their Children*: Thus had the *Envious one* ſo blinded their minds with his black Hand held before them, that thoſe very *Miracles*, which ſhould have been Means and Motives to their Believing, they wretchedly perverted to their own Deſtruction: Upon the Publication of this Diabolical Decree, *Chriſt* withdraws to *Ephrem*, *ver.* 54. an obſcure City, declining their Fury, till his appointed time came, which *was now at hand*, *ver.* 55. Therefore though the *Sanhedrim* by the Inſtigation of the *Phariſees*, &c. had publiſhed a Proclamation, to diſcover where *he* lurked, (which none did, ſave *Judas* only) *ver.* 57. yet within *ſix days after the Paſſover*, *he* (in deſpight of all) returns again to *Bethany*, *Joh.* 12. 1. Where *Lazarus* was not afraid to Entertain him, but will freely *venture that life for him*, *which he had ſo lately received from him*: And though *Lazarus* was a *Trophee* of *Chriſts Victory over Death*, yet would not our *Lord* carry him along into the place of his Retirement, (that he might avoid all ſhews of Oſtentation) but here *he left him*, and here *he found him*: Here he Refreſhed himſelf in Feaſting with his *faſt Friends*, before he gave up himſelf into the Hands of his Blood-thirſty Enemies: Here alſo did *Mary Magdalen* (called ſo from *Magdala*, a Town hard by, to which ſhe had been Removed by Marriage, but now being a Widow, Returned to her Brother *Lazarus*) *Spare no Coſt to Anoint her Saviours feet again*, as ſhe had done before at her *firſt Converſion*, *Luke* 7. 38. This *Oyntment* of *Spiknard* was both Coſtly, (the *Thief Judas*, could quickly compute it worth 300. pence, &c.) and *very fragrant*, as *Cant.* 1. 12. Yet was it the *Savour* of *Death*, to that *Traitor-Diſcipl,e ver.* 3, 4, 5. Who *intended* to fill his own Bag, while he *pretended* Compaſſion to the Poor, *ver.* 6. For *Chriſt* would not Diſtract his *other Diſciples* in their work, with keeping the Bag, but committed it to *Judas*, who, till he bare the Bag, and became Maſter of *the Mony*, (ſaith *Tertullian*) behaved himſelf honeſtly, but afterwards ſuch a *Diveliſh* Humour of Covetouſneſs haunted him, and had power over him, that rather than his *Trade of taking* ſhould fail, he would *Sell his very Saviour*, as he did a little after this. *N. B. Note well*; a *moſt dolefull blank Bargain*, wherein, (ſaith *Auſtin*) *Judas* the Seller, *Sold his Salvation*, and the *Jewiſh* Sanhedrim the *Buyers*, *bought their Damnation*: This *covetous Caitiff*, had often heard his Maſter tell of his Approaching Death, he therefore deſigning to Deſert that Service of a *Diſciple*, *fondly Forecaſts to lay up a Stock before hand*, *that he might have ſomething to live upon*, *after his Lords Death*, &c.

Chriſt Croſſeth the Traitour in his *covetous Concupiſcence*, of fingering ſuch a Sum, and Patroniſes *Mary's Act* in *Anointing him*, who was the *Chriſt*, (which ſignifies the *Lord's Anointed*, *Iſa.* 61. 1. *Luke* 4. 18. and *Acts* 4. 27. and *Acts* 10. 38.) ſaying, [the *Poor ye have always with you*, &c.] *John* 12. 7, 8. *To give unto when you pleaſe*, Alluding to *Deut.* 15. 11. Now *Chriſt* ſtaying at *Bethany* a *day or two*, the fame of his coming thither, did Revive the fame of *Revived Lazarus*; hereupon *many People* (do the *Phariſees* what they could to the contrary) came thither [*not only for Jeſus ſake only*, *but to ſee* Lazarus *alſo*, &c.] *ver.* 9. *N.B.* That they might *fiſh ſomething out of him*, concerning *the future Eſtate of the Dead*. though they loſt their labour herein, and though we find not, they asked *Lazarus* any *Queſtions* where his Soul had been, (while his Body lay in the Grave) which (*Auſtin* ſaith,) was in *Manu Dei*, in the Hand of God, not in *Purgatory*, as *Papiſts* ſay, for they ſend none thither by their own principle, but Men of *Middle-make*, betwixt *Juſt and Unjuſt*. Now *Lazarus* was Noneſuch, but a very good Man, and ſo beloved of Chriſt, Yet many of them *leaving the City*, *believed in Jeſus*, *ver.* 9, 11. This made the *Sanhedrim* mad, therefore out of their Outrage, they conſult to kill *Lazarus*, becauſe by his means of being Raiſed to life, the Honour of the *Meſſiah* was much more promoted, to their own great Regret and Grief: *N.B. Note well*; *Oh! How were thoſe Outrageous Wretches* Tranſported, to take up Arms againſt Heaven it ſelf, in *ſeeking to kill a Man*, only, *becauſe God had made him alive*: Though they were thus driven by the Devil, to Reſolve the Ruine of *Lazarus* at this time, yet, (as *Epiphanius* ſaith) he lived 30. years after this, as a *Monument of Chriſts Miraculous power*, and as a *Trumpet of his glory*, long after *Chriſt's Death*, *Reſurrection* and *Aſcenſion*: But theſe Malitious mad-men, (*Envy* all this while *feeding upon their own hearts*, becauſe they could not come at their killing purpoſe, nor ſuppreſs the Truth) meet with a worſe Provocation, than ever before, to wit, *Chriſts Riding in Triumph from* Bethany *or* Bethpage *to* Jeruſalem, Maugre all the Malice of Angry Men, and Inraged Devils. This is Recorded by all the four *Evangeliſts*, *John* 12. 12, to 20. *Luke* 19. 29. to the

the end, *Mar.* 11. 1, to 11. and *Matth.* 21. 1, to 17. *N. B. Note well*; There were *two Special Times*, wherein *Christ* put forth some Beams of his *State* of *Exaltation* in his *State of Humiliation*, the one was at his *Transfiguration*, and the other was at this *Triumphant Riding*.

The *first* was *private*, before no *Witnesses*, save *Peter*, *James* and *John*, who only (of Terrestial *Persons*) beheld the Dazling glory of *Christ* upon *Mount Tabor*, as before in its place: But this *his Rideing* in *Triumph* to *Jerusalem*, had many; (some Authors say) even *Three Hundred Thousand Witnesses* crying *Hosanna* (that is, *the Lord save us*) to him, after the Solemnity of a King, and as the *Son of David*, *&c.* The nearer *Christ* came to the appointed Hour, wherein *he* resolved to lay down his Life, the more Magnanimity he putteth forth, and meets Death in the very face, like the *Captain of our Salvation*, though *perfected with Suffering*, *Heb.* 2. 10. And the more doth he Reveal himself to be the *Messiah* that was promised, in whom all the promises (as well as the *Types and Figures* of *the Law*) were Accomplished: And least the *Nature* of his *Kingdom* should be mistaken to be *Temporal*, and of *this World*: *He Rides not here in any pompous Grandeur, upon a Stately Palfrey*, as *Alexander*, *Julius Cesar*, *&c.* did in a most Splendid Lustre, and glorious Equipage; but *he*, to Evidence, he was *no Earthly potentate*, Rideth here upon a *Silly Ass*, without any Pomp or Splendour, not only to shew that his *Kingdom was of another World*, but also to Comfort the poorest, and to teach us *Tolerance*, *Humility* and *Patience*: He Rides here like a *poor Man*, sitting upon a *Beast of Burden*, and that *not his own*, but *borrowed*, while he *Rode in Triumph* to *Jerusalem*, as *Sions King*, foretold of him, *Zech.* 9. 9. This *borrowed Beast* that bore him, was of *small Value*, having no costly Saddle, or Stately Trappings to sit upon, but only *common Garments cast over his Back*, nor had *he* any *Yeomen* of the *Life-guard* to Attend him; only the *Common People*, so that this *Poor-port* in all its Circumstances, seemed Contemptible: Yet all this was for our good, [*behold thy King cometh unto thee*, *&c.*] thus poorly Accommodated, though *Lord of all*, *Acts* 10. 36. and *Heir of all things*, *Hebr.* 1. 3. Yea, *King of Kings*, *Revel.* 19. 16. Yet became *he thus poor, to make us Rich*, 2 *Cor.* 8. 9. And though here *he* appeareth but a *poor King*, yet herein *he* putteth forth *six several Demonstrations* of his *Divine Power*, *N. B. Note well*; as 1. That he *knew there was such an Ass with her Colt*, 2. That he *sent for them*, 3. He *foresaw the Owners would question the Messengers*, 4. That *he professeth himself the Lord of them*, 5. He *could tell the Masters would send this Lord what he sent for*, and 6. That *all were accordingly done*, as *he had said*: *Mathew* mentions both the *Foal* and the *Dam*, as *Zachary* doth, intimating his Riding upon them both, sometimes on the one, and sometimes on the other; seeing both of them had Garments spread upon them, from whence some of the *Antients* say, that, by the *Ass*, is understood the *Jews laden with the Law*, and by the *Colt*, the *Gentiles* that *wandred whether they would*, an *untamed People*; but seeing *Mark*, *Luke* and *John*, mention only the *Colt*, and it would seem Ridiculous so to change his Beast in Riding so *small a Journey*, therefore the more received *Opinion* is, that *he Rode only upon the Colt*, to which the *Ass* was *yoaked*, and this *Colt* was *whereon never Man Sat*, as if he had been Destinated to this very purpose; for such *Animals* as have not been soyled in *Humane Services*, were wont to be applyed to, and employed in the most *Sacred Services*: And this might the better convince the most *stubborn Jews*, concerning the *Kingly Office*, and *Power of Christ*, seeing it could not be done without a *Miracle*, that an *untamed Colt* should *quietly carry Christ*, who was the first that Backed him, *N. B. Note well*; But *who is it?* And *what is it?* That this *Lord* of *Beasts*, and *Hearts* cannot *Tame*, when he gives out his *Mandamus*, and undertakes the *Management* thereof, *&c.* Here the *Multitude* are also moved to do Honour to the *Messiah*, (in Despight of the *Sanhedrim's Threatning Excommunication*, *John* 9. 22.) as *to a King*, whose passage is Beautified with Rich Hangings, rare Flowers, and Rowzing Acclamations, here this People give him the *best of their best*, Congratulating his coming to the *Passover* in their *Capital City*, with the *Solemnities* of the *Tabernacle Feast*; for *bearing of Palm-branches*, and *heaving* out *Hosannahs*, (from *Psal.* 118. 25.) was *only used at that Feast*; yet was this *Triumphal* Joy *Allayed* with *some Sorrow*, for *Christ* coming nigh to *Jerusalem*, *wept over it*, *Luke* 19. 41. As the *common Slaughter-House* of the *Prophets*, that had *lost her day of Peace*, and so *to be destroyed*; *Christ weeps for her* (that *wept not for her self*) *though he knew she would be his Death within five Days*.

This is manifest, from *John* 12. 1, 12. He was Feasted at *Bethany Six Days* before the *Passover* began, and that was the *Jews Sabbath Day* at night, at which time they used to have extraordinary Chear; on the very *next day he* Rides in Triumph, as *Sions King*;

not

not only for the *fulfilling* of that *Prophecy*, *Zech.* 9. 9. as is specified in, *Matth.* 21. 4. but also for making the *Type* and the *Antitype*, to hold *Congruity*; The *Paschal Lamb* (the *Type*) was taken up the *Tenth day*, but not Sacrificed till the *fourteenth day in the Evening*, *Exod.* 12. 3, 6. In which *Interspace*, *N.B. Note well*; *They Sanctified* themselves for that *Law-Sacrament*, 2 Chron. 30. 15. & 35. 6 In *Eating the Passover*, to *Teach us*, that *Preparation* must be made for a *True Participation* of the *Lords Supper*, &c. Thus the *Lamb of God* (the *Antitype*) upon the *Tenth day*, made his Entrance into *Jerusalem*, as giving up himself for the *great Paschal Feast*, and was *Sacrificed* upon the *fifteenth day*, but Apprehended (in order to it) the Night before upon the *First day* of the *Feast*, no sooner was *Christ* come into this *City*, but the *Sanhedrin* consults to kill him, *John* 12. 10, 11. and for no other Crime, (as is said before of *Lazarus*) but because he would have *saved the City* by *gathering her*, *as an Hen her Chickens under his Wing*, and *they would not*, *Matth.* 23. 37. This *Obstinacy* drew Tears from *Christs* tender Heart, when he came to the *Mount of Olives*, whence he had a full prospect of the whole City; and *History* doth *Remark*, that in the same place where *Christ wept over Jerusalem*, there did the *Roman Army* (under *Titus Vespasian*) *pitch their Tents*, *raise their Ramparts*, and with their Batteries, Assults, and with Stormings from thence, did utterly Ruine it, as is intimated, *Zech.* 14. 4. *That Mount cleaved*, *and opened a way for the Enemy to enter*, &c. Now *Christ* having but a *few*, only *five days* to *live a Mortal life in this lower World*, let us stand and wonder, (as *Moses* did at the *burning Bush*) how our *Lord* improved every inch hereof, *doing very much in a little time*, as must be manifest in those *following Remarks*.

The *First Remark* is, *Some Greeks seek to see Jesus*, *John* 12. 20. At that very Season, when the *Jews* sought to kill him, being mad to see such Multitudes flock after him: Hence they in their Outrage, *ver.* 19. fall foul upon themselves, for their folly in loitering thus, and not being more quick and expeditious in some *Remedy*, because they had suffered their supposed *Malady* to spread so far, as they looked upon it incurible. Now (they say) *the whole World runs after him*, and not only a *world of Jews*, but of *Gentiles* also; for these *Greeks* were *proselyte Gentiles*, that came up to Worship God at this *Feast*, according to 1 *Kin.* 8. 41. and *Acts* 8. 27. and 6. 1. Those *Proselytes*, though they were *Zealous* in coming far to the Feast, were also *Modest* in their Zeal, not Rashly or Rudely obtruding themselves into *Christs Company*, but *Civilly* Sollicits *his Disciples*, to procure them some private Conference with *Christ*: This was a fair *Omen*, both of the *Rejection* of the *Jews*, and of the *Reception* of the *Gentiles*, while the *former* is stirring up one another to more madness, as if all along till then, they had not taken Right Measures, their Methods had been over-mild, they had used too much Gentleness, now must they fall on with utmost Vigour, &c. Here the *latter* are *coursing to come into Christs Presence*, as accounting it an High Privilege: *Christ* accepts them to a *conference*, wherein *he tells them*, the *time* was *at hand*, wherein *he should be glorified in the Conversion of the Gentiles*, yet tells them in *General Words*, (but such as implyed an *Answer to their Request*) that as a *Corn of Wheat* must first be buryed, before it spring up to Fruit-bearing, &c. So I (who am the *Seed of the Church*) must first be buryed, and then be so glorified, I *must first suffer*, and *then enter into my glory*; and seeing the *Jews* do conspire to kill me, *Lo*, *I turn to the Gentiles*, as *Acts* 13. 46.

The 2d *Remark* is; The *Bath kol*, or *Voice from Heaven*, which made a louder Ring and Report, than all the Acclamations of the Multitude had done, in his *Royal Triumphant Progress*. The occasion of it was, our Lord at this mentioning of his own Death, *began to be Troubled*, *John* 12. 27, &c. Through the *Horrour of Gods Wrath*, for *Mans sin*, which *he* had by *Covenant* undertaken the expiation of, by the Merit of his Sufferings: *Christ* was here Troubled to procure our *Tranquillity*, and his *infirmity makes us firm*: Hereupon he *Deprecates Death* (having a Natural fear as a Man) especially such a dreadful Death as he was to undergo, attended with unknown sufferings, not only from that *King of Terrours*, and *Terrour of Kings*, that φοβερὸν φοβερώτατον, the most Formidable of Formidables, *Death*, but also from an Apprehension he was to grapple with the utmost Outrage of all the Devils in Hell, which now must be let loose upon him, according to, *Gen.* 3. 15. Nor was this all, that which was worst of all, the *Sense of his Fathers Wrath*, in Satisfying his Justice for the sins of the World, upon the back of his Son, while his Divine Nature suspended it self, and did not exert its power, &c. So that no wonder if his Sensitive Will cryed, [*Save me from this Hour*,] yet his Rational Will, (which was ever the same with that of the Father) cryed Modestly, and with Submission, preferring his Fathers Will, before his own Life, saying, [*glorifie thy Name*,] *ver.* 28. Then the *Father Answered the Son*, [*As thou hast desired*, I should

glorifie my Name by thy *Death*, I will do ſo, in giving thee Victory over the *Devil*, Sin and Death, and as I have glorified my Name by thy Miracles, ſo I do it again by thy *Reſurrection*, *&c.* Still the Multitude ſtayed with Chriſt, (who miſinterpreted Gods Voice, for that of an Angel, or the noiſe of Thunder, *ver.* 29.) yea, and thoſe very *Greeks*, (that enquired after Jeſus) were preſented alſo. Hereupon he being Comforted and Confirmed by this *Bath-Kol*, (which Atteſted him from Heaven three times, (as before) in his Threefold Office, 1. As *High* Prieſt Anointed at his Baptiſm for the Miniſtry, 2. At his Transfiguration as chief Prophet, whom all muſt hear, and 3. as *Sions King* here, when he had newly fulfilled their Propheſie, *Zech.* 9.) He doth Comfort and Confirm his Followers with Caution, Counſel and Comfort, and that which more particularly concerned the *Greeks*, he tells them, that the Devil (whom the *Gentiles* Worſhip as a Prince and God) ſhould be deſtroyed by his Death, *ver.* 30, 31. And that when he was Crucified, he would draw all to him, the *Gentiles* as well as *Jews*, *ver.* 32, *&c.* of *John* 12.

The 3*d Remark* is; *Chriſt Curſing the fruitleſs Figtree*, *Matth.* 21. 17, to 23. and *Mar.* 11. 11, to 27. The hints we have alſo from *John* and *Luke* are theſe; *John* 12 36. ſaith, when Chriſt had Tranſacted what paſſed in the foregoing *Paragraph*, he departed and hid himſelf, *&c.* and in *Luke* 21. 37. 'tis ſaid, *On the Day he Taught in the Temple*, and at *Night went out to the* Mount of Olives, that is, he would not be known where his Lodging by Night was, leſt he ſhould Expoſe himſelf to Jeopardy before the time, ſo withdraws privately to *Bethany*, becauſe (ſome ſay) none durſt Harbour him in *Jeruſalem*, In *Mar.* 11. 11. 'Tis ſaid that Chriſt (after his *Riding* in Triumph) then both went into the City, and into the Temple, (which was his principal care to Reform) and looked about him, round upon all things, (only making his Obſervations of all Diſorders at that time,) now the Evening drawing nigh, and none of all his followers (while he looked round about) durſt Entertain him in the City, though they had caſt their Garments in his way thither, ſo that he was forced to foot it as far as *Bethany*, two miles out of Town, for a Nights lodging, yet returns betimes the next Morning to his work, which lay there, and for haſt thereto, he forgat (it ſeemeth) to take his Breakfaſt, for ere he came to the City he was Hungry, *ver.* 18. *Mat.* 21. and expected to have fed upon Figs from the Fig tree, in the way, *ver.* 19. but found none: Chriſts natural Hunger, and a ſinleſs Ignorance, do declare him to be a True Real Man, Subjecting himſelf to Human Infirmities: And becauſe he found nothing but leaves, he curſed it, *Mark* 11. 14. Though the time of Figs was not yet, to wit, of *Ripe Figs*, it being but early Spring yet, about our *April*: However, he looked for more than leaves, had he found but green Figs only, or thoſe of the laſt Summers Growth, that had hung on all Winter, he would have been glad of them, hard Hunger would have made them ſweet and Savoury. The time of Ripe Figs, was not till five Months after the Paſſover. The *Diſciples* wondred when they ſaw it withered by the Curſe of Chriſt, who was ſent to bleſs, *Acts* 3. 26. And ever bleſſed all; Therefore we may not think Chriſt Curſed this Tree, for any Indignation againſt it (being under the law of its nature, and ſo faultleſs) but it was done for our Inſtruction, that as the *Jewiſh Synogogue* then were all for Fruitleſs Oſtentation, and thereby became nigh unto Curſing, *N. B. Note well*; So now the Lord looks for more than leaves of profeſſion from us, even the Fruits of the Spirit, which if not found, ſuch a withering may be inflicted, as takes the very leaves away.

The 4*th Remark* is; Chriſt purging his Temple, the next day upon his Return from *Bethany*, and after the withering of this Curſed Fig-tree, *Mar.* 11. 17. This was four days before the Paſſover, we find not that Chriſt went into ſome Inn or Victualling Houſe, when he came next Morning into the City: No, *He forgot himſelf, to remember us, he turned Water into Wine for* others, yet would not *turn Stones into Bread for himſelf*; the *zeal of Gods Houſe had eat him up here*, it was Meat and Drink to him, to do the Will of his Father, *John* 4. 34. This he preferred before his neceſſary Food, *Job* 23. 12. He goes ſtraight to the Temple, the *Reformation* of *Religion* being his chiefeſt care. He falls again upon the ſame work in the end of his Miniſtry, (to wit) caſting out the Money-Merchants, *&c.* as he had done three years before, at his firſt entrance into it, *John* 2. 14, 15. And inveighs againſt the ſame ſins (of *Simony*, *&c.*) with the ſame Arguments, *&c.* See at large before, this is enough to ſay here: Yet he that was thus *Rigorous* to thoſe Thieves, tenderly Healed the *Diſeaſed* in the Temple; He had room for them there; *Matth.* 21. 14, *&c.*

The 5*th Remark* is; Chriſt having caſt out thoſe Profaners of the Temple that thought they could not do amiſs, becauſe they ſerved in Temple Worſhip, as *Jerem.* 7. 11.)

upon

upon the fourth day before the Passover, he left the Canker'd Carles, (the *Priests*, *Scribes* and *Pharisees*) in a most desperate fret, and in the greatest Grief and Regret Imaginable, and went again that Evening to *Bethany*, not only because he was unwilling to lose any more labour, or cast away his Cost upon such an Indocible and Refractory crue; but also, if not for his safety's sake, assuredly for his Delight, and to Refresh himself with his Dear Friend *Lazarus*, *&c.* after his hard Labour, and little Success: In the Morning (three days before the Passover) *he Returns again to the Temple*, where he was principally concerned, to Teach the People that came thither in great Confluences against the *Passover* for *Purification*, especially when the *Money-Merchants*, *&c.* were whipped out by him, *N. B. Note well*; to *shew, that a good Mans Heart is, where the work of his Calling is*: and though he spent a little time in Visiting *Lazarus*, and other Friends, yet was he then like the Fish that leaps out of the Water into the Air either for Recreation, or for necessary Refreshment, but soon returns to his own Element again, and we may wonder, what a deal of work our Lord did, those *three last days* of his *Temporal life*, before *he* was *Apprehended*, *&c.* with what Zeal and Fervency of Spirit *he* spent them; for in that space of time, *he spake all those Sermons* and *Discourses*, Recorded by *Mathew*, from *chap.* 21. 23. to *chap.* 26. and by *Mark*, from *chap.* 11. 27. to *chap.* 14. and by *Luke*, from *chap.* 20. 1. to *chap.* 22. and by *John*, from *chap.* 12. 36. to *chap.* 18. It may seem incredible, that so much work (as is set down in all these four *Evangelists*, some Relating one, and others another) *could possibly be done in so little a time*, as the three *last days* of *his Liberty*: But assuredly our Lord dispatched all these Passages with such Speed, as if *he* had been loth to be taken before his Task and Time was done, *N.B. Note well*; *Teaching us hereby to work out our Salvation*, *Phil.* 2. 12. To *get up to our work*, to *make work of our work*, and *not to work at it only*, but to *work it up to a finishing*, that when our Glass is run out, we may be able to say with our *Saviour*, John 17. 4. *Father, I have finished the work thou gavest me to do in the World*: Therefore should we with the *Twelve Tribes*, *serve God Instantly Night and Day*, *Acts* 26. 7. Yet all this would be found little enough, the *Righteous are scarcely Saved*, 1 *Pet.* 4. 18. 'Tis very hardly done by the best.

The *6th Remark* is; *Christ being come into the Temple* in the Morning of the *first* of these his *three last days*, his *Antagonists* find him *Teaching* there; would he have kept quiet and silent, they would not have disquieted him, but now they come to Interrupt him, (as *he Taught the Multitude*) with their *Impertitent question*, [by *What Authority*, *&c.*] which had been Answered over and over again, both by *Doctrine* and *Miracles*, to all that were not wilfully blind: These *Caitiffs* found their Trade decay, and feared their Kingdom would fall, if *Christ* should be suffered thus publickly to Teach, and take upon him as a *Reformer in the Temple*, therefore do they *Cavil at his Call*: Our Lord doth not give a *direct Answer*, that *Pearl had been oft cast before those Dogs and Hogs*, &c. Matth. 7. 6. *But he untyes one knot with another*, and *with his Artificial Dilemma*, *catches the Crafty in their own Craftiness*. For *Christs question*, [*whence is the Baptism of* John,] not only contained in it an *Answer* to their *Cavil*, but also convinced those Cavillers, that they ran cross to their own Consciences, seeing if they believed that *John* was a Prophet sent of God, then they must believe also his *Testimony* of *Christ*, *John* 1. 15, 27. and 5. 33, *&c.* But they *fearing the People should stone them*, if they denyed it, therefore out of their wilfull wickedness, they told a *loud lye*, [*that they knew not*,] for their *Reasonings with themselves*, did testifie that *they could tell*, but *would not*; because they *basely feared Man, more than God*: Therefore, because they would not freely and openly declare the Truth to *Christ*, as they desired *he* should do to them, they rendered themselves unworthy of his Farther Instruction; *N.B. One Sin drew on another, in telling a lye*, and they *Incapacitate themselves of knowing any more*, *Christ Conquers them into Silence*, *by Appealing to their own Consciences*.

The *7th Remark* is; *Christ* at the *same time* (that he might drive the Nail of Convincing their Consciences to the Head) proposes the *first Parable* Recorded only in *Matth.* 21. 28, [*What think you*, *&c.*] 29, to 33. Wherein he draws a most *lively Picture*, (not of *Jews* and *Gentiles*, as some say, for the *Gentiles* were not called into Gods Vineyard before the *Jews*, *&c.* but) of the *Penitent Publicans*, and of the *Hypocritical Pharisees*, *&c.* *God is the Man in the Parable, that had two Sons*: 1. The *Prophane*, but *Penitent*, that in the State of Sin, when Prest to Duty, do obstinately say, [*I will not*,] as *Jerem.* 44. 16. But afterward *God gives them Repentance*, 2 *Tim.* 2. 25. They are brought into the *State of grace*, and so become capable of the *State of Glory*: 2. The *Hypocrite Impenitent*, that *in their Profession do promise great matters*, saying, [*I will Sir*,] yea, *but when Sir*? fails in the *performance*, and never finds either *Time* or *Place* of *Repentance*,

tance, *Heb.* 12. 17. *Chriſt* tells them plainly, *ver.* 32. *John Preached Repentance to them*, and they believed him not, yet *Publicans* and *Harlots* did, *Luke* 3. 7, 12. and 7. 29, 30. He made thoſe *Phariſees* acknowledge their wickedneſs in another Perſon, (the promiſing, but not performing Son in the Parable) when they would not do it in their own, and put them to this ſhame, that ſuch ſinners (as they Contemned) would go into Heaven, and leave them with ſhame behind:

The 8*th Remark* is; That theſe *Phariſees*, (who had ſhifted of Anſwering *Chriſts* queſtion, about *Johns Baptiſm* or *Miniſtry*, and had in part been compelled, (without any way left them for Evaſion) to Condemn themſelves by the firſt Parable) might be more plainly and throughly Judged out of their own Mouths, he backs the firſt Parable with a ſecond of the Vineyard, and Husbandmen Tenants, from *Iſa.* 5. 1, *&c.* Wherein he ſheweth; Firſt the Priviledges, and then the perverſeneſs of the *Jewiſh* Nation, which brought upon them their final Deſtruction: This is Recorded, not only *Matth.* 21. 33, *&c.* but alſo *Mar.* 12. 1, *&c.* and *Luke* 20. 1, *&c.* The Senſe or Moral was this, God (the Houſholder) had betruſted his Church, (the Vineyard) to the Prieſts, *&c.* (the Husbandmen) who had purloined all to themſelves, ſlain his Servants the Prophets, and at laſt his Son and Heir, *&c.* Then Chriſt referring to them, to Pronounce Sentence againſt ſuch Rude and Rebellious Tenants, cauſeth them unwillingly, to read their own Deſtiny, *Matth.* 21. 41. Inſomuch, that they being Convicted by their own guilty Conſciences [*perceived he ſpake of them,*] *ver.* 42, 43, 44, and 45. And therefore would they then have Apprehended him, *ver.* 46. (whereby ſhewing themſelves to be the ſame our Saviour ſpeaks of, *ver.* 39, 42.) but both God and Man hindered it, till the appointed hour came.

The 9*th Remark* is; *Chriſt* adds at the ſame time, his Third Parable, that by one Diſcourſe, he might peg in another, and even pin the Basket down, concerning the Rejection of the *Jews*, (foretold, *Matth.* 21. 43, *&c.*) and the Reception of the *Gentiles*, *&c.* *Matth.* 22. 1. to 15. and *Luke* 14. 16. Where the like Parable is uttered, which Harmonizeth with this, though it was delivered long before this, upon another occaſion, and with ſome differing Circumſtances, yet the Scope and Senſe is the ſame: In this Similitude of the Marriage-Feaſt of the Kings Son, is Repreſented the manner of the Goſpels Acceptance among Mankind: The *Jews* had indeed the firſt tender of it, but they moſt ungratefully Rejected their Antient Prerogative, and became Recuſants to the Divine Invitation, and not only ſo, but they alſo fall foul of the Kings Servants that invited them, [*Treating them ſpitefully*, and *ſlaying them.*] *ver.* 6. *Mat.* 22. Theſe were more wicked than the former, who only made light of the offer, *ver.* 5. For God did not puniſh the Contempt of his grace at firſt, but ſent other Servants (his Succeeding Prophets) after the foregoing were refuſed, to ſee if they would Repent, and return to him. After all he ſent his Son, whom they killed; the ſhedding of Innocent Blood, is a Stack-Topping, an Ephah-filling Sin, a Sin that brings Ruine without Remedy, 2 *Chron* 36. 16. *Joſiah's* Humiliation, could not expiate *Manaſſeh's* Blood-ſhed: This King of Heaven (having long Ears, as is ſaid of Kings,) heard of, yea, ſaw all this Bruitiſh Stupefaction, and God-daring contempt, he comes out of his Throne, *Iſa.* 26. 21. to make Inquiſition for Bloods, *Pſ.* 9. 12. with his Army's, the *Roman Spoilers*, who Revenged the quarrel of his Covenant, *Levit.* 26. 25. Burnt down their City, and deſtroyed their Kingdom, about forty years after they had Crucified Chriſt. The *Jews* having Rendered themſelves unworthy, *&c.* as in the former part of the Parable, the latter part brings in thoſe ſinners of the *Gentiles*, *Gal.* 2. 15. *Act.* 13. 46. who wandered to and fro (like wandering Beggars) in their own ways of Ignorance. *Acts* 14, 16. and 17. 30. And ſat under Hedges, and in High-ways, as Cripples and Maimed, *&c.* ſhewing their Sores, *&c.*

Thoſe are invited to the Feaſt, (to which 'tis a wonder any were unwilling to come, ſurely Hungry Beggars would willingly Imbrace the Motion) to take up the room of thoſe Recuſants, with whoſe obſtinacy, God had been wageing War, (as it were) for a long time by the *Patriarchs*, by *Moſes* and the *Prophets*, under the Old Teſtament Law, untill the times of *John Baptiſt*, but then are Reprobated; and theſe Beggars (the *Gentiles* whom the *Jews* deſpiſed as ſo many Beggars or Dogs) come to the Marriage of Chriſt and his Church, under the New Teſtament-Goſpel, and partake of Gods Oxen and Farling prepared, that is, of all the Bleſſed Priviledges purchaſed by Chriſt, for our Salvation.

Theſe flocked into the Church like Doves to the Columbary, *Iſa.* 60. 8. So that, *N.B. More well*; Let who will Reject the Goſpel, yea, Rebel againſt it, God ſhall not want a Church, but will have his number and meaſure, *&c.* And though ſome bad Gueſts

Guests or Hypocrites do thrust into the Church, among the good and sincere without the Wedding Garment, or Christ Apprehended by Faith, and expressed in life, yet such shall be so *Remarked*, and so particularly observed, as suppose there were but one particular Hypocrite in the whole Catholick Church, he should not escape un-espyed, and un-punished; *He is taken from the Table to the Tormentor*, such Garments be given by the King to the Elect only, *Revel.* 3. 18. and 19 8. Christ is Bride-groom, Feast, Wedding Garment, yea, all in all, *Col.* 3. 11. *Rom.* 13. 14. We are bid to put him on us, as a Garment.

The 10th *Remark* is; The *Rancounters* our Redeemer had (still upon the first of his three last days) 1. With the *Pharisees*, *Herodians*, 2. With the *Sadducees*, and 3. With a Doctor of *Moses's* Law: Christ had many Conflicts all his life long, but the most and sharpest he had at his last cast. They had been all stung with his three last Parables, so grew more inraged against him:

The *First Assault* was made by the *Pharisees*, *Matth.* 22. 15, 16, *&c.* *Mar.* 12. 13, *&c.* and *Luke* 20. 20. Who now *Resolve* to have Christ intangled in his Talk, yet being so often, and so lately foiled by him, dare not venture to come in Person, but send their Snaps to Attempt it: Those Trepanners were their own By-gots, shored up with the *Herodians* (of King *Herods* patched *Religion*) both Strangers to Christ, that he might speak more Securely, not suspecting a Snare from those Catch-poles: These make a most Insinuating preamble, drawing a fair glove of Complements over a foul hand, and over a fouler Heart; and would have tickled up our Lords Fancy, with their flattering Characters of him, that they might Extract from him, such an Answer to their case of Conscience they proposed, [*is it lawful to pay Tribute to Cesar?*] as might either disoblige him to the People, (who thought themselves a free Nation, *John* 8. 33. So no payment was due from them) should he allow it, or run him into a premunire, for being a Traitor to *Cesar*, should he disallow it, and then those *Devotionists* (the *Herodians*) as Apparitors and pursuivants were at hand to attack him: But as Christ was unflatterable, so was he undeceivable, he Reproves their Hypocrisie, Answers neither *yea* nor *nay* to their question, but in his uncontrolable Wisdom, fetches an Answer from themselves, to themselves; saying, [*shew me the Tribute-mony, &c.*] So *Refells* them with their own Answers, about the Image stamped upon it, for finding *Cesars* Image upon their Money, it was an Argument, that by Agreement they had Subjected themselves to *Cesar*, and were become his Covenanted Tributaries, Coining their Money with his Stamp, and therefore did belong to him; hereupon the Answer was at hand, out of their own Mouths [*Render to* Cesar, *&c.*] He shaped them such an Answer, that the People might see, it was not more his, than the very *Pharisees* own Sentiments, and such as they themselves could neither *Dislike* nor *Digest*: And being thus Notoriously baffled, they sneakingly withdrew, (as we say) with a flea in their Ears.

The *Second* Conflict he had, was the same day, *Matth.* 22. 23, *&c.* but not with the same Sect, *Satan set the* Sadducees *upon him*, when he had Non plus'd his other Tools the *Pharisees*: Those two Sects were like *Samsons* Foxes, which were tyed together by their Tails, though their Heads looked contrary ways, both *Pharisees* and *Sadducees* could Conspire against Christ, though they could not Concord among themselves, *Acts* 23. 7, 8. These same Scoffers at the Resurrection, propose (as they thought) such a knotty question to Christ, as must unavoidably either reduce him to their Atheistical Opinion, or Ridicule him to the People, either for not being able to Answer, or if he defended the Doctrine of the *Resurrection*, it would seem, (as they stated it) the Mother of Monstrous Confusion; But their Success was such like as the former: This is alike related, *Mar.* 12. 18. and *Luke* 20 27.

The Captious Inquiry of those Capricious *Sadducees*, supposed a case which cannot credibly be supposed; for it is scarce probable, that one Woman should outlive seven Husbands: It seems therefore a fiction of their own Addle Brains, to bring in their own absurd Inferences, concerning the Mortality of the Soul, *&c.* As if this would breed a confusion at the Resurrection, which of those seven must have the Woman; if only one must have her, that will be injurious to the other six; if all must have her, that contradicts the Law, saying, *One Man must have but one Woman at once*: but Christ answers their Cavils; that they put a Carnal Construction upon that Spiritual State, wherein Man shall be freed from all need of Meat or Marriage, the *Body that is buryed a Natural, is Raised a Spiritual Body, &c.* 1 *Cor.* 15. 43, 44, *&c.* To be Sustained without Means, as the Angels are: Therefore (he tells them) they Erred, not knowing the Scriptures, (the light whereof, can only Disperse the dark Mists of Errour) nor the power

power of God, who can as eaſily raiſe the Dead, as at firſt Create them: And the Reſurrection will Reſtore Man to a better State, than that of *Adam* in *Paradiſe*, where he had need of a *chenegdo Hebr.* or *Help-meet*, and *Second ſelf*: And *Luke* adds the Reaſon, why Men ſhall not Marry at the Reſurrection, to wit, *They ſhall dye no more*, *Luke* 20. 36. So no need of it, for Propagating their Kind, or for Immortalizing their Names: When Chriſt had confuted their Errour by Scripture, he confirms the contrary Truth thereby; ſaying, [*God is not the God of the Dead, &c.*] that is, in the *Sadducees* Senſe, Soul and Body Dead, and both utterly extinct for ever, *Acts* 23. 8. But in *Pauls* Senſe, *Rom.* 14 9. *He is the God of Believers*, both during Life, and after Death, and his Covenant will not ſuffer either Soul or Body to Periſh, but as the Soul ſhall ſurely live with God in Heaven, ſo though the Body Rot in the Earth, yet thereby it is only refined, as the *Rotting of Corn under ground*, 1 *Cor.* 15. 36. to *ariſe more Glorious*: Therefore death to Saints is neither Total, but of the Body only, nor yet perpetual of that, but for a time only, *Rom.* 8. 10, 11. *Job* 19. 25, 26, 27, *&c.* Then not only all the Auditory granted the Conqueſt to Chriſt in this Second Conflict, *Matth.* 22. 33. But alſo ſome of his Sworn Adverſaries, acknowledge he had ſpoke well, *Luke* 20. 39. And the *Sadducees* themſelves, were put to Silence and Shame, *ver.* 40. being convinced in their own Conſciences.

The *Third* Rancounter next follows, and all upon the ſame Spot, (as we ſay) and at the ſame time, which indeed was a double onſet, 1. That of the *Phariſees*, (by a crafty Engine) upon Chriſt, and 2. That of Chriſt upon his Vanquiſhed Antagoniſts: The firſt was occaſioned by the *Phariſees*, perceiving he had Silenced the *Sadducees*, *Matth.* 22. 34. Though they mortally hated them, as well as Chriſt, yet do they conſult with them, how to Rally their Routed Regiments, and Recover their loſt Reputation: This Conſult concludes, that neither of them two Sects, ſhould be ſeen in this 3*d* Conflict, being both baffled in the 1*ſt* and 2*d*, but one of thoſe *Scribes*, (who had commended Chriſt for his Conqueſt in the foregoing Conteſt, *Luke* 20. 39.) A Learned *Rabbin*, and a *Doctor of the Law*, ſhould be injoyned, (as his penance for his Applauſe of Chriſt) to manage this Third Diſpute with him, by propoſing to him this captious Queſtion, [*which is the greateſt Commandment?*] *Matth.* 22. 35, 36. *Mar.* 12. 28, *&c.* And though *Luke* doth not Record this in *chap.* 20. As he had done the other two Aſſaults, *ut ſupra*, and as he doth the Second Branch of this laſt, *Luke* 20. 41, to 46. yet had he Related this ſame Hiſtory, *Luke* 10. 25, *&c.* This ſame Tempter, deſigned to take Advantage at Chriſts Anſwer to his queſtion, had he ſingled any one in either Table as greateſt, the Reply had been ready, [Are *they not all of equal Authorities*, for he that gave out one, gave out all?] *Jam.* 2. 10, 11. And then had he Symbolized with *Phariſaiſm*, which Diſtinguiſhes the Commands into greater and leſſer, *&c.* Hence Chriſt, to avoid the ſeen Snare, doth not exalt any one particular Command to the Debaſing of another, but Repeats out of Scripture, the Sum of both Tables, holding out two grand Duties, [*Love God, and your Neighbour,*] which though a parity of Divine power injoins both, yet ſeeing they have a Subordination of Objects, he Ranks them in this Order; That concerning God is the firſt, and that concerning Man is the ſecond, like to the firſt, as being of the ſame Authority, though it have not the ſame, but a lower Object, *&c.* *Mark* only gives an Account of the *Cataſtrophe of this Conflict*, *Mar.* 12. 32, *&c.* Saying, This Tempting Lawyer, being Tamed with the Evidence of Chriſts Anſwer, doth not only Tacitly Truckle thereto, but alſo openly Applauds his Anſwer to him, as he had done before his Anſwer to the *Sadducees*. Whereas, *Mar.* 12. 34. 'Tis ſaid, Chriſt commended him for anſwering Diſcreetly, *&c.* (as he had commended Chriſt, [*for ſpeaking well*, &c.] *Luke* 20 39. *N. B. Note well*; This ſhews, that a Tempter of Chriſt, may make Diſcreet Anſwers to Chriſt, and may be better than the *Phariſees* uſe to be; yea, may begin to lift up their Heads toward Heaven: It ſhews alſo, *N. B. Note well*; That pretended Patrons of the Law, (as this Lawyer was) may be profeſſed Adverſaries to the end of the Law, which is Chriſt and his grace, and goſpel, the main matter whereof is Remiſſion of Sin by his Merits.

Then follows the Second Branch of this laſt Conflict, (all which three, (*Mark* intimates) were managed while Chriſt Taught in the Temple, *Mar.* 12. 35.) Now when he had run through the three Rancounters of his Adverſaries with him, and by his Aſtoniſhing Anſwers, Confounded all their Tempting Queſtions. Then (he not thinking this to be Conqueſt ſufficient) propoſeth alſo a Queſtion to them, from *Pſ.* 110. 1. About the *Divine Nature of Chriſt*, *Matth.* 22. 41, *&c.* *Mar.* 12. 35, *&c.* and *Luke* 20. 41. He asks not of himſelf, but indifinitely of Chriſt: The *Phariſees*, (whoſe former

former Convention was not yet Dissolved) granted him to be the *Son of David*, (the common Title he was Courted with by such as came for Cure to him) herein they said well, but not all, for Christ Conviuceth them from the *Psalm* aforesaid, that the *Messiah* must be more than a meer Man, he must not only be the Son of *David*, but also the Son of God: Because God the Father, said to God the Son, *Sit thou* (as my *Fellow*, *Zech.* 13. 7. and *Coequal*, *Phil.* 2. 6.) *On my Right Hand*, (the place of greatest Dignity, *&c.*) *Till I make thy Foes thy Foot-stool*. That Christ should be *Davids Lord*, and yet *Davids Son*, *God and Man in one Person*, this is the great *Mystery of Godliness*, 1 *Tim.* 3. 16. A wonder of Wonders, (in him who is called wonderful, *Isa.* 9. 6.) Which the very *Angels intently pry into*, (as the word παρακύπτειν signifies) 1 *Pet.* 2. 12. Though these Respondents were Subtile Sophisters, and Mighty in the Scriptures, yet now Christ (to crown this long Dispute with this last stroke) Muzzles up their Mouths, and confounds their Confidences in their own Consciences; great is Truth, and will prevail.

When Christ had Confuted and Confounded the *Scribes* and *Pharisees*, by three convincing Conflicts aforementioned, and all this being managed in the Temple, (as is intimated not only in *Mar.* 12. 35. but also in *Matth.* 24. 1. Where it is said, Christ after those Disputes, went from the Temple, never to return to it any more) he now falls upon them with their Doom and Character; and as he had in *Matth.* 5. pronounced eight Beatitudes to sincere Saints, wherewith to draw them up to Heaven, so in *Math.* 23. He Denounceth eight Dreadful Woes against those Rotten Hypocrites, whereby, as by so many Links of an Adamantine Chain, he draws them down to Hell, as to their own proper place, and there leaves them to be Reserved unto the Day of Judgment: He poureth out his Curses upon them, grounded upon *Isa* 65. 15. In all which, he turns his Speech from this Incorrigible Crew, to the People, and to his Disciples, at that time present in the Temple, Attending still upon him, who now returned to his Preaching-work, wherewith he would close the whole Course of his Ministry upon Earth: *Mathew* Records three weighty and famous Sermons of Christ, Preached upon the first and second of his three last Days of Liberty; The first was Preached in the Temple, (as above) concerning the Doctrine, Manners, and Detestable Hypocrisie of the *Scribes* and *Pharisees*, *Matth.* 23. Wherein he warns his Auditory, to beware of the Contagion of such corrupt Teachers, *&c.* The Second Sermon he Preached out of the Temple upon *Mount Olivet*, to his Disciples alone, concerning the Direful Destruction of the Temple, City, and whole *Jewish Nation*, which would continue to the end of the World, *Matth.* 24. 1, *&c.* The third to the Disciples also, concerning Watching for, and Tradeing till the Lords Returning, *&c.* *Matth.* 25. 1, *&c.* The First and Third of those Sermons, *Matthew* only Relates at large, but the Second is Related also by *Mark*, *chap.* 13. and by *Luke*, *chap.* 21. almost as largely as by *Mathew*: There is likewise a Fourth Sermon, the last which Christ Preached, the Night before he was Apprehended, wholly Consolatory to his Disciples, and concluded with a most Fervent Prayer, all which is Recorded by the *Evangelist John* only, *chapters* 14, 15, 16, 17. Which four Chapters, are followed with the History of Christs Passion, *chap.* 18, & 19. of *John*.

There be some other Passages of Christs Life, inter-laced among those four last Sermons, to wit, that which he spake in the Treasury, (being a part of the Temple, 2 *Kin.* 12. 9. and 2 *Chron.* 24. 8. and *Nehem.* 10. 37. and 13. 5.) A place where Christ sometimes Taught, *John* 8. 20. and mentioned *Matth.* 27. 6. Here Christ was, before he went out of the Temple, (when he Preached the first of these four Sermons) observing what every one cast in by way of Alms, or Offering before their Prayers (the Jews using to joyn Charity with Piety) *Mar.* 12. 41, to 45. and *Luke* 21. 1, to 5.

This our Lord did not upon the Account of our Curiosity, sitting there as a Critical Spye and Observer; but to take an Occasion of dropping that Divine Doctrine in the close thereof, that the poor Widow, was a Widow indeed, resolving wholy to trust in God, 1 *Tim.* 5. 3. *Jer.* 49. 11. *In casting in her whole Livelihood*, (as ὅλον τὸν βίον signifies) for the Service of God and the Poor, whereas Rich Men cast in their χαλκὸν or Brass only, as if they thought 'twas good enough for both God and his Poor: Something Men will do, but as little as they can: Now when Christ had commended the Alms-giving of the poor Widow, (weighing it not by the worth of the gift, but by the Will of the Giver, and so he sits still to see the State, Gift and Mind of every Alms-giver) and when he had also Lamented over the *Destruction* of *Jerusalem*, for being a Nest of Venemous Serpents, and Blood-sucking Vipers, *Matth.* 23. 33, 34, 37, *&c.* Then it is not said, he only went out of the Temple, (for this he had done often

often before) but now he departed from it, *Matth.* 24. 1. Never to return to it any more: Therefore the following Sermon he Preached out of the Temple, as he sat upon the *Mount of Olives*, over against it, *Matth.* 24. 1, 3. *Mar.* 13. 1. and *Luke* 21. 5. The occasion of this Sermon was, *Mark* saith, one of the Disciples, (which probably was *Peter*, being more Inquisitive than all the Rest) shewed him (by pointing thereat) both the Strength and the Beauty of the Building, which therefore was reckoned the Wonder of the World: Not only as pitying, that it should be Destroyed, but also as prejudging it to be an Impossibility, from the firmness of the Fabrick. Hereupon Christ tells them all, that what he had said, [*That their House should be left Desolate*] *Matth.* 23. 38. And that all its Magnificency could not secure it from being Demolished, [*not one Stone shall be left upon another*,] *Matth.* 24. 2. Then the Curiosity of the Disciples make Enquiry, 1. When that should be? 2. What signs of his coming, and 3. Of the end of the World; for they thought the Temple would last so long as the World lasted. In Answer hereunto, Christ Preacheth this Sermon, concerning Sundry sorts of Antecedent Signs, some Ecclesiastical, which were either bad, as the Seducing of Hereticks, the Persecuting of Tyrants, *&c.* or good, as the Success of the Gospel, throughout the World, *&c.* and other Signs were Civil or Political, as Wars, Famine, Pestilence, Prodigies, and a Notorious Corruption of Mens Manners, *&c.* In a word, the Disciples first question Christ Answereth from *ver.* 4 to 28. Their Second from thence, to *ver.* 36. And their Third from thence to the end: The First and the Third are Answered Promiscuously, and so Dreadful was the Destruction of *Jerusalem*, when it came, that it is Described in Parallel Phrases, with the Destruction of the whole World: All this was quite contrary to the Disciples Expectation, *Luke* 24. 21. and *Acts* 1. 6. Their expected Temporal Redemption, must end in a most Direful Destruction, therefore Christ shuts up that, *Matth.* 24. 42. to the end, with exhorting them to Watchfulness, set on by a Parable of a Servants waiting his Lords Return, and in *Matth.* 25. He continueth his former Discourse of Watchfulness, and sets it on by a second Parable, to the same purpose; The *Parable of the Ten Virgins*, from *ver.* 1. to 14.

The Second is the Parable of the *Ten Virgins*, take a Paraphrase upon the parts of it in many *Remarks*.

Remark the 1*st* A Profession of the Gospel, is a Virginity in a Scripture Sense, as compared with Prophaneness, which is a Spiritual Whoredom in Vanity and Villany, *Ps.* 45. 14. *Cant.* 1. 3. 2. *Cor.* 11. 2, 3, *&c.* See *Ps.* 73. 27, *&c.*

Remark the 2*d* Some professors of this Virginity, are only called outwardly, and they are foolish Virgins, having only a Form, but want the power of Godliness, 2 *Tim.* 3. 5. But others are inwardly also called, having the Faith of Gods Elect in their Hearts, and sincere Sanctity in their Lives likewise.

Remark the 3*d* Though the Wise and the Foolish, be distributed into equal numbers, of five and five, yet 'tis not to Assert any Equality of Number, as if the Godly, (who are but a little Flock, *Luke* 12. 32. But one of a Tribe, and two of a Family, *Jer.* 3. 14, *&c.*) were equal in Number to the ungodly, seeing the whole unregenerate World lieth in Wickedness, 1 *John* 5. 19. But it is to shew, that among Professors themselves, there be as many Foolish as Wise, μωραὶ ἅμα φρόνιμοι, not foreseeing Danger, *Oculos Habentes in occipitio*, having their Eyes behind them, and not before, as *Eccles.* 2. 14. Many do confess, they expect a Day of Judgment to come, yet they live like *Davids* Fool, *Ps.* 14. 1. As if they thought in their Hearts, there were no God to Judge them, and no Hell to punish them.

Remark the 4*th* Those Foolish Virgins are Hypocrites, and Carnal Gospellers, who have Oyl indeed in their Lamps, making a shew of Profession in their Lives, as to External Exercises, *&c.* But they have no Oyl of Saving Grace, ἐν ἀγγείοις, in the Vessels of their Hearts, they are empty Casks, Barren Figtrees pretenders only to Piety, &c.

Remark the 5*th* The Wise Virgins do not, as the other mere Nominals did, they have Hearts purified by Faith, *Acts* 15. 9. A good Conscience, *Acts* 23. 1. and 14. 16 come in their Simplicity, and Godly Sincerity, 2 *Cor.* 1. 12. Carrying Grace in their Hearts as well as Gracefulness in their Lives; they had not the washy-colour of a Log-wood or block-wood blew, but Christ had dyed them in Grain, with True Grace and Holiness, Divine Oyl had soaked deep, had suppled and softned the Stone in their Hearts, and had spred it self, to Sanctifie them throughout in Body, Soul and Spirit, 1 *Thess.* 5. 23.

Remark the 6*th* The Bridegroom is our Lord, who is not slack concerning his coming,

coming, 2 *Pet.* 3. 9. Yet is ſaid to tarry here, not in reſpect of himſelf, or of the matter it ſelf, but rather in the Surmiſes of frail fleſh, ſaith *Jerom*, *Vere non Tardat Chriſtus, ſed Reſpectu Infirmitatis noſtræ.*

N. B. Note well; There be indeed promiſes of God that have a time prefixed, as *Gen.* 15. 13. and 18. 10. and *Jer.* 25. 11. But other Promiſes be Sealed, yet not Dated, having no time prefixed, as that of Deliverance to *David*, *Pſal.* 50. 15. and the promiſe of Chriſts coming, *&c.* with whom a Thouſand years is but as one day, *Pſ.* 90. 4. 2 *Pet.* 3. 8. yet comes unexpected, *Luke* 12 40.

Remark the 7*th* Our Lord delays his coming, *Luke* 12. 46. For glorious ends, as 1. For gathering all his Elect, 2. That the Myſtery of Iniquity, may be *R*ipened and *R*epealed, 3. That all Prophecies may be Accompliſhed, 4. To leave ſinners excuſeleſs, giving them ſpace to *R*epent in, 2 *Pet.* 2. 9. *Rev.* 2. 21. *Mora ſponſi eſt opportunitas Reſipiſcendi*, *Hilary*. 5. To exerciſe the Patience of the Saints, and 6. To inflame the Deſires of his *R*edeemed, Crying, come Lord Jeſus, come quickly, *Bemerah, bejamenu*, Hebr. with Expedition, and in our Day, why Lord, are thy Charets ſo long in coming? as *Judg.* 5. 28.

Remark the 8*th* The Lord's ſuppoſed Lingring was the occaſion of the Virgins ſlumbring and ſleeping, which may not be taken Conjunctively, as if they did all, Ἐνύσταξαν and Ἐκάθευδον, both ſlumber and ſleep; but *D*isjunctively, the Wiſe ſlumber'd, and the Fooliſh ſlept.

Remark the 9*th* There be three ſorts of Sleep, 1. *Somnus Naturalis*, 2. *Mortalis*, 3. *Spiritualis.*

1. Some underſtand this of natural ſleep, ſaying, the day of Judgment ſhall be at Midnight, 1 *Theſſ.* 5. 2. But this cannot be; for Midnight to us, is Midday to our Antipodes.

2. Others ſay, 'tis the Mortal ſleep, or ſleep of Death, ſo do *Hilary*, *Auguſtin*, and *Chryſoſtom* Senſe it, from *Dan.* 12. 1, 2. So *Jairus*'s Daughter was Dead to Men, but a ſleep only to Chriſt, but this cannot be the *Senſe*; for at the laſt *D*ay, all ſhall not be *D*ead, but ſome ſhall be Alive, 1 *Theſſ.* 4. 17. both Wiſe and Fooliſh, ſo it cannot be the ſleep of *D*eath.

3. It muſt therefore be meant of a *S*piritual ſleep, the Wiſe Virgins ſlumbered in ſins of Infirmity, though they every day expect their Bridegroom, yet are not every hour ſo watchful as they ought to be, the Spirit is willing, but the Fleſh is weak, *Matth.* 26. 41. whereas the Fooliſh were faſt a ſleep in their ſins of Security and Enormities. This muſt be the ſenſe for thoſe *R*eaſons.

Reaſon 1. Becauſe all the parts of the Parable are Spiritual, as Lamps, Oyl, *&c.*

The 2. *Reaſon*, becauſe the words in the Original, are uſed in the Myſtical Senſe, both by *D*ivine and Profane Authors, as *Aliquando bonus Dormitat Homerus*, *Homer* himſelf may ſlip ſometimes, ſaith *Horace*, and *Mark* 13. 36. *Gal.* 5. 14. 1 *Theſſ.* 5. 6, *&c.*

Reaſon the 3*d* 'Tis the Scope of the Parable, to rowze up unto a Spiritual Watchfulneſs. Add,

Reaſon the 4*th* Our own ſmarting Experience, teſtifies our aptneſs to Nod, both in *O*cc*e*ndis, and *Agendis*, in Faith and Manners.

Remark the 10*th* The difference betwixt theſe Virgins is, not that ſome had ſins, and ſome had none; for all have Spots, but ſome are not the Spots of Gods Children, *Deut.* 32. 5 Therefore when the cry is made now by the ſound of the Goſpel, as will be after by the *T*rumpet of the Archangel: We muſt all examine our Selves, 1 *Cor.* 11. 28. Whether we be ſlumbring Saints, or ſleeping ſinners, they differ thus.

1. Saints are ſometimes overtaken with nodding at unawares, *Gal.* 6. 1 As *David* againſt his purpoſe, *Pſ.* 119. 106. and *Peter*, *Matth.* 26. 33, 35. But ſinners ſet themſelves to ſleep, by lying down, drawing the Curtains, *&c.* 'tis his choice, he deviſeth Miſchief on his Bed, *Pſ.* 36. 4. *Mic.* 2. 1, *&c.*

2. Saints Nodding at unawares, are eaſily awaked with the leaſt Noiſe, yea, their own Nodding oft awakens them, the crowing of the Cock awakes out of ſlumber, *&c.* but ſinners in a faſt ſleep, loud Hollowing, and violent Jogging, ſcarce does it, and they flye in the Face of thoſe that awaken them.

3. Saints awaked from ſlumbring, rub their Eyes, *R*owze their Spirits, ſhake themſelves as *Samſon* did, *Judg.* 16. 20. but ſinners be willing to ſleep ſtill, and will throw Bedſtaves at thoſe that Awake them, ſo their choice is their Judgment.

Remark the 11*th* We muſt, 1. Be Virgins for Purity of Profeſſion, without Spots, 2. Wiſe Virgins having Wiſdom from above, *Jam.* 3. 17. 3. Watch unto Prayer, 1 *Pet.* 4. 7. 4. If we Nod, let the Heart be awake, *Cant.* 5. 3. And by Lamp-light, as the

Lion sleeps with his Eyes open, then sleep we not the sleep of Death, *Ps.* 13. 5. 5. Get Christ our High Priest, not only to snuff our Lamps with the Golden Snuffers, *Exod.* 25. 38. & 37. 23. 2 *Chron.* 4. 22. But also to pour in fresh Oyl, as the Olive-Tree, *Zech.* 4. 2. 3 In every Ordinance, Christ is the Rock, that follows us as well as *Israel*, 1 *Cor.* 10. 4. That our Lamps may still be lighted, 6. Hold on, hold up, and hold out to the end, *Matth.* 24. 13. *Revel.* 2. 10. & 3, 12. *Numb.* 36. 7, 12. *Jerem.* 32. 7. *Rehoboam*, turns Gold into Brass, but *Asa*, returns Brass into Gold, 2 *Chron.* 12. 10. 1 *Kin.* 15. 15.

Remark the 12*th* Comfort against final falling, 1. The Wise may slumber, but not fall fast a sleep, as the Foolish, 2. True Grace is Oil Multiplyed, as 2 *Kin.* 4. 24 upon which we live even to the last, 3. Christs promise, *Jer.* 32. 38, 40. *John* 10. 28, 29. and 14, 16. 2 *Thess* 3. 3. *Tit.* 1. 1. *Matth.* 16. 18. 1 *Cor.* 1. 8, 9. 4. Christs Prayer, *Luk.* 22, 32. *Hebr.* 7. 25. and 9 24 *John* 16. 23. God hears him always, *John* 11. 42. and we Pray in his Name, as *Job*, Oh! *That I may be, as in Months of Old, Job* 29. 2. 5. *Christs purchace* of perseverance, as well as of other Graces, *Eph.* 1. 3. We are begot by the Eternal Spirit, and born of Immortal Seed, 6. Christ cannot dye in Saints, *Rom.* 6. 9, 10, 11. If one dye, then all may, so Christ is left without Members, an Head without a Body, *Jus aptitudinale*, may be lost, but not *Jus hæreditarium*, we may lose our aptness for Heaven, but not our Right to it, or our Heritage of it.

The Parable of the Pounds and Talents.

Holy *David* saith, [I *will incline mine Ear to a Parable*,] to which he inviteth all Ranks of People, Rich and Poor, to give heed, *Ps.* 49. 1, 2, 3, 4. Accordingly, let all sorts, Sizes and Sexes Attend, while I open this dark Saying; the Scope whereof, (as *Augustin* saith) is to put all Persons upon *Working out their Salvation with Fear* and Trembling, *Phil.* 2. 12. That every one may make the best Improvement of their Lords Goods, (whether Natural, Civil, or Spiritual Gifts of God to them) according to their utmost Abilities, in order thereunto, *Mat.* 25. 14, *&c.* and *Luke* 19 12, *&c.*

In this Parable, there be two parts, first the *Materiale*, or matter of it, and Secondly, the *Formale*, or Form of it, both those must be well minded.

N. B. Note well; 1. The Material part may not be wrested, as if it justified griping Usury, or that it proved any Austerity in God, unbecoming to God, *&c.* This were no better, than to squeeze Blood in stead of Milk, out of this Sacred Scripture, which indeed is, as it is called, a Breast of Consolation, *Isa.* 66. 11.

N. B. Note well; 2. Therefore the Formal part of this Parable, must mostly be minded, take these Similes for its Illustration, as 1. Though it be the Plough-share only, that plows up the Ground in order to Sow Seed upon the Soil, yet all the other parts of the Plough, are needful Contributors to that plowing-work, and 2. Though it be the strings of a Musical Instrument only, that make the sweet Melody to our Ears, yet the Back, the Belly, the Bridge and the Handle, especially the Bow, *&c.* are all necessary parts for Accomplishing the Musick, even so in some Parables, some passages are Annexed, which do signifie nothing sometimes, (saith *Augustin*) concerning the Main Scope of it, yet are added for the sake of those passages, which do signifie something, yea, the chief thing designed by it, *&c.*

N. B. Note well; 3. Therefore as we may not abuse those passages aforesaid, either for Mans Usury, or for Gods Austerity, so nor any of the other superadded sayings, as to think that the Saints shall be made Rulers over Cities, or that there shall be any Expostulatings of Man with God in the last Day; or that the Gifts of God given to one, shall be taken from him, and given to another, or that there shall be any sending of Mens Messages after Christ, *&c.* *Multa Talia in parabolâ sunt, quæ Vexari possunt*; saith *Austin*, there be many such passages in some Parables, which may be Misimproved: 'Tis a true Maxim in Moral Philosophy, [*Omnis similitudo non currit cum quatuor pedibus*,] every Similitude or Parable, doth not run upon four equal feet, *&c.*

In this Parable, *Mat* 25. There be four principal parts to be considered. The First two, are the Lords Traveling, and the Servants Trading, contained in *ver.* 14 to the end of *ver.* 18. And the Second two, are the Lords Returning, and the Servants Reckoning, contained in *ver.* 19. to the end of *ver.* 30. First, of the first of those four, to wit, of this Lords Traveling.

The first *Enquiry* is, [who is this Traveller, *&c.*?]

Answer, The *Evangelist Luke*, calls him a Nobleman, *Luke* 19. 12. By whom is meant our Blessed *Messiah*, who is truly Noble every way, as 1. By his *Birth*, Nobly Descended, as the word [ευγενης] doth signifie; for he was by *Birth* the Son of God, 2. By his Beauty, which was Noble indeed, the Spouse beheld him as White and Ruddy, of a most lovely Complexion, above all, *Cant.* 5. 10. to *ver.* 16. And the Dis-

ciples

ciples saw his Glory, *the Glory, as of the only begotten of the Father, John* 1. 14. 3. He is Noble for his Wealth too, as full of Grace and Truth, *John* 1. 14. It pleased the Father, that *in him should all fullness dwell*, not the fullness of a Vessel only, but also the fullness of a Fountain, never to be drawn dry, *Col.* 1. 19. No Nobleman hath any such fullness, the fullness of the Firmament, of the Earth, and of the Sea, are all his; *All Treasures are hid in him*, *Col.* 2. 3. 14. He is Noble also, in his Candid and Kind Disposition, this is his True Generosity, to *Give Gifts even to the Rebellious*, &c. *Ps.* 68. 18. *Posse & Nolle est vere Nobile*, to be able to take Revenge upon Rebels, and not to be willing to do it, is the Character of a Truly Noble Mind. *Naturalists* say, the Lion is so Noble an Animal, that [*Satis est prostrasse Leonem*,] 'tis enough for the Lamb to fall down at the Foot of the Lion, then his Magnanimous Mind looks upon it as below him, to devour that prostrate Prey. Sure I am, it holds most true concerning this Lion of the Tribe of *Judah*, *Rev.* 5. 5. Who most freely Pardons Truly Penitent Persons, such as Humble themselves at his Feet: Where he seeth a casting down, he then gives a lifting up, and saves the Humble Person, *Job* 22. 29. He *Remembers and forgets not the Cry of the Humble*, *Ps.* 9. 12. Especially such as Cry, [*God be Merciful to me a Sinner*,] as *Luke* 18. 13.

The *Second Enquiry* is, [What is that far Country, into which this Noble-Man Traveleth?

Answer, It is Heaven it self, into which our Lord passed at his *Ascension*, and then sat down at the *Right* Hand of God the Father, God the Son, *went up with a merry Noise*, *Ps.* 45. 7. And we ought to look up after him, as his Disciples did at his *Ascension*, *Acts* 1. 9. We need not say, [*Who will go up into Heaven for us?*] *Rom.* 10. 6. And as *David* said, [*Who will bring him into the Strong City*,] *Ps.* 80. 9. For our Blessed *Mediator* hath Insisted upon this point; That his Departure out of this World, was as needful and expedient for us at that time, as was his first coming into the World, *John* 16. 7. He went up into this far Countrey, as our Embassadour of Peace, who hath his Residence in the Court of that King of Kings, to Negotiate all the Affairs of all his *Redeemed*, and this Great King (the Father) did bid his Son welcome home to that Glory, which *he had with him before the World was*, *John* 17. 5. And which he had (out of his Φιλανθρωπία, or Love to Mankind, *Tit.* 3. 4.) left for a while, during his State of Humiliation: And the Father provided for his *Returning* Son, a most easie and glorious Seat at his *Right* Hand, to *Rest* in, after all his Sore Travels here below, and to Intercede therein continually, for his Church and Children upon Earth, *&c.*

N. B. Note well; For our Comfort, our *Advocate* in Heaven, will not excuse himself from pleading for us, as too many *Lawyer-Advocates* do in Inferior Courts among us, saying, [they cannot stand in the Crowd, 'tis either too Hot, or too Cold, *&c.*] so will be absent and wanting to us, when our Cause comes to be *Tryed*, *&c.* But our Blessed Saviour is a surer Friend in this Superiour Court, having all Accommodations of Ease and Satisfaction, he sits always at Gods *Right* Hand, and there appears as the *Rainbow*, *Gen.* 9. 12. to 15. *To* be an Everlasting *Remembrancer* unto God, concerning his Covenant with Man: Nor will he, nor can he forget any of his *Redeemed*, as the *Chief Butler forgot* Joseph, *and Remembred him not*, *Gen.* 40. 23. He is our *High Priest*, who beareth *all our Names upon his Heart*, or *Breast plate*, for a *Memorial before the Lord continually*, as *Aaron* did for his *Israel*, *Exod.* 28. *ver.* 29, 30.

The *Third Enquiry*; [What is this *Nobleman's Errand*, &c.]

Answer, We are told, *Luke* 19. 12. That it was to *Receive* for himself a Kingdom, *&c.* But this was not all, for himself telleth us, his Errand was also to prepare a Kingdom for his *Redeemed*, *John* 14. 2, 3, &c.

Our *Lords* Errand into that far Country of Heaven, was Manifold, as 1. To open a passage for us into *Paradise*, out of which *Adam* had Excluded himself, and *all* us in him, the Gate whereof hath been ever since Guarded by *Cherubims with a Flaming Sword*, *Gen.* 3. 24. But now hath he opened this Gate, saying to the Penitent *Thief*, [*this Day shalt thou be with me in Paradise*,] *Luke* 23. 43. Thus we read also, when Christ gave up the Ghost, the *Vail* of the *Temple*, (which separated the Holy, from the most Holy) *Rent* in *Twain*, from *Top* to Bottom, *Mat.* 27. 51. Hereupon Christ by his *Ascension*, is said to open a way into the *most Holy place*, *Hebr.* 9. 8. and 13. 19. 20. and 12. 24. 2. *To* prepare a place, even a *Mansion* of *Glory* for all his Members, (as before) *John* 14. 2, 3. *He* went not into Heaven, [*suo Nomine*] in his own Name only, but in our Names also, as our Father, *Isa.* 9. 6. Our *Lord* and *Master*, *Mal.* 1. 6. yea, our *King*, *ver.* 14. Now Children may follow their Fathers freely, where he takes up his

Lodging, and Servants their Lord, yea, and Subjects their Soveraign, *Heb.* 2. 10, 11, 12. This Conſideration, of ſo near a Relation, affords us not only a faint Hope, but alſo the Riches of Aſſurance, *Col.* 2. 2. As he hath taken our Nature and Fleſh along with him, as a Pawn and Earneſt of our Reception into his Glory, *John* 17. 4. *Epheſ.* 2. 6. 3. To ſend the Comforter to us, *John* 16. 7. while Chriſt was preſent with his Diſciples, he was one Comforter to them, *John* 14. 1. but the Holy Spirit, (which he ſent after his Departure from them) was another Comforter to them, *John* 14. 16. whoſe work it is to remind us of his pretious promiſes, *John* 14. 26. To help our Infirmities with Spiritual Breathings in Prayer and Meditation, *Rom.* 8. 26. and to apply all the Bleſſed Benefits of his Merits and Mediation by a ſtrong Faith, as a Soveraign Plaiſter to our Sin-ſick Souls, *Hab.* 2. 4. 4. To make an Atonement for us by his Interceſſion, *Hebr.* 9. 24. as the High Prieſt did for *Iſrael*, *Levit.* 16. 2. 21, 34. In him our Perſons are Accepted, *Epheſ.* 1. 6. and by him our Prayers are firſt perfumed, *Revel.* 8. 3. Then preſented acceptable to God, *Iſa.* 60. 7. None of the People under the Law, might offer his own Sacrifice, but the Prieſt muſt both bring it, and burn it before the Lord: 'Tis the work of our Mediatour, both to *Hallow* our Prayers with his Incenſe, as *Luke* 1. 9. And to help them up, and hand them into Heaven, otherwiſe they are as Arrows ſhot ſhort of the Mark, *&c.* as *Lam.* 3. 44. 5. To anſwer all Satans Accuſations againſt us, as he accuſed *Job* to God, yet without cauſe, *Job* 1. 6, 9. and 2, 3. So he accuſeth us, who give him much cauſe to do ſo by our Manifold ſins, yet have we Chriſt our *Advocate* to Non-ſuit all his Accuſations, 1 *John* 2. 1. *Whoſe Blood ſpeaketh better things, than the Blood of Abel*, *Hebr.* 12. 24. Though this Accuſer of the Brethren, (as he is called, *Revel.* 12. 10.) be a moſt Subtle Sophiſter, and can (from his almoſt 6000. years experience) plead cunningly enough, yea, and not without cauſe; yet our *Advocate* is not aſhamed to own us, *Hebr.* 2. 11. But he Anſwereth this Envious Accuſer, [*I have Dyed for them, they ſhall not Dye, &c.*] How ought we to Admire and Adore this our *Advocate*, though Satan be a Non-ſuch Plaintiff, ſeeing common Plaintiffs have their Term, and their Vacation, and ſometimes a long Vacation, but Satan obſerveth no Vacation, 'tis alway Term-time with him, both for Tempting us to ſin, and then impeaching us for ſin; juſt as the young Man taxed *Joab*, (2 *Sam.* 18. 11, 12, 13.) This Reſtleſs Devil, never Reſteth Night nor Day: Yet have we a None-ſuch *Advocate*, (againſt this Ἀντίδικος or Adverſary) who taketh no Fees, as ordinary Advocates do, but pleads our Cauſe both freely and continually; and whom the *Father* both *hath heard, doth hear*, and *will hear always*, *John* 11. 41. 42. As this our *Advocates* Prayer for us, doth give both Value and Vertue to our Prayers, *&c.* So it effectually diſappoints Satan both of his Temptations to ſin, and of his Accuſations for ſin, *Luke* 22. 31, 32. 6. Another Errand of this Traveller, was to lead Captivity Captive, *Pſ.* 68. 18. *Eph.* 4. 8. Namely Satan, Sin and Death, for before our Lords Aſcenſion, Satan had the power of Death through ſin, *Hebr.* 2. 14. The Field was fought betwixt our Advocate, and our Adverſary upon the Croſs, upon which Chriſt Spoiled the Devil, *Col.* 2. 14. Takes him Priſoner, and leads him away Captive, as his Conqueror: This is an Alluſion to Conquering Kings, who having Conquered their Enemies in the Field, do take ſome of the Conquered Captive, and (having made them Tributary to his Reign) he leads away his Captives in Triumph, then goes he to his Pallace to reſt himſelf, and to Rule his Kingdom in Peace; this our Lord doth, when he maketh all his Foes to become his Foot-ſtool, *Pſ.* 110. 1, 5, 7. *Hebr.* 10. 12, 13, 14. 7. He Aſcended up on High, to overſee all his Sheep that are ſcattered abroad over all parts of the World, both *Jews* and *Gentiles*, he is the Ἀρχιποίμην, the *Great Shepherd of the Sheep*, *Hebr.* 13. 20. The grand Ἐπίσκοπος or *Overſeer* of *Europe*, *Aſia*, *Africa* and *America*, his *Eyes run to and fro, throughout the whole Earth, to ſhew himſelf ſtrong in the behalf of them, whoſe Hearts are upright towards him*, 2 *Chron.* 16. 9. while Chriſt was in his State of Humiliation, he had but a few Diſciples to be his followers, and ſo he could eaſily overſee them, while he remained upon the Earth; but ſince that time, he hath broken down the Partition-Wall, and hath moſt Miraculouſly inlarged his Tents among the *Gentiles*, Inſomuch, that a very great part of the Poſterity of *Japhet*, he hath perſwaded to dwell in the Tents of *Shem*, as was Prophefied and promiſed, *Gen.* 9. 27. Chriſt Riding upon the White Horſe of the Goſpel, hath ſo gone forth Conquering, and to Conquer, *Revel.* 6. 2. As that now it may be ſaid, [*Who can tell his Generation?*] *Iſa.* 53. 8. He hath now divided the Spoil with the ſtrong, *ver.* 12. That is, with the ſtrong *Turk*, ſtrong *Pope*, and ſtrong *Devil*, as that he hath not only an Hundred forty four Thouſand Sealed ones among the *Jews*, *Revel.* 7. 4. But he hath a *Numberleſs Number*, alſo among the *Gentiles*, *ver.* 9. Upon this account our Lord ſaith, [it

was

was expedient that he should go away,] *John* 16. 7. And Travel up to Heaven, for his having (to speak after the manner of Men) a more convenient Prospect upon all his Redeemed in all places, he saith, [I *am the good Shepherd, and know my Sheep,* &c. *John* 10. 14.) Yea, though they be Scattered upon a Thousand Hills, yet are they all mine, *Ps.* 50. 10, 11. and I will not lose so much as one of them, *John* 6. 39. and 17, 12. But I will give them Eternal Life, *&c. John* 10. 27, 28, 29. Oh! What a Blessed Bishop or Overseer have all his Sheep, that know his Voice, and follow him, and know not the Voice of Strangers, so as to follow them, *John* 10. 3, 4, 5, 8. They know not any Voice, but the Voice of Christ.

There be many more Errands our Lord had in his Travelling to Heaven, as 8. To have an hotter Influence upon his vast Inheritance, as the Sun in his Strength at Noontime, *Judg.* 5. 31. So this Sun of Righteousness, *Mal.* 4. 2. being Elevated higher than the Heavens, *Heb.* 7. 26. *Psal.* 8, 9, &c. Above the Reach of his Highest Adversaries, *Exod.* 15. 11, 10 18. 11. and so doth over-rule them all, *&c.* His 9. Errand in going up so high, may be supposed to be, that he might come down again in mightyer power, and fall upon the fallow ground, (*the World that walloweth in Wickedness,* 1 *John* 5. 19.) with a greater Force, to *wound the hairy Scalp of such as go on still in their Trespasses, Ps.* 68. 21. Thus the *Eagle*, and other Birds of Prey, do first mount up on high, and then do they come down swiftly with a suddain Violence, and knocks down the Birds that they prey upon, and devours them: Thus likewise the *Battering Ram* steps backward, and the farther, the more forcible in his returning push, *&c.* In like manner doth our Lord step back to Heaven, that he may bring swift Destruction upon the Heads of the wicked, who, *as Natural Brute-Beasts are made to be taken and destroyed,* and whose *Damnation slumbers not,* 2 *Pet.* 2. 1, 3, 12. Our Lord is not slack concerning his coming, but he will *come as a Thief in the Night,* upon a secure World, 2 *Pet.* 3. 4, 5, 6, 9, 10. The 10. Errand was both to receive Gifts for Men, and to give those Gifts to Men. We are told in the Old Testament, how he *Ascended upon High,* and *Received Gifts for Men,* yea, for the Rebellious also, (for renewing their Refractory Natures) *that the Lord God might dwell among them, Ps.* 68. 18. And when he had received those Gifts, having no need of them himself (being *all, and in all, Col.* 3. 11.) We are told in the New Testament, that he gave those Gifts, (which he had received) unto Men, *Eph.* 4. 8. When he Ascended up on High also: And we are farther told therein, *John* 7. 38, 39. that the *Gifts of the Holy Ghost were not yet given,* because that Jesus was not yet Glorified, before which time, those Rivers of Living Waters did not flow, out of the Bellies of Believers, *&c.* Namely, both the Gifts Ordinary, as well as Extraordinary, *Acts* 2. 4. *Rom.* 12. 6. 1 *Cor.* 12. 1, 4, 8, 11, 28. And the Graces that Accompany Salvation, *Heb.* 6. 9. 1 *Cor.* 13. 1, 3, 13. These are the Pounds and Talents, which our Lord doth bestow upon his Servants to Trade with, and concredits them therewith in a Trading Improvement, untill his returning, *N. B. Note well*; Moreover, this Phrase of giving Gifts to Men, may be an Allusion to the usual Custom of great Conquerors, whose manner is in Magnifying their Triumphs, to throw about great plenty of Gold and Silver among the People that do attend them, and do cause the open Conduits to run Streams of Rich Wines during the Solemnity. As to any more Discourse of this Nature, concerning our Lords Travelling into a far Country, I must Refer the Reader to the Ascension of Christ, which is largely spoke to afterwards in its proper place, *&c.*

This Introduceth the Second part of this Parable, to wit, the Servants Trading with either their Masters pounds, as *Lukes* expression is, or with their Lords Talents, as *Mathew* phraseth it.

N. B. Note well; Here 1. As this Lord in the Parable, when he Travelled into a far Country, did dispose of his Goods, and ordered all his Affairs untill his Return, even so did our Lord Jesus dispose of his Gifts and Graces by his Spirit unto all his Redeemed, and did give an exact Rule in his word, how he will have his House ordered in all Respects, and how his Church shall be governed in all its Concerns, untill his Return at his second coming, *&c.*

N. B. Note well; 2. As this Lord here did not give an equal number though of the Pounds, yet not of the Talents to each of his Servants alike, but in his Distribution thereof, he had Respect unto their differing Capacities, *&c.* So our Lord Jesus gives not the like Measure of Gifts and Graces to each of his Servants, but he dealeth to every Man differing Measures of Faith, *Rom.* 12 3. He hath various Vessels in his great House, some of Gold, and some of Silver, and some of Wood and Stone, *&c.* for various uses, 2 *Tim.* 2. 20, 21.

N. B. Note well; 3. Those Pounds in *Luke* are well known, what Sum of Money

that

that containeth, but Talents are not ſo well known, though oft mentioned in Scripture, both of Old and *New Teſtament*. Some do Compute a Talent of Gold, to be of the value of Three Thouſand ſeven Hundred and fifty Pound, and now Gold is Rated at a much higher value: A Talent of Silver, is but the Tenth part of that Sum aforementioned: There be others who do thus Compute it, ſaying, a Talent is ſeven Hundred and fifty Ounces, ſo a Talent of Silver, (after five Shillings the Ounce, at leaſt) amounteth unto the Sum of an Hundred and Eighty ſeven Pound, ten Shillings, *&c.*

N.B. Note Well; 4. The Myſtical Meaning of thoſe Sums aforeſaid, is to ſhew how our Lord doth greatly betruſt us with his Goods, that are verily of a great value, both 1. With the good things of common *Nature*, *Namely* with Health, Strength, Wit, Memory, *&c.* 2. With the good things of Ordinary Providence, (which Pagans call Fortune) *Namely*, with Wealth, Honours, Pleaſures, *&c.* but above all, 3. With the good things of Special Grace, which flow from Chriſt unto us, as he is our Redeemer, and which ſets us apart for God, *Pſ.* 4. 3. and Diſtinguiſhes us from the World, that lyeth in Wickedneſs, 1 *John* 5. 19. This is a Talent indeed, *&c.*

N. B. Note well; 5. There is no Man that is not betruſted with ſome of thoſe good things of God, *ſua cuique Dos eſt*, ſaith *Seneca*, every Man hath his Pounds, if not his Talents to Trade with for the common Good; there is ſcarce any Man that hath not ſomething or other in him, which is not Excellent and Extraordinary, even every Perſon hath ſome parts, either ſuch as are *Natural*, or ſuch as are Civil, (though not ſuch as are Sacred) ſome Thyme upon his Thigh, (as *Virgils* Phraſe is, *Cura Thymo plena*) to bring home to the common Hive, had he but an Heart to Improve it, even *Natural* and Civil Gifts are uſeful to Humane Society, every Man ought to Acknowledge whatever Ability he hath, (either for his getting Wealth or Wiſdom, *&c.*) that it is the Gift of God, *Deut.* 8. 18. And that God gives it for this End, for Man, (who is ζῶον πολιτικον, a publick Animal, not born for himſelf only) to improve it for publick Benefit, in his proper Station, it is God that works every good Work in Man, *Iſa.* 26. 12.

N. B. Note well; 6. As God giveth even *Natural* and Civil gifts to Men in all Ages, for the more Orderly Government of the World, ſo he at his *Aſcenſion* gave Spiritual Gifts to Men, *Eph.* 4. 8. For the better Order, and Adminiſtration of his Church, that they might Occupy thoſe Gifts untill he *Return*, *Luke* 19. 13. Though the former be but Pounds, and Defective as to Salvation; yet ought Men to Trade with them, ſo far as they will go in Order to it, all Men can do more than they will do, *John* 5. 40. But more eſpecially the latter being Talents, muſt be Traded with, ſuch as have Spiritual Gifts given to them, they muſt drive a great Trade for their Maſters Glory, and for the Advantage of his *Redeemed*, they muſt ſtir up the Gift of God that is in them, as we ſtir up the Fire to make it burn better, or we blow it up into a Flame, (as the word, [ἀναζωπυρεῖ] ſignifies) 2 *Tim.* 1. 6. Such ought to be Crafty, [πανοῦργοι] work all wiles in God's Wiſdom, that Souls may be caught with Guile, 2 *Cor.* 12. 16. 'Tis ſad to be ſaid of any, *He hath done no good among his People*, *Ezek.* 18. 18. The main Motive that all Men muſt Maintain a Mighty Trade in a Diligent Faithful Improvement of ſuch precious Gifts, as God hath given to them, is to conſider, 1. And how kind God is to us, in lending ſo many Pounds, or, Talents to us, and betruſting us with them, though we can give God no Pledge, nor lay down any Security for our Fidelity, *&c.* This is more than any Uſurer uſeth to do, or moſt Friends amongſt us, 2. What cauſe have Believers to bleſs God, who accepteth as well as appointeth, his only Son Chriſt our Saviour, to become our Surety, *Hebr.* 7. 22. As *Judah* was for *Benjamin* to his Father *Jacob*, *Gen* 43. 9.

N. B. Note well; 7. Behold how Highly Honoured is every Sound Believer, even ſuch as is bleſt with but one ſingle Dram of Saving Grace; this is more than to be betruſted with Pounds, 'tis verily a moſt precious Talent, 'tis an old and true Saying, a *Dram of True Grace is better worth, than a whole pound of Gifts*, ſuch as *Knowledge*, &c. *Grace is Wiſdom from above*, *Jam.* 3. 17. Which *makes a Man Wiſe unto Salvation*, 2 *Tim.* 3. 15. *Job* Extolleth this Wiſdom above the Starrs, ſaying, [*Man knoweth not the price thereof*, Job 28. 13. *It cannot be gotten for Gold*, nor ſhall *Silver be weighed for the price thereof*, ver. 15. *It cannot be valued with the Gold of* Ophir, *&c. ver.* 16, 17. The price of Wiſdom is above Rubies, *ver.* 18.] and Wiſe *Solomon* ſpendeth a whole Chapter in Extolling the Excellency of this Wiſdom, *Prov.* 8. from *ver.* 1. to *ver.* 36. Saying, 'tis better than *Rubies*, and all Deſirable things are not comparable to it, *&c. ver.* 11. As the ſmalleſt Filings of pure Gold, is Gold; So the leaſt Grain of True Grace, is Grace, our Lord ſaith, [the *Kingdom of Heaven is like to a Grain of Muſtard-Seed, Sown in the Field*,

Field, which indeed is the least of all Seeds, but when it is grown, it is the greatest among Herbs, and becometh a tree, So that *the Birds* of the *Air come and Lodge in the Branches thereof,*] *Mat.* 13. 31, 32. Importing, that the least grain of *Real* Grace, (consisting of Incorruptible Seed, 1 *Pet.* 1. 23. and of the Eternal Spirit, *Hebr.* 9. 14.) will grow up to a tall Tree, the top whereof reacheth up to Heaven: As the Wheat Harvest is *Potentially* in the Seed of Wheat, when it is Sown in the Field, so the Joyful Harvest of *Glory* is *Potentially* in the Seed of Grace, when it is infused into the Heart: For *Real* Sanctification, is the *Root* and Original of our Eternal Glorification, 1 *Pet.* 1. 9 Grace and Glory differ not in kind, but in degree.

The *Third part* of this Parable is the Lord's *Returning*, *Mat.* 25. 19. *Luke* 19. 15. Wherein consider four things, 1. The Time, 2. The Place, 3. The Manner, and 4. His Attendants: First of the first, *Namely* the time when he *Returned*, 'tis a very long time after he had *Travelled*, and Ascended up into Heaven, *Acts* 1. 9, 10, 11. Before he doth *Return* to Judge the World in the General, seeing that the General day of Judgment is not yet come in this year of 1695. And when the precise point of that time shall be, is not *Revealed*, *No Man knoweth that Day and Hour, no not the Angels, Mat.* 24. 36. *No, nor the Son of Man*, but *the Father only, Mar.* 13. 32. to wit, *in Ordine Sciendi*, the Son of Man, (as Man) knew it not from himself, but from his Father: The last Day is known (Exclusively as to Men) *unto the Lord only, Zech.* 14. 7. *Ideò latet unus iste Dies, ut observentur Omnes*, saith *Ambrose*; this one Day lies latent to all Humane Understandings, that all Days may be diligently observed in watching and prayer, *Mar.* 13. 33, 34, 35, 36, 37. That this Day will come, there is nothing more certain; but in what Hour, Month, Week, *Day*, or *Night*, (whether at Evening, Midnight, Cockcrow, or in the Morning) there is nothing more uncertain: Alas! How many wild Conjectures have been made at it, both by Antient and Modern Authors, all which time it self, (the truest Interpreter of Dark Prophecies) hath already Confuted and Confounded; those Authors are the safest Guessers, who take time enough for its coming, that they may not over-live their own groundless Guesses: God Conceals this time, 1. For his own Glory, *Prov.* 25. 2. *Rom.* 11. 33, 34, 36. and 2. For our good, that we may always watch, and not become secure with that wicked Servant, *Mat.* 24. 48, *&c.* Much less *boldly sinfull* with the *Harlot*, saying, [the *Good Man is gone a long Journey, I know the time of his Return*,] *Prov.* 7. 19, 20. Moreover every Mans Deaths-Day, is his particular *Dooms-Day*; for then the Soul passes out of the Body, and appears before Gods Tribunal, *Eccles.* 12. 7. And there receives its Final Doom and Sentence, either of Everlasting Weal, or Everlasting Woe: Now all Mankind must say with that Holy Patriarch *Isaac*, [*I know not the Day of my Death*,] *Gen.* 27. 2. Therefore ought we to make ready every Day, and learn to dye daily, 1 *Cor.* 15. 31. And so live, as those that are evermore prepared to Dye, *knowing perfectly, that the Day of the Lord so cometh like a Thief in the Night*, 1 *Thess.* 5. 2. For if we learn to dye daily, 'tis the way to live Eternally.

The *Second* Circumstance, (after the time when) is the place whither our Lord Returneth, to which *Aquinas* saith, it is the Valley of *Jehosaphat*, *Joel* 3. 2. Over which is the *Mount* of *Olives*, the place of Christs Ascension, *Acts* 1. 9. 12. Others say, he will return from Heaven to the Earth in General, grounding their Opinion upon the Expression of *Job*, [*My Redeemer shall stand upon the Earth*,] *Job* 19. 25. Which words may be understood, 1. *Metaphorically* saith *Junius*, [*Upon the Dust*, Hebr.] that is, he shall stand last in the Field, when he hath Conquered *Satan*, *Sin*, and *Death*, and trod them down as Dust under his Feet, he will make all his Foes his Footstool, *Psal.* 110. 1, *&c.* or 2. if taken *Literally*, [*Gnal* Hebr.] may be Read [*over the Earth or Dust*,] to wit, in the Air, for it is said, [*We must meet the Lord in the Air*,] 1 *Thess.* 4. 17. That is, the Saints, for (as some suppose) there cannot be Room enough upon the Earth, to contain all the Sons and Daughters of *Adam*, that have lived in all Ages and Places of the four Quarters of the World, at so General a Sessions or Assizes; therefore *All the Dead in Christ shall Rise first, then we which are alive, shall be caught up together in the Clouds, to meet the Lord in the Air, and so shall we be ever with the Lord*, 1 *Thess.* 4. 16, 17. But it may be supposed, that Sinners (who dye in their Sins) shall be Judged upon the Earth, which was the place of their sinning against their Judge, and of their saying, [*We will not have this Man to Reign over us*,] *Luke* 19. *ver.* 14, 27. This amounts also to a Demonstration, that when the Heavens and the Earth shall be all on a flaming Fire at our Lords Return, 2 *Thess.* 1. 7, 8. 2. *Pet.* 3. 7, to 12. They shall not be Consumed into that Original nothing, out of which they were first Created, *Gen.* 1. 1. But both of them and the Air also, (which

is the Devils Territories, *Eph.* 2. 2.) Shall only paſs through the Fire, to purifie them from the Pollutions of ſin, and be as the *Buſh burning, but not Conſumed*, *Exod.* 3. 2. Hence 'tis ſaid, [*We look for New Heavens*, and a *New Earth*, &c.] 2 *Pet.* 3. 13. Otherwiſe, what place hath Chriſt to Judge the World in?

The *Third* thing is; the manner how our Lord Returns. Namely 1. *Viſibly*, as he went up, *Acts* 1 9. *every Eye ſhall then ſee him*, &c. *Revel.* 1. 7. With a Real Body, to which our Bodies ſhall be faſhioned, *Phil.* 3. 21. 2. Glorioufly, not in the form of a Servant, as at his firſt coming, *Phil.* 2. 7. But of an *All-Conquering King, all ſhall behold him then coming in the Clouds of Heaven, with power and great Glory*, *Mat.* 24. 30. 3. Suddenly, as a flaſh of Lightning, *Mat.* 24. 27. and Surprizing as a Thief, *Revel.* 16. 15. That gives no warning, yea, and as *Noahs Flood* unexpectedly ſwept all away, *Mat.* 24. 37, 38, 39, 40, 41, 42. Therefore, [*Omnem Crede diem tibi diluxiſſe Supremum*,] think every Day thy laſt Day: None know what any Big-belly'd Day may bring forth, *&c.* The *Judge is at the Door*, *Jam.* 5. 9. 4. Terribly to the Wicked, if the Law was given in ſo Terrible a Manner, *Exod.* 19. 16. How much more when the Judge comes to Require it, *&c.* then Mount *Sinai* only was all on Fire, but at this univerſal Aſſiſes, the whole World melts like Scalding Lead about their Ears; yea, thoſe Rocks which they cry to, to cover them, *Rev.* 6. 16. 17. ſhall then melt, 5. Comfortably to the Godly, 'tis their Marriage Day, *Rev.* 19. 7, 8. Therefore they look for it, and haſten unto it, 2 *Pet.* 3. 12. and lift up their Heads for joy, &c. *Luke* 21. 28.

The *Fourth* Circumſtance is; our Lords Attendants at his Returning, Namely, *All the Holy Angels ſhal come with him*, and Attend upon him, *Mat.* 25. 31. As if he would not leave ſo much as an Angel in Heaven behind him: Angels are his Apparitours, who know the Elect, (as Servants do know their Maſters Corn from others, in Common Fields,)

1. By Gods Image of Holineſs ſtamped upon them, 2. By being ſo Converſant with them, to keep them in all their ways, *Pſ.* 91. 11, While they are on Earth, 3. And poſſibly by their chearful Countenances upon this *Day* of their Redemption, *&c.* Oh! What a Brave, Bright, and Glorious Day, muſt this undoubtedly be not only when many Millions of mighty Angels ſhall ſhine forth all at once in their Splendour, like ſo many Glorious Suns in the Firmament; but alſo among and above them all, our moſt Glorious *Sun of Righteouſneſs*, out-ſhining them all, *Velut inter Stellas luna Minores*, far more than as the Moon at her full, doth out-ſhine all the leſſer Stars: And this ſhall then compleat the Saints comfort, when they ſhall behold the very Nature of Man in this Lord-Judge, Advanced above the Brighteſt Angel upon the Throne of his Glory, which ſome underſtand, upon the Shoulders of Angels, becauſe Angels are called Thrones, *Col.* 1. 16. As if our Lord will then come carryed in Triumph upon Angels Shoulders, as Conquerours are carryed Triumphantly upon the Shoulders of Men, *&c.*

The *Fourth* part of this *Parable*, is the Servants Reckoning, *Mat.* 25. 19, *Luke* 19. 15. Which holds forth, that at our Lords Returning at the Day of Judgment, that day ſhall be a day of Reckoning with all Mankind, both with the Godly, and with the Wicked Servants, how they have Traded with their Pounds and Talents, while they lived in this Lower World, whether *well or ill*, *&c.*

N. B. Note well; 1. This time of Reckoning, hath various Denominations in the Holy Scriptures, as 1. 'Tis called a *Day*, becauſe it brings to light all hidden Deeds of Darkneſs, *Luke* 12. 2, 3. 'Tis called, 2. A Night, *Mat.* 25 6. and 1 *Theſſ.* 5. 2. and 2 *Pet.* 3. 10. Becauſe that time will unexpectedly Surpriſe a ſecure World, as a Thief doth the Houſe that he Robbeth: 3. 'Tis called the Evening, *Mat.* 20. 8. Becauſe the Day for work being expired, the Workmen at Even are called by the Lord of the Vineyard, to come and Receive their Wages, 4. 'Tis called the Morning, *Zech.* 3. 5. This will be that great Morning, wherein God ſhall bring his Judgment to Light; and wherein the Upright ſhall have their Dominion over all their Enmies, *Pſ.* 49. 14. And then ſhall our Lord be as the light of the Morning without a Cloud, *&c.* 2 *Sam.* 23. 4. Hereupon are we bid to Watch, for we know not when our Lord will come, at Even, or at Midnight, or at the Cock-crowing, or in the Morning, *Mark* 13. 34, 35. Thoſe differing Denominations, are indifferently taken for Time; a Thouſand years be but as one Day with the Lord, 2 *Pet.* 3. 8. And ſome ſuppoſe the Day of Judgment may laſt ſo long, ſeeing we are not told in Scripture, how long this laſt Day may laſt, this is a Secret unrevealed.

N. B. Note well; 2. *Auguſtin* Argueth, that this *Day* of Reckoning muſt be Managed *Vocaliter*, (and not *Mentaliter*, as *Aquinas* affirmeth) *Et per locutionem*, (as he Phraſeth

ſeth it) that is by way of an Audible Diſcourſe, and that Father doth prove it to be probable, by urging that Famous Inſtance, which Chriſt himſelf uttered as a Specimen of the Management of the *Day* of Judgment, both for Matter, Manner, *&c. Mat.* 25. 31. to the end of *ver.* 46. Where the Lord Judge Denounceth the Final Doom, both upon the *Sheep* at his Right Hand, and upon the Goats at his Left' and all by way of *Dialogue*, *&c.* [*ye ſaw me naked, &c.*] Now 'tis farther Alledged, that ſeeing the Father Judgeth no Man, but hath committed all Judgment to the Son, *John* 5. 22. And that the Son will Judge the World, as he is Man in Humane *Nature*, and that none of all the Poſterity of *Adam*, ſhall be excuſed for their Abſence from this General Aſſizes, none ſhall be allowed to appear by a proxy, but every Individual Man, Woman, and Child, (Poor or Rich, *Jew* or *Gentile*) ſhall be compelled to appear perſonally before this Judge's Tribunal, 2 *Cor.* 5. 10. And there have a fair and full *Tryal*, either for Weal or Woe: Now upon this Suppoſition, the Day of Judgment may take up a much longer time than moſt do imagin; for it Requires as much time to ſpeak a Mans Life, as to read it, *&c.* we may well believe, that this General Juſt Judge, will not ſuddenly ſhuffle up any Matters for Eternity in that Day: Upon theſe Conſiderations, that Holy Man of God, Mr. *Shepheard* (in his *Sincere Convert, page* 37.) ſaith, that this Day of Chriſts Kingly Office in Judging the whole World, ſhall haply laſt longer than his private and leſs Glorious Adminiſtration, in Governing the World ſhall do, *&c.* this, (ſaith he) may be made evident, both by Scripture, and by Reaſon, *&c.*

N. B. Note well; 3. This is the time, (however long or ſhort) wherein all Mankind, (both the good and the evil Servants) muſt, *Reddere Rationem*, give an exact Account of their Stewardſhip, whether they have waſted their Lords Goods, (either Pounds or Talents) or have improved them in Tradeing, *Luke* 16. 1, 2. and 19, 15 &c. *Mat.* 25. 19. &c. *All Perſons muſt appear before the Judgment Seat of Chriſt*, to Reckon with the Judge about all things they have done in the Body, 2 *Cor.* 5. 10. whether they have received the Graces or Gifts, of God in vain, 1 *Cor.* 15. 10. Oh! *Bleſſed is that Faithful and Wiſe Steward, who giveth a good account to his Lord at his coming, Luke* 12. 42. 44. Now the particular account Men muſt then give, is Threefold. Firſt, of their Thoughts, which are known to God, *Hebr.* 4. 12, 13. in that day God will Judge the Secrets of Men by Jeſus Chriſt, *&c. Rom.* 2. 16. Then the Book of Conſcience ſhall be opened, which is *Index*, *Vindex*, *& Judex*, 'Tis Gods Spye, and Mans Overſeer, faithfully Recording every Vain, as well as Villainous thoughts, *Rom.* 2. 14, 15. *John* 8. 9. 1 *Cor.* 10. 29. *Hebr.* 10. 2. Tho' ſinful Thoughts be free as to Men, yet are they not free to Conſcience, (which is better Sore, than Seared) much leſs can they be free to an All-knowing God, *John* 21. 17. *Acts* 1. 24. *Secondly*, They muſt Reckon with this Lord Judge for their words, *Mat.* 12. 34, 35, 36, 37. If idle and waſt words muſt be accounted for in the Day of Judgment, how much more for evil and wicked words: *Caſſiodore* ſaith, that among ten Thouſand Talents of Mens common Communications, there is ſcarce an Hundred pence, no, [*non decem quidem obolos,*] not ſo much as ten half penny's of Spiritual and Savoury *Diſcourſe*: Alas! How much frivolous and fruitleſs Speeches do frequently flow from every Mans Mouth, hereupon Wiſe *Xenophon* and *Plato*, did propoſe this profitable practice, that Mens Speeches and Diſcourſe, might be written down in a Table Book, both at Meals of Meat, and at all Meetings, *&c.* that they might be brought to ſhame, when they *Reviewed* their many Extravagant Expreſſions: Thus the *Pſalmiſts* Heart was greatly grieved, when he Reflected upon what he had ſpoke amiſs, but a little before, *Pſ.* 73. 13, 21, 22. Therefore did he pray, [*Set a Watch O Lord, before my Mouth, keep the Door of my Lips,*] *Pſ.* 141. 3. well knowing what an *unruly Member the Tongue is, which no Man can Tame*, *Jam.* 3. 2, 3, 4, 5, 6, 7, 8. where the Tongue is called not a City of Evil, or a Country of ſin, but a whole *World* of *Iniquity*, hereupon we ought to put our untameable Tongues into the Hands of God, (as *David* did) who alone is able to tame them, the *Difficulty* of which Work we are taught by the God of Nature, who hath given the Tongue its place and Situation, betwixt the Head and the Heart, that it might take Counſel from them both, before it utter any words, *&c.* and the God of *Nature* hath fenced the unruly Tongue within bounds by a double *Wall*, the one of fleſh, to wit, the Lips, and the other of Bones, to wit, the *Teeth*, that it may be kept the better within Compaſs, from all Extravagant Speeches, *&c.* For this very cauſe of the *Tongues* unruly *Nature*, God hath ordered not only that Children ſhall not be able to ſpeak, *untill* they grow up to ſome wit and underſtanding, whereby they may the better order their Speeches with their *Tongues*, but alſo that all they, who are born *Deaf*, muſt be Dumb likewiſe, becauſe they being *Deaf*, cannot hear Inſtruction, for *Teaching* them the Right uſe and Go-

vernment of the *Tongue*: Even a fool, when he holds his peace, is accounted wiſe, *&c. Prov.* 17. 28.

Thirdly, Then an Account muſt be rendered, as for all their Thoughts, and for all their Words, ſo for all their Works; Namely, for all ſuch Works, wherein there hath been any *Omiſſion of Good*, and wherein likewiſe, there hath been any *Commiſſion of Evil*: It may be Succinctly *R*educed into thoſe diſtinct parts; the Reckoning hath a double Relation, both unto good, and unto evil: Firſt, unto the firſt of Good, which is thus Expreſſed. Either, 1. *De bonis Omiſſis*, of good that is waved, or *De bonis Demiſſis*, of good that is waſted: Or 2. *De malis Commiſſis*, of Evil that is committed, or *De Malis permiſſis*, of Evil that is permitted, when it is in the power of our Hands to prevent the Perpetration of it, hereby we make our ſelves partakers of other Mens Sins, 1 *Tim.* 5. 22. *N. B. Note well*; *Participans*, *Nutans*, *non obſtans*, *non Manifeſtans*, *&c.* Which the Grave and Godly Mr. *Greenham* Interprets thus, ſaying, we become Acceſſories to other Men, (who are the principal Actors of them) either by commanding, or by commending, or by conſenting, or by counſelling, or by countenancing, or by communicating, or by concealing, if we be not Admoniſhing, nor Mourning, nor Praying for the Offenders, *&c.*

And [*Acceſſorium Sequitur principale*,] ſaith the Maxim in Divinity, he that is but Acceſſory to other Mens ſins, is likewiſe Involved in the Guilt of the principal ſinner, and ſo he may partake of the Plagues thereof, *Revel.* 18. 4. 1. *Sam.* 3. 13. *Rom.* 1. 32. ſee much more upon this point, Dr. *Ames* Caſes of Conſcience, *pag.* 299, *&c.*

Enquiry the Firſt, how ſhall the Servants have Rewards Rendred to them?

Anſwer, This Lord-Judge will then Render to every Man according to his Works, *Rom.* 2. 6. to Well-doers, Eternal Life, *ver.* 7, 10. But to Evil-doers, Eternal Death, *ver.* 8, 9. And this Judgment of Chriſt, ſhall be according to Truth, *ver.* 2. For the Right underſtanding of this Scripture, take theſe three Cautions.

Caution the 1. This muſt not be meant of Children, who dye while young, and live not to work good or evil, *&c.* Some of which are Saved by the Eternal purpoſe of Electing-love, and by the Grace of the Covenant of Grace, which ſaith, [*I will be thy God, and the God of thy Seed*,] *Gen.* 17. 7. *Deut.* 30. 6. *Iſa.* 61. 9, & 65. 23. *Rom.* 4. 16. & 9. 8, *&c.* Whereas other Children are (out of the unaccountable Wiſdom of God) paſſed by and left of God, as Children of Wrath in the fallen Nature, *&c. Oh! The Depth*, *&c. Rom.* 11. 33, 34, 35. That the Election obtains, and the reſt do not, *ver.* 2. 5, 7, 8.

The 2. *Caution* is; This [*Rewarding every one according to their Works*,] muſt not be meant of ſuch as are called at the Eleventh Hour of the Day, *Matth.* 20. 6, 9. as was the Penitent Thief, *Luke* 23. *ver.* 40, 41, 42, 43. He had lived wickedly all his Life, yet now at the point of Death, he was Converted by hearing Chriſts pretious Prayers, and by ſeeing his profound patience, *&c.* Then he brake out into that brave Confeſſion, (worthy to be writ in Letters of Gold) his Real *R*epentance Received from his Gracious Redeemer, a full Remiſſion of all his former ſins; *Ingreſſa pietas priorem Impietatem Depulit*, ſaith the Father; his now begun Piety drove away all his former Impiety, that little time he lived after his Converſion, he ſpent it in expreſſing his Faith by his Works, and ſo he is ſaid to live very much, in a very little ſpace, had he lived longer, he would have done no leſs, but have lived better, *&c.* his Penitent Prayer, which he made upon his Croſs, was as *Jacobs Ladder*, whereon Angels Deſcended, to fetch up his Soul into Paradiſe: his Judge *Jeſus*, Judged him by the State he Dyed in, and not by the State he had formerly lived in, *&c.*

The 3. *Caution* is; That Expreſſion, *Rom.* 2. 6. is Κατὰ not Διὰ, *Juxta*, *non propter*, according, and not for their *D*eeds, and ſo 'tis ſaid, [Ἀποδῶναι ἑκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ, *To give every Man according as his Work ſhall be*, *Revel.* 22. 12. Both which Scriptures, do ſignifie the Quality, Quantity, or Meaſure, rather than the Merit of Works, which is but a Popiſh Deluſion upon theſe Accounts, in ſhort 1. There is no proportion betwixt Mans Work, and Gods Wages, 2. What we Merit by, muſt be our own, but our good Works are from God, *Iſa.* 26. 12. Not from our ſelves, ſo cannot Merit at Gods Hands. 3. Our good works are but a due Debt to our Maker, ſo cannot Merit any thing, 4. when we have done our beſt works, we are ſtill but unprofitable Servants, *Luke* 17. 10. 5, Good works are the, [*Via non cauſa Regnandi*,] ſaith *Bernard*, they are the way, (in Chriſt, *John* 14. 6.) to walk in unto glory, not the procuring cauſe of Glory, *&c.*

The 2. *Enquiry* is; How will the Lord Reckon with, and Reward the Godly.

Anſwer, This is certain, that the Saints ſhall Riſe firſt, 1 *Theſſ.* 4. 16. when Chriſt appears, the Saints ſhall appear with him in Glory, *Col.* 3. 4. and ſhall *R*eckon with their Lord, as they are the Bleſſed Sheep, *Set upon the Right Hand of Chriſt*, *Mat.* 25. 33, 34,

33, 34, &c. From whence some Divines do say, that the Sins of the Saints, [*ita Velantur per Gratiam Domini ut non Revelentur in Judicio,*] are so vailed by the grace of Christs Righteousness, as not to be Revealed in the Day of Judgment, and their Reasons be these, 1. That Exemplification of the Judgment Day's process, *Mat.* 25. 35. 36. The Judge mentions only their good Deeds, (not as a cause, but only as an Evidence of their Acceptance, &c.) which they in all Humility seem ignorant of, in Admiring Christs Candour and Kindness to them, &c. *ver.* 37, 38, 39. but there is not one word mentioned of any Evil Deeds, &c. 2. Our Lord expressly saith, [that *Believers have Eternal Life, and shall not come into Condemnation,*] *John* 5. 24. [εἰς κρίσιν οὐκ ἔρχεται] shall not come into Judgment (as the word signifies) not as the *Rabbi's* fondly fancy, saying, [there be four sorts that shall not come into Judgment, 1. He that is extream poor, 2. He that hath a wicked Wife, 3. He that is so deep in Debt, as cannot possibly Extricate himself, and 4 He that is Tormented with the Torture of the Collick, as if all those had Hell here in this Life, &c.] These *Jewish* Fables are Recorded by *De Dieu*, &c. but the true Sense is, that Believers shall not come into that Judgment, which endeth in Condemnation, for 'tis said, [*There is no Condemnation to them that are in Christ*, &c.] *Rom.* 8. 1. where the Greek word is, [Κατάκριμα] and signifies more than Κρίσις before, 3. That Maxim in Divinity is alledged, [*peccata non Redeunt Justificatis,*] Sins return not to the Justified. for that Blessed *Scapegoat*, (the Redeeming Angel, *Gen.* 48. 16.) carries away upon his Head all the sins of his Redeemed, into the Land of Forgetfullness, (as some Sense it,) *Levit.* 16. 21. Christ so blotteth out the black lines of their many sins, with the red lines of his Meritorious Blood, that even the thickest Clouds of their Iniquities, shall be remembred no more, *Isa.* 23. 25. and 24. 22. and *Hebr.* 10, 16, 17. Moreover it is alledged. 4. What *Hezekiah* affirmeth to Gods glory, [*thou hast cast all my Sins behind thy back.*] *Isa.* 38. 17. So as they shall never appear before thy face any more, 5. *David's* Assertion is urged, [*God hath Removed our Sins so far from us, as far as the* East *is from the* West, *Ps.* 103. 13. which two contrary quarters can never meet together again, 6. The Prophet pleads Gods promise, [*thou wilt cast all our Sins into the Depth of the Sea,*] *Mic.* 7. 18, 19. That is, so as they may never be Buoyed up again out of thy bottomless Bowels, &c. 7. 'Tis said likewise, that the Lord is too gracious to shame his Saints, by laying open their sins in the sight of a wicked World: God himself saith, [*thou shalt not bear a grudge against the Children of thy People,*] Levit. 19. 18. [*'tis the glory of Man to pass by Infirmities,*] *Prov.* 19. 11. How much more is it the glory of a gracious God to do so, &c. If Mans love can cover all sins, *Prov.* 10. 12. much more can Gods love, &c. God multiplies Pardons, *Isa.* 55. 7. even above 77. times, *Matth.* 18. 22. And upon Real Repentance, our Sins are all so fully remitted by him, as if they had never been committed against him: *N. B. Note well*; The Lord will Judge his Saints at that time in such a manner, as to make them Admire and Adore him the more, as the King reckoned with that Servant, *Mat.* 18. 24. &c. saying, [Thou owest me Ten Thousand Talents, for thy many breaking of my Ten Commandments, but upon thy Acknowledging the Debt and thy Insufficiency to solve it; but tendring satisfaction by thy All-sufficient surety, *Hebr.* 7. 22. I freely Cancel out that Hand-writing against thee, *Col.* 2. 14. Though thou hast omitted many Duties, and committed many sins, (naming the time and place of both) yet I have dyed for thee, thou shalt not dye] saith the Judge, &c.

N. B. N. Note well; A word of Caution is needful for the Conclusion of this point, seeing this Opinion seems to be over-soothing to the Saints, insomuch, that if so, they need not Tremble to sin against Christ, because they shall not be Judged for their sins, &c. I do from the Lord Admonish all Saints to live such Lives, as they may be approved to Christ, 2 *Cor.* 10. 18. as well as to have their Character of being approved in Christ, Rom. 16. 10. *Let every one that Nameth the Name of Christ, depart from Iniquity*, 2 *Tim.* 2. 19. To have Holiness writ upon their Hearts and Lives, as Vessels of Honour, *Zech.* 14. 20. That they may have the Lords *Euge*; *well done, thou good and faithfull Servant, thou hast been Faithfull over a few things*, (of my Gifts and Grace) I will make thee Ruler over many things in glory, enter thou into the Joy of thy Lord, *Mat.* 25. 21, 23. and *Luke* 19. 17, 19. Christs word must be the Rule of our Life, as it shall be the Judge after Death, *John* 12. 48. All shall be Judged by the Gospel, 'tis Judgment according to Truth, *Rom.* 2. 2, 5, 6, 16.

Enquiry the *Third*, Shall Rewards be equal in Heaven?

Answer, This question is canvased *pro* and *con* by Divines, both for it and against it. Such as are for the Negative, and for Inequality, do Argue both from Scripture

and from *Reason*; *First* from Scripture, as 1. *Isa.* 56. 4, 5. *I will give them within my Walls a Name, better than of Sons and Daughters*, 2. Cant. 8. 12. *Thou* (*O* Solomon) *shall have a Thousand, and those that keep the Fruit thereof two Hundred*, 3. Dan. 12. 3. They that be Wise, shall shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever, 4. *Matth.* 5. 19. The same shall be least, or greatest in the Kingdom of Heaven, *&c.* 5. *Mat.* 13. 8, 23. Some thirty, some sixty, and some an hundred Fold; and *Mat.* 10. 41, 42. a Disciple's and a Prophet's Reward, 6. *Matth.* 19. 28, 29. The twelve Apostles, shall sit upon twelve Thrones, when others are said only to Inherit Eternal Life: 7. *Matth.* 22. 30. *Luke* 20. 36. Saints shall then be ἰσάγγελοι equal to Angels; now seeing there be Degrees and Orders of Angels, *Col.* 1. 16, *&c.* So there must be of Saints. 8. *Matth.* 18. 4. Whoso humbleth himself as this Child, he shall be greatest in the Kingdom of Heaven. 9. *John* 14. 2. *In my Fathers House are many Mansions*, which may be supposed to differ one from another in Glory, as is seen in this great City, higher and lower Houses, *&c.* 10. *Rom.* 2. 6. and 2 *Cor.* 5. 10. Every Man shall be Rewarded according to his Works, that is, the greater Grace, the greater Glory. 11. 1 *Cor.* 15. 41. *There is one glory of the Sun, another of the Moon, and another of the Stars*, so of the Saints, *&c.* 12. 2 *Cor.* 9. 6. He that Sows sparingly, shall Reap sparingly; but he that Sows bountifully, shall Reap bountifully. 13. *Revel.* 14. *ver.* 2, 3, 4. The followers of the Lamb with chast Virgins Hearts, have a priviledge beyond others, *&c.* 14. *Matth.* 25. 20, 23. and *Luke* 19. 16, 18. Those two Parables do declare if not both differing Gifts, yet differing Gains, *&c.* Unto all those Scriptures, Those Reasons are secondly added, as 1. As there be Degrees of punishments in Hell, (for it shall be more tolerable for some, than for others, *Matth.* 11. 21, 22, 23, 24.) even so there may be Degrees of Joys in Heaven: 2. As there is inequality of grace, some weak and some strong, &c. So proportionably an Inequality of glory, 3. Some [*do more*, and *suffer more*] than others, as Martyrs, &c. therefore Wages are as Work hath been, 4. If equality, then no Distinction, this seems Confusion, which cannot be in Heaven, 5. There be Degrees in glory, whereby God is known from Angels, and Angels from Saints, and the Man Christ Jesus from all; yea, *Patriarchs*, *Prophets*, and *Apostles*, above all Saints, and 6. This is a Spiritual Spur in running to grow in grace, which is in Christ a purchasing, (as the Phrase is, 1 *Tim.* 3. 13.) a greater Degree of glory, &c. But such as are for the *Affirmative*, to wit, for Equality of glory, as *Hierome*, *Spanhemius*, &c. do Answer all those Scriptures and Reasons aforesaid, too long here to insert. I Refer the Reader to those two Authors, upon *Mat.* 25. 20, &c. as he that had much *Manna*, had no overplus, and he that gathered little, had no lack, *Exod.* 16. 18. So here, &c. all Saints shall partake alike of the Substance of glory, not so (haply) of the degrees thereof; all enough, &c. *N. B. Note well*; 'tis Encouragement enough for us to know, that *PINTS* as well as *QUARTS*, shall be filled full of glory.

Enquiry the *Fourth*, How shall the Judge reckon with, and Reward the wicked.

Answer, *Mat.* 25. 24, 25, to 30. and *Luke* 19. 20, &c. Shew us, 1. How God must bear the blame of Mans unfaithfulness, [*I was afraid of thy Austerity*, &c.] whereas the good Servants gave all the glory to God, saying, Lord it was thy Pound, [not my Pains,] that gained ten Pounds, 2. How God puts no difference betwixt *Nequam* and *Nequaquam*, an Evil and an Idle Servant, this is not enough, that he spent not his Masters Talent, but hid it in *Sudario*, in that Handkerchief, wherewith he should have wiped of his Sweat, by labouring hard to improve it, &c. 3. How the useless, (as Ἀχρεῖος signifies) as well as Enemies shall be cast into Hell, *Mat.* 25. 30. *Luke* 19. 22, 27. The Judge will Judge them out of their own Mouths, &c. then shall they bewail their pain of loss, as well as of sense, crying, *Ah quasi ἀκαί, not for ever Lord*, &c.

CHAP. XXIX.

CHrist did not back this Exhortation to work and watch with three Parables, for any Difficulty in understanding the Duty; but because of Mans backwardness and dullness to believe and improve all due preparations for Christs second coming, the manner whereof is set down from, *Mat.* 25. *ver.* 31. to the end.

Now are we come down to the two last Days that our blessed Lord lived at Liberty before

before his Apprehenſion. Oh! what an abundance of his buſineſs (as the Churches Prophet) had he diſpatched the Day before, as appears in the foregoing Chapter, Chriſt had but a little time to be with Men, and behold how He beſtirs himſelf! He ſaith, [*Yet a little while I am with you*, &c.] *John* 13. 33. and again, *John* 14. 19. *N. B. Note well*, Natural Motion is moſt Swift and Violent towards the end of it, and ſo is Spiritual, as it appeareth in *Jacob*'s Swan-like Song, at his Farewel to the World, *Gen.* 49. 1. to the end; Shewing, That the Wine of God's Spirit, is uſually ſtrongeſt and beſt at laſt in the Hearts of his People, and Spiritual Motions are quickeſt, when Natural Motions are ſloweſt, *&c.* How much more doth this appear in Dying *Jeſus*? As the Sun of the Firmament doth ſhine moſt Amiably toward its Deſcent, ſo did this Sun of Righteouſneſs, in doing ſo much bleſſed Work, in ſo ſhort a time: It was as pleaſant to Him, to ſeek Man's Salvation, as it is to the Devil, to ſeek Man's Deſtruction; who therefore doth his utmoſt, becauſe he knoweth his Time is but ſhort, *Rev.* 12. 12. His Malevolence is a Motive to his Diligence, and to make all the haſte he can to outwork the Children of Light, in a quick diſpatch of his Deeds of Darkneſs. Let us now with *Moſes* at the Buſh, again *Turn aſide*, to behold this great Wonder, how our Lord improved every Inch of his Life, his two laſt Days, before his laſt Paſſover, *&c.* *Matthew* and all the other three Evangeliſts do in the next place, make a Tranſition from the Miniſtry of Chriſt's Doctrine, to the Myſtery of his Paſſion. He had hitherto taught the Doctrine of Salvation, and done the Office of the Grand Doctor and Prophet of the Church: Now comes it to be declared, how He did the Office of the Church's High-Prieſt and Redeemer, *Mat.* 26. 1. to 14, &c. *Mark* 14. 1, to 10. &c. *Luke* 22. 1, 2, &c. and after theſe *John* 13. 1, to 27. where we have an account of Chriſt's Supping at *Bethany* two nights before the Paſſover; This Supper was at *Simon* the Leper's Houſe, *Mat.* 26. 6. and *Mark* 14. 3. whom Chriſt had healed of his Leproſie, and therefore he entertains his healer in way of Thankfulneſs, as *Lazarus* and his Siſters had done four days before, *John* 12. 1, 2. This ſame *Simon* was *Lazarus*'s near Neighbour, thither comes *Mary Magdalen* (*Lazarus*'s Siſter) to Anoint Chriſt the third time; his Feet ſhe anointed at her firſt Converſion, *Luke* 7. 38. and again his feet, *John* 12. 3. which was ſix days before the Paſſover, *ver.* 1. and in her own Houſe, *ver.* 2. Now comes ſhe to her Neighbour *Simon*'s Houſe, and Anoints Chriſt's Head and Body two days before the Paſſover. At the ſame Supper Chriſt roſe up and waſhed his Diſciples Feet, ſat down again and gave *Judas* the Sop, who murmured again that the Price of this precious Ointment miſs'd his Bag again: *v.* 5. Now the Devil (that had ſtood at the Door only in diſcontent, *&c.* hitherto) *entred into him, and fill'd his Heart* (as *Acts* 5. 3.) from corner to corner, *Luke* 22. 3. & *John* 13. 2, 27. *N. B. Note well*, Satan entred not into *Judas*'s his Body (that he might Agitate and Act him as he uſed to do *Demoniacks*) but into his Mind, having been long beating at the Door of his Heart with wicked Suggeſtions of Diſcontent, Malice, Avarice, Theft and Sacriledge; *Judas* opened the door on his own accord and let the Devil in, *&c.* now he conſented and covenanted with the Devil to betray his Lord: He firſt embraced the Devils Advice ſuggeſted to him, *John* 13. 2. but hardening his own Heart after that againſt all thoſe bleſſed Documents Chriſt delivered to his Diſciples, and to him among them (if poſſibly the wretch would repent) at that very Supper, *John* 13. 3, to 26. Then the Devil took full poſſeſſion of him, *ver.* 27. *He went immediately out*, after the Sop, before Chriſt had ended his Sermon, *ver.* 30. *N. B. Note well*, Let them that depart before God's Worſhip be all done (as *Judas* did) take heed they meet not the Devil at the door: *Judas* ſtarts up and travels (though it were Night) from *Bethany* two Miles to *Jeruſalem* (*They muſt needs go, yea run, whom the Devil drives*, John 8. 44. Mat. 8. 32.) and doth quickly that curſed work he had covenanted with the Devil to do; In covenanting with the *Sanhedrim* for his Maſters betraying, *&c.* For he underſtood they had held a conſult about killing Chriſt ſix days before the Paſſover, *John* 11. 47, 53, 55, 57. & 12. 1. and again two days before the Paſſover, *Mat.* 26. 2, 3. *Mark* 14. 1. & *Luke* 22. 2, 3. Their cruelty being attended with craft, they were at a loſs in their conſult, how to compaſs their contrivance, and reſolving it ſhould not be acted at the Feaſt, for fear of a Tumult, *Mat.* 26. 4, 5, &c. at that Juncture *Judas* comes in to them and propoſes to undertake the delivering him up to them quietly enough (though at the feaſt) in the *Abſence of the People*, Mat. 26. 14, 15. *This made them glad*, Luke 22. 4, 5. and then as he had covenanted with the Devil to do his drudgery, ſo they covenanted with him, that he ſhould have of them Wages for his Work, even thirty pieces of Silver, *a goodly price* it is call'd in deteſtation, *Zech.* 11. 12, 13. being the known ſet

price

price for the baseſt of ſlaves, *Exod.* 21. 32. no doubt but the *Sanhedrim* could have been contented to give a thouſand or ten thouſand Shekels for accompliſhing the death of Chriſt, becauſe he blaſted their reputation, and made their Kingdom of Tradition to totter, *&c.* yet this covetous caitiff contracts for ſo ſmall a ſum to ſell his Ineſtimable Maſter, not only becauſe *Judas* would make up his loſs, in the rich Ointment (which yet he valued at a far higher rate than he had his Lord, as if it had been ten times better than he) with the firſt Money that was offered him, were it much or little to ſtop the gaping Mouth of his greedy Satanized Soul, but alſo, becauſe the Oracle, *Zech.* 11. 12, 13. muſt be accompliſhed, where Chriſt in the Perſon of a Shepherd complains that he muſt be valued but at thirty pieces (though *Judas* had valued the Ointment at three hundred) This Scripture was fulfilled hereby, as 'tis expreſly ſaid, *Mat.* 27. 9. So that we need not wonder why the Traytor ask'd no more, and why theſe Merchants offered no more, if we look higher at the Divine Decree, *&c.* However, Thus the one ſold his Salvation, and the other bought their Damnation, from that time (of this woful bargain) *Judas* ſought an opportunity to deliver up his Maſter to thoſe Merchants, *Mat.* 26. 16. *when the Multitude was abſent*, ſo he did it in cold blood and upon mature deliberation, *&c.*

Now is our bleſſed Saviour ſold by his own Treacherous Servant, who did not ſtand upon Terms with thoſe Merchants, but takes their own Price they propoſed for their Prey, here began our Lord's Paſſion two days before the Paſſover; If to be ſold (as *Joſeph* his Type was) be but reckoned for a part of his Suffering. This curſed Chaffer and Bargain (without any Bartring) *Judas* made with the *Sanhedrim* (conſiſting of Civil as well as of Eccleſiaſtick Officers) while *Jeſus* abode at *Bethany*, two Nights before the Paſſover Feaſt: In which Interſpace of time Chriſt Preached that Sermon (which is contained in *John* 13. from *ver.* 31, to the end, and all the 14*th chapter per totum*) to his Diſciples, while *Judas* was abſent about his wretched work, which when he had accompliſhed, in compleating his Helliſh Contract, and filling his covetous Purſe with the Council's Bribe for his Maſters Life, he returns again to his Maſter at *Bethany*, where this Frontleſs Traitor thruſts himſelf into his old place, and (as it were) wiping his Mouth, bore himſelf bold amongſt his Fellow Diſciples, as if he had never been hatching ſuch a prodigious piece of Villany, and as if his All-knowing Maſter had known nothing of his Unparallell'd Knavery: Yet before his Return, Chriſt had given to his Diſciples divers Leſſons, ſome of Admonition, ſome of Inſtruction, and ſome of Comfort, in his Diſcourſe to them, *John* 13, and 14. *chapters*, the laſt words whereof are, [*Ariſe, let us go hence,*] to wit, from *Bethany* to *Jeruſalem* where he would keep his laſt Paſſover. Chriſt ſends *Peter* and *John* before him to the City to prepare a Place and a Lamb, *&c.* for the Paſchal Supper; and he follows after them with the reſt of his Diſciples and *Judas* in the Company: Though this *Judas* had been the Steward to provide neceſſaries out of the Bag for Chriſt's Family, yet now his Lord knew he had provided, not a Supper, but Deſtruction for him, ſo *Peter* and *John* are employed in this Preparatory Work. They do according to their Lord's Inſtructions, wherein he gave a Specimen both of his Omniſciency and Omnipotency. (1.) As at Diſtance he could ſee a Tankard-bearer in the City, know the Houſe that was to entertain him, yea and Gueſt-chamber, Mind and Words of his Entertainer, which none could do, but the Omniſcient God. And (2.) As he with his Nod only could direct the Tankard-bearer to the houſe appointed, and even bend the Mind of the Maſter of that Houſe ſo willingly to grant his Requeſts, this alſo none could do but the Omnipotent God. *N. B. Note well*, This was a clear demonſtration to his Diſciples, That it was eaſie for him to quell all thoſe Cut-throats, who came out with Swords to take him, he could have Nodded them to Deſtruction, *Pſal.* 80. 16. Had He not offered up himſelf voluntarily to God the Father for the Sins of the World. The Diſciples therefore do all He commanded them with an Holy kind of blind Obedience, which indeed was the obedience of Faith, *Rom.* 16. 26. When all was ready, Chriſt came at the Evening and ſat down with the Twelve at the Paſchal-Supper, *Mat.* 26. 20. *Mark* 14. 17. & *Luke* 22. 14, &c.

This was that Evening wherein it was neceſſary (ſaith *Luke* 22. 7.) to kill the Paſſover, according to the Divine Preſcription of *Moſes* Law, which Preſcript Chriſt ſtrictly obſerved, otherwiſe they would have Impeached him as a Tranſgreſſor of the Law, which he came ſtrictly to fulfil, *Peter* and *John* had upon that 14*th* day of *Niſan* or *Abib* (according to the Law, *Exod.* 12. 6, 14. & 13. 9, &c.) got the Lamb kill'd in the Temple,

Temple, and its blood sprinkled at the Altar, under the name of a Paschal for thirteen Persons, *&c.* This the Priests of the Temple would not have done for these two Disciples (saith *Dr. Lightfoot*) had it not been on the same day that they kept their Passover Feast, and though *John* 18. 28. seems to intimate that the *Jews Passover was not yet come.* but that Passover there mentioned may be meant of their other Sacrificing of Sheep and Oxen as Peace-offerings upon any of those seven days, they solemnized that Feast (as well as of the Paschal Lamb offered the first day of the seven) *Deut.* 16. 2. & *Num.* 28. 16, 19. *Lev.* 23. 5, 8, &c. Against the time that this Paschal Lamb was brought home by the two Disciples, Roasted, and all Provisions prepared in the Upper-room, for that last Meal of their Master, He comes in from *Bethany*, and sat down with the Twelve (as before) to Supper; Where, *N. B.* (1.) We read not that Christ any where, or at any time did eat any Flesh, but at the Paschal Supper. (2.) That Christ had eaten of this Paschal Lamb thrice before this in his three foregoing years. (3.) That this last Paschal-Supper *with Desire He desired to Eat with his Disciples*, Luke 22. 15. (He earnestly longed after Redemption-work, *Luke* 12. 50.) that the Type of the old Passover might be Abolished, by bringing the Antitype of the new in its place, *v.* 16. which was Accomplished in the Lamb of God's dying the next Day, and which the Institution of the Lord's Supper the Night before did prefigure, and succeeded as the New Gospel-Passover, 1 *Cor.* 5. 7, 8. (4.) That at this last Supper He gave a Second Intimation of the Traitor (who was now also at the Table with him) as he had done before at *Bethany*, when the Devil entred into *Judas*, John 13. 1, 2, 21, 22, 25 27. There he only gave a private signification of the Traitor (by a sign given) secretly to *John*, as by giving him a Sop, but here He points him out plainly and openly, *Mat.* 26. 22, 25, &c. *Mark* 14. 20. where it is Intimated, that when Christ had put all his Disciples upon a search before that Law-Sacrament, (as we ought to do before that of the Gospel, 1 *Cor.* 11. 28.) by saying to them, [*One of you Twelve shall betray me*,] and their suspecting every Man Himself (as not knowing the Treachery of their own Hearts) their Master (to comfort them against their consternation at such an horrid act) gives them openly first this sign, [*That he who was dipping his hand with him in the Dish was the Traitor.*] This *Judas* was probably just then a doing with *Jesus*, when the Hands of all the other Disciples were withdrawn (for *Mark*'s word [ἐμβαπτόμενος] signifies Dipping in the present tense) and yet to make it still more plain when *Judas* took his Turn among the other Disciples, to ask, [*Master is it I?*] lest by his silence he should seem to confess the crime, Christ answers him (not as the other, but) [*Thou hast said it*,] that is, Thou art the Man that is guilty, not only of this desperate Impudence [both in thrusting thy self into my Company after thou hadst sold me, and in thrusting thy Hand into my Dish, when all thy Fellow Disciples (through sadness at the hearing hereof) withdrew their hands.] But also of the most execrable Villany that ever was perpetrated by the Sons of Men: Have I admitted thee to be my Fellow-Commoner, my Familiar Friend (as the *Psalmist*'s Aggravation runs, *Psal.* 41. 9, 10.) hast thou not served an honourable Master, who hath Imploy'd thee in honourable Work, and both hath given, and could have given honourable Wages? Yet now will dare to betray thy Innocent Master. Therefore Christ will no longer indulge his debauched Hypocrisie, who had a face to ask such a question of Him, whom he could not but know that he knew All things: Our Lord would bear with this Incorrigible and Incurable wretch no longer, he might happily hope that his kind Master, through his wonted candour in concealing his cursed contract with the Satanical Sanhedrim for two days before, would conceal him still, but now he pulls off his Vizard, washes off his Varnish, and makes him to appear in his own colours (according to *Chrysostom*'s phrase) a Covetous Caitiff, an Impudent Dog, and a Breathing Devil. All this is implied in Christ's Answer to his Question, [*Thou hast said it*,] that is, It is so as thou sayest, Thou hast told the Truth, Thou art the Man I mean. For thus the same sentence [*Thou hast said*,] Mat. 26. 64. is Interpreted by *Mark* (who writes a Compendium of *Matthew*) in plain terms [I am,] *Mark* 14. 62. The like phrase is used, *Luke* 22. 70. in a way of granting and assenting, not leaving it doubtful. Besides, our Lord knew that both *Judas*, and *Caiaphas* and the *Jews* were convinced in their own Consciences concerning the Truth of that matter, whereof they by their counterfeiting Questions dissembled themselves Ignorant. Therefore his answer was apposite and adapted to the Question, [*Thou hast said it*,] Thy own words have the Answer, much more thy Conscience. After all these Passages, Christ Eats the Passover according to the Mosaical Rites, and when that was finished, He ordained the Lords Supper, wherein he took the Bread to be his Body, hence forward (in the same sense that the Paschal Lamb had

had been his Body hitherto) and the Cup to be *the New Teſtament in his Blood*, now under the Goſpel, as the Blood of Bullocks had been the Old Teſtament of his Blood, *Exod.* 24. 8. *Heb.* 9. 20, 22. and after the Adminiſtring of the Cup, He tells them again, that was the laſt which he muſt drink, for *the Hand of him that betrayed him was at the Table*, ſo that as *Luke* (who makes the Story full) ſhews that *Judas* was at the Table all the time both of the Paſſover and of the Sacrament: This indeed is a controverſial point among the Learned.

N. B. Note well; Suppoſe it true, There is juſt cauſe of Wonder, that ſuch a wretched Traitor ſhould be admitted by our Lord to Communicate in all thoſe Symbols of Love and Communion, both in the Law and in the Goſpel-Sacrament: However, this is probable enough, that after his Maſter had ſo openly detected him, he ſneaked away to do the *Devils* Work for the *Devils* Wages, that he had received from the High-Prieſt, *&c.* upon his compact with them: Now he goes to them to prepare their Cut-throats, aſſuring them, he could deliver his Maſter that very night to them without any Tumult from the People, in a private place which he knew well, *John* 18. 2. his Maſter reſorting oft thither, *Luke* 22. 39. but before Chriſt (himſelf) roſe from his laſt Supper, there ſtarted up a conteſt among the Eleven remaining *Diſciples* about priority (probably occaſion'd by their Queſtion about the Traitor) *Luke* 22. *ver.* 24, to 39. an unſeaſonable and a very unreaſonable Quarrel, and ſo much the more in them, becauſe immediately after the Sacrament, and before his Paſſion, which he had told them was at hand: Nor was this the firſt time wherein they had thus faulted, and had been reproved for it. Hereupon Chriſt cloſely rebukes them again, not only by propoſing before them his own example, but alſo by telling them, (1.) That in ſtriving for Precedency they turned his *Diſciples* into *Gentiles*, who ſtand upon their Birth and Priviledges, *Luke* 22. 25. & *Mat.* 20. 25. (2.) That they need not plead for priority, ſeeing He would equally honour them in his Kingdom, *&c. Luke* 22. 29, 30. And (3.) That this was not a time of ſeeking Preferment one before another, but a time of ſifting in the Devil's Sieve to make Chaff of them, and all that they could do now was little enough to ſecure themſelves, *&c. Luke* 22. 31, 32. Therefore had they other buſineſs in hand, than to look after, and be Ambitious of Precedency. When Chriſt had conjur'd down and calm'd this Devil of Ambition, he ſat ſtill in the Gueſt-chamber, and preach'd to his eleven Diſciples that Heavenly Sermon contained in *John* 15, and 16. *chapters*, concluding with that moſt Seraphick prayer for them, *John* 17. *per totum*, and when Chriſt had ended both his Sermon and Prayer, (*Having firſt ſung an Hymn*, being the latter part of the great Hallelujah in *Pſal.* 115, 116, 117, 118.) He went forth of the Houſe and City, and paſſed over (the Town Ditch) *Kidron* to the *Mount of Olives*, and ſo to *Gethſemane* at the foot of that Hill into the Garden, where he prayed again and had his Agony, for which end He went thither, not to hide himſelf from his Adverſaries, but to wait for their coming thither, as ſoon as he had prepared himſelf by *Prayer* for his Death: He here *Pray'd* himſelf into an Agony (as we ought to do, *Col.* 4 12. *Rom.* 15. 30. where the ſame word is uſed) wherein he began his paſſion (before his Apprehenſion) not only to expiate that firſt Sin, which was committed by the firſt Man, *N. B. Note well*; in the *Garden of Eden*, or *Paradiſe*, but alſo to ſanctifie to us our Garden Repoſes and Recreations: Now was the hour of the *Power of Darkneſs*, Luke 22. 53. All the Devils in Hell (as it were) being let looſe upon Him, as never was, nor will be upon any Man on Earth: Now it being about Midnight, The Diſciples ſlept while he prayed, whom he had no ſooner awaked the third time, but in comes *Judas* with his Aſſaſſinates at his heels to apprehend him: At their firſt Aſſault he lets out a little Beam of his Deity, wherewith he knocks down five hundred men, *John* 18. 6. whom he met in the face, *ver.* 4. Then gave He up himſelf as a free-will offering to God, *&c.*

Now come we to the Sufferings of Chriſt which are of more importance for us to know and believe than are his Miracles. *N. B. Note well*; Though the World wondered at him for his Miracles, *Luke* 24. 19, *&c.* yet deſpiſed him for his Sufferings, *Iſa.* 53. 2. which did daſh all the hopes his very *Diſciples* had conceited of a Temporal Kingdom to be raiſed by the *Power* of his Miracles, *Luke* 24. 21. notwithſtanding, though Chriſt's Miracles were more Admirable, yet his Sufferings were more profitable; for we are ſaved by his Sufferings, *Iſa.* 53. 5. 1 *Pet.* 2. 24. by his Agony in the Garden, by his Bleeding on the Croſs, by his *Dying* for us, not by his Walking upon the Waters, nor by his caſting out of *Devils*, nor by his cleanſing of Lepers, *&c.* which *Miracles* were chiefly profitable to the *People* of that Age wherein he lived, but his Sufferings are profitable to all ſucceeding Ages to the end of the World, and are ſtill ſufficient

cient, (without Miracles) to save our Souls, *N.B. Note well*; the Sufferings of Christ were Three fold, 1. He suffered from God both in his Agony in the Garden, (where he drank of the Cup of Gods Curse, that made his Soul exceeding sorrowfull, *Matth.* 26 38. And turned his whole Body into Rivers of Blood, *Luke* 22. 44.) and in his Desertions on the Cross, (when he was not only forsaken of his Fathers Favour, but also was Roasted as the true Paschal Lamb) in the fire of his Fathers Wrath, till he cryed out of Dryness, *Matth.* 27. 46, 48. The sufferings of his Body, were but the body of his sufferings: The Soul of his sufferings, were the sufferings of his Soul: Then did the Sorrows of Hell surround him, *Psal.* 18. 5. *N. B. Note well*; The pains of Hell he certainly suffered, *non specie & loco, Sed* Ανάλογον τι Και Ανεκλαλητον, something Answerable thereunto, and altogether unspeakable, hence the *Greek* Litany calls them unknown Sufferings, 2. He suffer'd from Devils, when Tempted forty days in the Wilderness, and on the Cross In the three Hours Darkness, Christ was assuredly set upon by all the powers of Darkness, Assaulting him with their utmost Might and Malice: Christs third sort of Sufferings were from Men, (yet Acting all by the Determinate Counsel of God) whereof there be four parts, 1. Christ's Apprehension, 2. His Arraignment, 3. His Condemnation, and 4. His Execution. *N. B. Note well*; was there therefore ever any Sorrow, like to his Sorrows? Who had Gods Wrath laying load upon his back, *&c.* And as if this had not been enough, all the Devils in Hell must at that Juncture, make Batteries against him, yea, and Men are Acting all these four forementioned Evils upon him also.

First, For his Apprehension, therein there be four Remarks, 1. The place where, 2. The time when, 3. His preparation for it, and 4. The means and manner of it. 1. The place where Christ was Apprehended, he made choice of a Garden, because, *N. B. Note well*; As the first *Adam* began his sinning in a Garden, so the Second *Adam* will begin his suffering in a Garden also, that where the Malady began, there the Remedy might begin accordingly: This Garden stood by Mount *Olivet*, and was a Solitary place, so became Christs Oratory, or usual place for his Prayer and Meditation, (*Happy is that Christian, whom Death apprehends in so doing.*) He withdrew not himself out of the City into this Garden, to hide himself from the *Jews*, for *Judas* the Traitor knew the place, because oftentimes he Resorted thither, *John* 18. 2. *Luke* 22. 39. He betakes not himself to any obscure or unknown place, for escaping Death; but voluntarily resorts to his usual Oratory, where his Foes might easily find him, and in this Garden began his Passion, for the Expiation of the first sin that began in a Garden, this place is called *Gethsemane*, which signifies a Valley of Fatness, made so by his sweating drops of blood in it.

2. The time when he was Apprehended it was when his hour was come, the *Jews* had made many Violent Attempts upon Jesus, to Stone him, &c. (as above) but were always Disappointed, and the reason hereof is rendred often; because his hour was not yet come, but now it was come, *Matth.* 26. 45. The Determined time of his Captivity and Death, which he calls his Adversaries hour, and the power of Darkness, *Luke* 22. 53. *N. B. Note well*; *How Comfortable is it for a Christian to consider that though he be in Perils often* (*as* Paul *was*) *yet no Enemy can touch him, or take away life from him, till the very time appointed of God do come, my Times,* (*saith* David) *are in Gods Hands*, Ps. 31. 15. *Not in my Enemies Hands, Angry Men, and inraged Devils cannot hurt us before that hour.*

3. Christs preparation for his Apprehension, this he did by Prayer and Meditation: As he voluntarily, so he holily Addresses himself to his suffering work: *N. B. Note well*; This should teach us due preparation for our Deaths, &c. If Christ, (who was strong, and who knew the time, when the place where, and the manner how he should dye) did so: How much more we, (who are weak, and know none of those Circumstances) ought to strengthen our Souls against our time of Death: Seeing Christ, (who was without sin, and had the Spirit without Measure) thus prepared himself by Sweating in Prayer, &c. Oh! How earnestly should we pray in preparing for Tryals, and the dangers of Imminent Death, since we are laden with sin, having little of the Spirit; therefore stand we in need of a Thousand Preparations more than he did.

4. The Means and manner of Christs Apprehension, how it was, both which have respect to *Judas*, the *Jews* and the *Gentiles*, who came all in a Company to Attack Christ, *Matth.* 26. 47. *Luke* 22. 47. *John* 18. 3. and *Mar.* 14. 43. Some of this great Multitude were *Gentiles*, the Soldiers of Pilate; others were *Jews*, the Servants of

the High Prieſts, *Scribes* and *Phariſees*, and ſome of themſelves mixed among them, for the better managing of the Attackment, *Luke* 22. 22. and *Judas* the Ringleader of this Rabble, *N. B. Note well*; where note, though theſe Heterogeneous pieces did notoriouſly hate each other, yet the Devil made them to patch together Homogeneouſly, in conſpireing againſt Chriſt, as he did *Herod* and *Pilate*, *Luke* 23. 12. The Dogs that are at Diſcord among themſelves, (and poſſibly fighting one with another) can eaſily agree to purſue the Hare that paſſeth by, *N. B. Note well*; All ſorts of wicked Men have the like Enmity to Chriſt and Chriſtianity, which is flatly oppoſit to their corrupt Diſpoſitions, (however contrarily carry'd out one to another) as light is to darkneſs, &c. more particularly, 1. *Judas* was the principal means of Apprehending Chriſt, though he was one of the twelve Apoſtles, (the Higheſt Office in Eccleſiaſtick callings) whom Chriſt had Nouriſhed in his own Boſom, fed at his own Table, made him his Treaſurer and Steward of his Houſhold, and ſo was of ſome Account in his Maſters Family; notwithſtanding all this, he did more miſchief to his Maſter, than did *Pilate* and his Soldiers, or the High-Prieſt and his Servants, for he brought them to the place where they might take him; and the manner of his betraying him there, was by a Kiſs, as the Token, whereby the Soldiers and Servants, (who knew him not, eſpecially in the Night) might not be miſtaken: This Traitor preſented his moſt peſtilent Poiſon in this Golden Diſh of a pretended Kiſs, while he intended to Kill, conſigning his Treachery under ſo ſweet a Symbol of Love and Peace: No wonder then, that Chriſt had called him a Devil, *John* 6. 70. Whoſe Inſatiable deſire of Worldly Wealth, (being nouriſhed in his wicked Heart) made him Degenerate into an Apoſtate, a Traitor, and an Incarnate Devil, hence Chriſt complains more of him, than of his other Enemies, *N.B. Note well*; *Corruptio optimi eſt peſſima*, ſweeteſt Wine maketh the ſowreſt Vinegar: That Salt which loſeth its Savour, is good for nothing, but for the Devils Drudgery: Such as have been in high Places of the Church, ſeeming to ſit near Chriſt; but loſing their little Taſt of Religion, and that life of God they ſeemed to have, do become the moſt peſtilent Perſecutors of Chriſt and Truth: This wretched Hypocrite, could deal plainly and above Board with his curſed Comrades, in giving them a ſign whereby they might truly and realy know him, while he gave his Lord a Diſſembling Kiſs; and backſliding out of the good way, he becomes a Captain to thoſe in an Evil way: *N. B. Note well*; But mark the Iſſue; when he had Sold his Maſter for thirty Pence, (which another would not have done for a Thouſand Worlds, becauſe the Ware he Sold, was the Riches and Glory of the World, *&c.*) and had thus Treacherouſly betrayed him into his Murtherers Hands, he had little Peace or Comfort of his Doings, for 1. Making Reflexion upon himſelf, he finds the Ware Sold, was the Richeſt Treaſure for a little Trifle, but for fifteen Pence, (as ſome compute it) the price of a Slave, *N. B. Note well*; There be many *Judas's*, that though they ſell not Chriſt to the Prieſts, (as he did) yet ſell their Souls to the Devil for trifling things, and Heaven and Happineſs, for a little Profit or Pleaſure, yea, *Peace with God*, for *Peace with the World*, *&c.* 2. He found his Injuſtice and Injuriouſneſs to Chriſt, not only as a Servant, in Sordidly Selling his kind Maſter, but alſo as a Man ſelling ſomething that was not his own, and whereof he had no Right of Sale, but the Power of Diſpoſeal belonged to another, that is, to the Father and to himſelf, who ſaid, *I have power to lay down my Life, and I have power to take it up again*, John 10. 18. *Judas* Uſurped Jeſus's right, 3. Beſide, Spiritual things are not to be ſold at all much leſs for Carnal; for they are of Ineſtimable Value, which nothing in the World can Countervail: Therefore the Souls of Men are not Saleable things, *Matth.* 16. 25, 26. Unleſs it be with the *Whore of Babylon*, (*Roma omnia venalia*) *Revel.* 18. 12, 13. Nor is the loving kindneſs of God, *Pſal.* 63. 3. Nor the Holy Ghoſt, *Acts* 8. 18, 19. *Simons* Mony muſt periſh with him, *ver.* 20. much leſs Chriſt, who is the Father and Fountain of all Spiritual things, *Col.* 2. 3. *Phil.* 3. 7, 8. 4. But that Dart which ſtuck in the ſides of his Conſcience, was his Betraying his loving Lord with a Kiſs, under Colour of Friendſhip: Juſt ſo his ſin had betrayed his Soul into the Hands of *Satan*, with a ſign of Love; the Tempter is a *Paraſite*, till we have ſinned, but a Tyrant after the Act: Now the Wages of wickedneſs began to burn in his purſe, but worſe in his Conſcience, *Matth.* 27. 3, 4, 5. Up he vomits all, confeſſing his ſin openly in the Temple, which he had committed covertly in the Garden, the Prieſts (he confeſſed to) proved Miſerable Comforters, dealing with him, as the Devil doth with his Witches; brings them into the Bryars, and then lurches them, hence went he and Hanged himſelf, *&c.* as a warning, 1. To thoſe that Kiſs Chriſt

at

at Church yet betray him in their Trades, &c. 2. That carry cunningly in catching all they can and sinning closely, all will be out, when the Book is opened, *Revel.* 20. 12. Whereof *Judas* Read but two Lines, 3. That confess to a Priest, and not to God, may meet *Judas* hanging himself, 2. *Judas* having (as before) pointed out Jesus to the *Jews, &c.* that came to Apprehend him, yet could they not come to their purpose, without a preceding Parley; though there came a Company of Souldiers, (who being *Romans*, wanted no Courage) and a Multitude of Servants, (who being *Jews* wanted no Malice) yea, and some of their Masters too, to prompt them on, (for such were they that Christ spoke to [*this is your Hour, and the power of Darkness*;] *Luke* 22. 52, 53.) yet none of these Men of Might and Malice, could (with all their Arms) lay an Arm to Attack this Unarmed Man, till he (who was Lord of his own Life) gave them leave, *N. B. Note well*; This cursed Crew came indeed out against Christ, as against a Thief, (who *Stole nothing from Mankind, but Death and Damnation*) both Secretly, and in the Night, with a great clutter of People, with a grievous clashing of Weapons, (so that they awaked a young Man out of his Sleep, &c. *Mar.* 14. 51, 52.) and with so many Lanters and Torches, as if they would turn the Night's Darkness into Day-light, the better to Discern Christ by Face: This they did to make the World believe, that he whom they came to catch, was the veryest Varlet in the World, and one fled from Justice, *&c.* whereas, had their Cause and their Conscience been good, they might have taken a fitter time. and given Christ a fairer Carriage, *&c.* Though the Adversaries had all these Advantages, yet cannot one Man lay hold upon Christ, (who was under all Disadvantages) till himself pleased! For the Order of the History lies thus, *N. B. Note well*; *Judas* came up first, and Kissed Christ with his killing Kiss, bidding his Fellow-Villains lay hold on him whom he had Kissed; they thereupon draw up near him. *Jesus stepped forward, to meet his Murderers in the very face*; hereat they standing, (as it were) stupifyed, Christ Asketh them, [whom seek ye.] as Christ had immediately before this, thought good to sting *Judas*'s Conscience, by that cutting question, [*Friend wherefore art thou come? Dost thou betray the Son of Man with a Kiss,*] *Luke* 22. 48. Though Christ knew well enough why he came, yet to convince his Conscience of his putid Hypocrisie, (painted over with crying, *Rabbi, Rabbi, Mar.* 14. 45. and pretending a pitty of his Masters Misery) by asking him, [*comest thou as a friend, or as a foe?*] If as a friend, what mean those Swords? If as a foe, what means this Kiss? Some suppose *Judas* designed to carry his Treachery on so cunningly, as if his hand had not been at all in this Conspiracy, therefore Kissed he Christ as a Friend, and would have been so reckoned still, but *haret lateri Lethalis Arundo*, those cutting questions of Christ, stuck fast in his Conscience, like Darts, *&c.* At least when he saw Christ Condemned, (hoping likely, that *Christ would deliver himself by a Miracle, as he had done at other times*) *Matth.* 27. 3, 4, 5, *&c.*

So likewise this *knocking question Christ asked this Armed Multitude*, [whom seek ye, &c.] John 18. 4. No sooner had *he said*, [*I am he,*] *but that word knocked them all down to the ground, in a Retrograde Motion*; ver. 6. Here *our Lord let out a little Beam of the Majesty of his Deity.* so that 500. *Armed Men are made to fall down to the cold Earth*, and neither *their Staves could support them*, nor *their Swords could be their Safeguard, N. B. Note well*; *and 'tis probable* Judas *fell with the rest*, ver. 5. Oh! *The power of Christs word, that Raised Dead* Lazarus *to life again, and that will Raise all the Dead in the World, at the last Day*, John 5. 25. *If Christs word was of such Efficacy here, when himself was going to be Judged: How much more Efficacious will it be, when he comes to Judge the World. His thus confounding those Aggressors and Transgressors with a word, was a plain Demonstration, that none could take away his life from him, untill he laid it down of himself:* Now while they lay groveling upon the ground, and our Lord had his Adversaries under his Feet, he only Indented with them, for the peaceable Dismission of his Disciples, and having a full discharge for them, he yielded up himself to them: Hereupon up they got again, and desperately proceed in their Divelish Design, being nothing daunted with their late Disaster. This leads to the manner how these Assasines Apprehended him, as *Judas* had Betrayed him to them by a Kiss, so those *Jews, &c* now 1. Laid hands on him, 2. Bound him, and 3. Led him away to the City: 1. These wretched Miscreants, laid their wicked hands upon Holy Jesus: Oh! The prodigious Callosity and Obduration of these Villains Hearts, that dare do so to our Redeemer, after they had felt the power of his Deity, which had just then so confoundingly struck them backward, and made them stagger like Drunkards, till they fall flat all along on the Earth. *N. B. Note well*; Christ did oftentimes put forth a Beam of his Deity, as 1. At his Birth in the *Eastern Stars*, that proclaimed it to the Wise-Men, and in the Quire of Angels, that Sang him into the World, 2. At 40 Days

old, when he was preſented in the Temple, as a Son of Man, yet praiſed there by ſome, as the Son of God, *Luke* 2. 26, 30, *&c.* 3. At his flight into *Egypt*, where all the Idols thereof did fall down, (as Hiſtory ſaith) at his preſence: 4. At his Diſpute with the Doctors, whom at twelve years Old he Aſtoniſhed, *&c. Luke* 2. 47. 5, At his Baptiſm in the Bath kol, or Daughter of a Voice, as the word ſignifies, to wit, the Voice from Heaven, and the deſcending of the Dove, *Matth.* 3. 16, 17. 6, In the Wilderneſs, where he had Angels to Miniſter Comforts as well as Devils to buffet him with Temptations. *Matth.* 4. 7. At his Transfiguration, which ſtrengthened him againſt all Affronts: *Mat.* 18, 7. At his Agony, where he had his comforting Angel, *Luke* 22 43. Wipeing off that Sweat, which was the Doom upon *Adams* fall in the Garden, [*In the Sweat of thy Brows, &c.*] when all the powers of Hell were let looſe againſt him, as never was upon any perſon upon Earth, ſince the firſt pitching of that Field-Battel betwixt the Seed of the Serpent, and the Seed of the Woman, *Gen.* 3. 15. And now, 9. At his Apprehenſion, ſtrikeing down his Apprehenders, and confounding them with a word of his Mouth, [*I am he,*] they call'd him Jeſus of *Nazareth*, by way of Reproach, he owns this Reproachful Name, and wears it as his Crown even upon his Croſs; and ſhould not we do ſo likewiſe? *N.B. Note well; This his caſting of his Aſſaulters into a Conſternation, did declare how the wicked ſhould not ſtand in the Judgment Day*, Pſal. 1. 7. And how *Chriſt will ſmite the Earth with the the Rod of his Mouth, and with the Breath of his Lips, he ſhall Slay the Wicked, Iſa.* 11. 4. Notwithſtanding, after our Lord had thus daunted his *Adverſaries* with this Beam of his Deity, (let out to their Terrour and Confuſion) he was pleaſed to draw it in again, and let it ly obſcured, whereby he permitted thoſe Villains, not only to recover their ſtrength, but alſo to proceed in their Villany: So they laid Hands on Jeſus, by his own conſent, and as *Ireneus* phraſeth it, [λαβε κατεχομενος] while his Deity reſted, and refuſed to put forth it ſelf, *N. B. Note well*; while he had been in his *Agony* and Horrible *Anguiſh* of Soul in the Garden, he deſired the Removal of the Cup, which was an *Act*, *puræ Humanitatis*, but then he prayed himſelf into a Submiſſion of his will, into the Will of God, which was an *Act*, *puræ Sanctitatis*, as it is, when a Man hath a gangered Member to be cut off, *pure nature* makes Reluctancy againſt it, but right Reaſon yields to the neceſſity of it: Theſe wretches, (being full of the Devil) take Jeſus, and he (being full of God) ſubmitted to be taken: No ſooner was this done, but *Peter*, (to perform ſome part of his promiſed Courage) asks leave of his Lord to draw his Sword, (which poſſibly he had, for ſlaying the Paſchal Lamb, or for defence againſt wild Beaſts in thoſe *Deſarts*, *&c.*) but out of his prepoſterous Zeal, (not ſtaying till he had leave) cuts off *Malchus*'s Ear. *Peter* probably ſaw this Man deal more rudely with his Maſter, than his Fellows did; therefore that it might appear, he would be a Man of his word, would *Reſcue* him out of his ſawcy Hands; but Chriſt firſt Reproves this *Raſh Act* in *Peter*, becauſe 1. He did it without a Call and Warrant from God, 2. *Chriſt* could have *Reſcued* himſelf by Legions of *Angels*, if he had pleaſed, and 3. It behoved, that that the Scriptures muſt be fulfilled, which foretold of his Sufferings. *N. B. Note well*; A wonderful work of Chriſts Deity it was ſurely alſo, that *Peter* was not hereupon hewed into a hundred pieces by the ſurly Souldiers, as it was a work of *Chriſts* power to repulſe his Adverſaries, and knock them down into a proſtrate poſture, ſo it was to protect his *Servant Peter*, who by his inconſiderate Act, had inraged thoſe *Cruel* Cut-throats againſt him: *N. B. Note well*; Nor ſhall they only behold the Works of his Power only, but the Works of his Mercy alſo, not only in this Reſpect, that, whereas he hadcaſt them down, yet he letteth them riſe again, and whereas he did but throw them down to the Earth, he might have thrown them all into Hell; but alſo in Reſpect of *Malchus*, (who was the buſyeſt and rudeſt Fellow, (likely) in Surprizing our Saviour, (and whoſe Name, as a ſad Omen, ſignifies a King) whom *Peter* had, as it were, Ear-marked in his Inordinate Fervency, but what the *Diſciple* had Marred by his over-eager Zeal, the Maſter mended again, by a Miracle of Mercy, *Luke* 22. 51. Healing the Wound Miraculouſly, by a Touch of his Hand: Thus did the Lord try two ways, to convince them of their unparallel'd Iniquity, by letting them ſee both the *Acts* of his Power, and the *Acts* of his Mercy, *N. B. Note well*; but nothing would heal them of their hardneſs of Heart to be given up of God thereunto, is the greateſt Judgment on this ſide Hell: Nothing can move, or do any good to an hard Heart as *Pharaoh's*, *Ex.* 8. 15, *&c.* Neither Miniſtry, nor Miſery, nor Miracle, nor Mercy can Mollifie it. 2. Theſe Obdurate ſinners (notwithſtanding all theſe Judgments and Mercies) do dare to proceed in their diveliſh deſign, and not only take Jeſus Priſoner, but alſo bind him as a Male-

factor,

factor, while his Deity withdrew it self; for he could as easily have delivered himself, as he did his Disciples, *&c.* But this Sacrifice must be both taken, and bound to the Horns of the Altar with Cords, *Psalm* 118. 27. *N. B. Note well*; What a wonder it is they should bind him, who was thus willing to be taken, and who thus freely offered himself to their violent hands, yet must he be Pinioned and Manacled as a great Malefactor, [*Manibus post tergum Retortis*] with his hands bound behind his back, say some Antients; this they did by *Judas*'s Advice, [*Lead him away safely,*] Mark 14. 44. because he had wont sometimes unseen to slip out of the Multitude. *N.B. Note well*; Oh how wonderful was that wretch's blindness to think that any Humane helps should be able to hold the Divine Power of Christ, whereof he had beheld so many undeniable proofs: However, as Christ told them, they *came out against him as against a Thief*, and accordingly they bound him as a Thief, and as one of the worst of Mortals: But could not he (who as a Friend, had so miraculously healed the wound of his Enemy at that juncture, and who was stronger than *Sampson*) have broken those bonds wherewith they did bind him, had he so pleased? But thus He would have it to be now upon a twofold respect, (1.) In respect of Men: And (2.) In respect of God. First as to Men, for Three Reasons.

The *1st* is, Men did thus bind him, that they might the better secure him, who had slided out of their hands twice before, *John* 8. 59. and 10. 39. because *his hour was then come*, now when it was come, *Judas* bid them [*hold him fast,*] Mat. 26. 48. although they had no reason to fear his escape, because now he came and offered himself, meeting his Murderers in the Teeth, and when he had beat them down to the ground under his feet, He might have escaped, and would not. Thus an Evil Conscience fears without a cause, *&c. N. B. Note well.* Would to God we could hold him fast in a good sense, as they did him in an evil sense, *Gen.* 32. 26, *&c.*

The *2d Reason* is; To put the greater disgrace upon him: As he was numbred among Transgressors, *Isa.* 53. 12. So had He this shame put upon him, as if He had been a most notorious Felon. *N.B. Note well*; If this Holy *Jesus* was content to suffer this for us, though He was God, and we but Men, yea unholy Men, murmur not to be Disgraced for Christ and his Gospel.

The *3d Reason* is; To punish him and put him to more pain, because he pull'd down their Pharisaical and Traditional Kingdom: For this cause *Paul*, while a Pharisee and a Persecutor, punish'd those that call'd on the name of the Lord, *binding them and bringing them bound to Jerusalem*, Acts 9. 1, 2. & 22. 4. & 26. 11. this was a painful punishment for us.

But *2dly*, As to God, He was bound for three causes, (1.) That his Bonds might sanctifie the bonds of his suffering Servants: So far as we suffer with Christ, our sufferings are the sufferings of Christ, and a filling up the measure of them, *Col.* 1. 24. Christ sits at one end of the Ballance, and Christians at the other. Did he suffer much for us, and not we a little for him, which are but chips of his Cross, for exercise of Grace, not for expiation of sin? (2.) To teach us, how we deserved to be bound with Chains of Darkness and Eternal Damnation, had not Christ put himself in our stead, to be both thus Bound and Wounded for our Transgressions, *Isa.* 53. 5. Our Sins are laid on him.

The (*3d*) Cause why our Lord was bound (in Respect of God's Counsel) was not only that he might be bound in our room, who had deserved worse Bonds, but also that by *His bonds we might be loosed*: His binding was our loosing, as he became our Surety; He looseth us from the Bondage of Satan, Sin and Death. He looseth us (1.) From the Chain of Condemnation, *Rom.* 8. 1. this is done at our Conversion, which is a knocking off that Chain, so it becomes very painful to many, *&c.* (2.) From the Chain of Corruption, delivering us from the hand of those Spiritual Enemies, that we may serve him without fear, *Luke* 1. 72. this is that Body of Sin which made *Paul* cry out [*Oh wretched Man.* &c.] *Rom.* 7. 24, &c. that *bond of Iniquity*, Acts 8. 23. that chains up Sinners so fast, they cannot move or do any thing for God or Godliness, till this latter Chain be broke by Christ. we cannot be freed from the former Chain. *N. B. Note well*, Was Christ bound for us; our Vows and Covenants must bind us to him, *Ezek.* 4. 8.

The (*3d*) *Particular* is; As they took him and bound him, so they led him away bound, as *a Sheep to the Slaughter, and as a dumb Lamb*, &c. *Isa.* 53. 7. and this they did with so much rudeness, as (that some say) they doused him in the Waters as they led him through the Brook *Kidron*. However their Rage and Fury was so great in leading him away, that the Evangelists themselves give two clear intimations thereof. The first is that in *Mark* 14. 51, 52, &c. Their furious outrage awakened an honest young man out of his Sleep, in the Dead time of the Night, who loved Christ so

well

well, that he followed him in his Shirt, when it was so cold a Night, that *Peter* was forced to the fire to warm him. *N. B. Note well*; I am afraid we have few such good Young Men now, as will follow Christ in their Shirts, especially a persecuted Christ, when all the Disciples (those great Preachers) were fled from him. Few will leave their warm Beds, their wearing Cloaths, their All, as he did, save only his Shirt, whereas any small matter will keep many of us from following of Christ, who hath suffered greater matters for us. Now such was the fury of those Souldiers, that, perceiving him to be a favourer of Christ, they presently laid hold on him (which shews their design was to lay hold on all Christ's Disciples, *&c. N. B. Note Well*;) And thus the World still deals with friends to Religion) but the Young Man left his Shirt in their hands (as *Joseph* did his Coat in his Mistress's hand) and fled away naked, having no call to stay, and supposing himself not to have sufficient strength to suffer, and rather than betray Christ by staying, he loses his All, and wisely ran away.

The Second Intimation (expressed by the Evangelists) of their Fury and Fierceness is, their tossing Christ too and fro, from place to place, leading him up and down, first to *Annas* and then to *Caiaphas*, John 18. 13, 24. and indeed the whole History of his Passion holds forth nothing but outragious violence towards him (the Devil, their Rider, Whipping and Spurring them endways) hurrying him first to one High-Priest, then to another, then to *Pilate*, then to *Herod*, and back-again to *Pilate*, amongst whom the Saviour of the World (whom *Judas* had sold to them for a triffle) was mocked, laughed at, scornfully treated, scoffingly questioned, buffetted, spitted on, and crowned with thorns, unjustly condemned him, compelled him to carry his Cross, till through its heaviness he had nigh fainted away, and though *Pilate* (that Heathen Judge) would have acquitted him, yet they cried out with the utmost outrage [*Crucifie him, crucifie him,*] chusing rather the release of *Barabbas* the notorious Murtherer, than of him: They hung him up between two Thieves, as if he had been the grandest Thief in the World, and they were not content to pierce his Hands and Feet with Nails, by fastening him to the Cross, but the hard hearted wretches (in their fierce and furious transports) *gave him Vinegar mingled with Gall to drink*, in his unexpressible thirst and torture; yea they upbraided him with scoffs, when he was upon his departure nor were they in their stupefaction enough astonished at the three hours wonderful darkness, at the rending of the Temple's Vail, at the opening of the Graves, and coming forth of the Dead, *&c.* nor did their rage and malice expire at Christ's expiration, but even after he was dead, *They pierced his side with a Spear*, even to the Heart, *Joh.* 19.34. See also the other three Evangelists. But more particularly upon those distinct parts, His Attachment ended in his being Tumbled up and down, in order to his Arraignment, and all his Tumblings were to purchase for us peaceable Habitations, and quiet resting places, *&c.* Isa. 32. 18. and though this polluted land will not now afford this Mercy, *Mic.* 2. 10. yet hath he promised to give his People a place of their own, where *They shall remove no more*, 2 Sam. 7. 10. Christ became thus restless to procure our rest, yea rest Eternal as well as Temporal, *Heb.* 4. 9. *John* 14. 2. and was led about as a Prisoner guilty of the most capital crime, declining Justice, though he never had conceal'd himself, but had (the very day before this) taught openly in their chiefest City, and in the Temple the most publick place, and so was ever ready to appear before the Rulers for clearing his Innocency to them, yet now without a legal summons, or any fair process (as every free Subject ought to have) they attack him in this shameful way, binds him and leads him about so disgracefully to take his Arraignment.

CHAP. XXX.

NOW follows *Secondly*, The Arraignment of Christ. the greatest Trial that ever was in the World, for herein not only the Judge of the World was Arraigned and Judged by an Unjust Tribunal of Wicked Men, but also the Great God did Condemn and Punish miserable Mankind in his own only beloved Son. And though he, to wit, God, proceeded justly, yet the judgment of these Evil Men was (in this case of the most Holy Jesus) most Abominably Unjust; for besides the bad Account that these Kill-Christs could give of this Night's Passover, (*N. B. Note well*; no sooner eaten, but their hands are in blood, and that of the Innocent Lamb of God) and besides the horrible Affronts and Injuries aforementioned, they offered against the Lord and his Christ, yea and the unheard of offence they committed against God in the Fact they

they were transacting; they did (*ex abundanti*) doubly transgress their own Canon-Law, namely, (1.) In Arraigning and Condemning a Person upon an Holy Day, for such a day was now come in: And (2.) In Acting all this Villany upon this person in the Night-time, both which Actions are Diametrically opposite to their own Jewish Laws. *N. B. Note well*; Moreover more matchless Iniquity is still proposed to our prospect in their proceedings to Christ's Arraignment, for they first bring him to *Annas*, Joh. 18.13. But why? He was not the chief Magistrate, that was *Gamaliel*'s place, nor was he High-Priest, that was *Caiphas*'s Office: Possibly they led him hither because *Annas*'s House stood upon *Mount Sion* (as some say) in the Way to *Caiphas* the High-Priest's Pallace, but more probably it was to gratifie that old Satanical Sagan, who had doubtless an heavy hand in carrying on this cursed conspiracy against Christ, *&c. Mat.* 26.3, *&c.* to this Man therefore must Christ be first brought bound, to shew, that now they had him sure, whom he so much desired to be secured, and 'tis apparent, this old-Fox would not go to bed (late though it were) till he had seen Christ brought bound before him, which undoubtedly he beheld as a most pleasant spectacle; and though he were neither Chief Magistrate, nor the High Priest properly, (so could not Arraign Christ before him) yet would he not be wanting to give his gravest Advice, how to Accomplish their Christ-Killing Contrivance: But suppose *Annas* to be the Prince of *Sanhedrim* (as some style him) and that he was a Fellow-Chief-Priest with his Son in Law *Caiphas* (for though the Law allowed but one High-Priest for Life, yet now the Roman Presidents (contrary to the Law of God) sold for Money this High-Priesthood yearly, to the covetous Priests, Ambitious of Honour, and more than one sometimes did purchase this Preferment.) Suppose therefore (as some say) that the Father in Law *Annas* was also High-Priest, with his Son in Law *Caiphas*, yet could not he alone Arraign Christ, because he wanted the *Sanhedrim* or seventy two Elders to sit with him, for that solemn Sessions was appointed to be held in *Caiphas*'s Rooms (whether in his Lodgings in the Temple, or in his Pallace in the City, is not much Material) Thither thereupon *Annas* sends him bound to *Caiphas*, Joh. 18.24. but before his dismision hence, some do say that *Malchus* (who had a Royal Name, though but an *Idumean* Slave) being disgusted at the Answer Christ gave his Master *Annas* in their Parley, struck Christ with the Palm of his hand, a bad requital for healing this Slaves Ear, with the touch of his holy hand, *John* 18. 22. thus was verified both the Proverb [*Like Master, like Man,*] and the Prophecy [*I gave my Cheek to the smiters,*] Isa. 50. 6. and that [*They shall smite the Judge of Israel upon the Cheek,*] Mic. 5. 1.

Now follows the formal Arraignment or Trial of Christ, first in the Ecclesiastick or Spiritual Court, and then in the Civil or Temporal. The former of these Courts took cognizance of false Doctrines, Heresie, Blasphemy, and such like crimes, and this Court question'd Christ as an *Heretick*, as afterward the other Court Indited him for a factious person, for Sedition, and Treason, *&c.* and indeed the Spiritual Court did but prepare for the Temporal, that Christ being condemned by the Priest's Consistory, he might then be delivered over to the Secular *Power* to go through stitch with it, even to execution. In his Trial by *Caiphas*'s Court, these circumstances are considerable.

1*st*, The persons before whom he was Tryed, were *Caiphas* the *High*-priest, and *Annas* (no doubt) would not be absent at such a desirable work, the whole *Sanhedrim* consisting of seventy two *Priests*, Scribes, *Pharisees*, *&c.* were now assembled in *Caiphas*'s house, all waiting for that happy hour of spending their spleens upon the captive Christ now coming to them, that they might condemn him according to *Caiphas*'s counsel, *John* 11.49, 50, 51. [*that one Man should dye for the People,*] God speaking this through him as through a Trunk, or as the Angel spake in *Balaam*'s Ass, and according to the resolve at their general consult, *Mat.* 26. 3, 4. *John* 11.57. *Mat.* 2. 4. *N. B. Note well*; *Here* was a General *C*ouncil (which it seems may err) consisting of a company of *C*ursed *C*aitiffs, all concurring to kill *C*hrist, here they erred in a most necessary and fundamental point, so that such as have the Title of being Rulers of the Church, may prove the most malignant Enemies to the Lord *Jesus*, and the Devil often either finds or makes those of greatest power in the Church, to be against Christ, as he had those Chief-Priests and Elders here, and 'tis remarkable also, that those Attackers of Christ could not kill him in a Tumult, but at a Judgment Seat; where his Innocency and their cruelty was clearly declared.

The 2*d*, Circumstance is, The Time when, Not only upon an Holy-day (which was against their Cannon Law, as above) but also it was done in the Night Time, a right Deed of Darkness in the Hour and by the Power of Darkness, *Luke* 22. 53:

they

they had broke their ſleep, been up and at their curſed Work at leaſt moſt of the Night, and had got the Bleſſed *Jeſus* condemned by their Spiritual Court about the Cock-crowing (at which Time *Peter* denied his Maſter) and before the Morning (for then they led him away, as condemn'd by them, to *Pilate* for his confirming their Condemnation of him) *Mat.* 27. 1. *N. B. Note well*; Oh ſee how ſedulous the Devil's Servants be, in buſtling all the Night, bereaving themſelves of their warm Beds and ſweet Sleep, that no time might be loſt in Satan's ſlavery, yea *Annas* himſelf (though an Old Man) can thus far deny himſelf in doing the Devil's Drudgery; for he is ſuppoſed to be the Man that promiſed the payment of the thirty pieces to *Judas*, and paid them to him, when he brought his Maſter to his Houſe in the way to *Caiphas*; and that this crafty Fox and cruel Tyger (as the keeneſt of the Blood-hounds) carried his caught Prey along with him (being the firſt that was call'd upon) to the Conſiſtory: yea and all the other Prieſts, *&c.* were Reſtleſs, but made haſte (and as it is ſaid of the old *Jews*) *Their feet ran to ſhed Blood*, Iſa. 59. 7. Theſe *Remarks* hence ariſe.

1*ſt*, Such is the pravity of our fallen Nature, to be ſo quick, expeditious and violent in the practice of Miſchievous Impieties, as the fire is to burn combuſtible Matters. This ſhould ſerve for a caution for us to beware of all occaſions and provocations to Wickedneſs, when the Wind of Satan's Temptations, and the Tide of our own Corruptions meet and join together, then Sin runs Rapidly in its ſtrongeſt Torrent.

The 2*d Remark* is; Thoſe Chriſt-Killers could not (queſtionleſs) have been hired for any Money to come out of their warm Beds for doing any thing that was good; yet for condemning of Chriſt the whole ſpiteful (more than Spiritual) Council, yea and Multitudes of other Prieſts and People could ſit up all Night, and that a cold Night too: Nor did this curſed corruption of Nature dye with this wretched Generation that Crucified Chriſt. For Alas, *N. B. Note well*, How many are yet Alive that can ſit up whole Nights at Cards, Dice, Paſtimes and Revellings, This is their Pleaſure, Complacency, and their Hears are Ingaged in ſuch Delights: But to ſit up a little time for Holy Duties (Prayers, Godly Conference, *&c.*) This is tedious and painful work to them; and preſently they fall aſleep. Yea thus it is, not only with the Wicked, but with the Godly alſo. For Chriſt's own Diſciples could hold out and not fall aſleep in their fiſhing Imploy, yea toil all Night even when they could take nothing, *Luke* 5. 5. yet when they were call'd to Pray with Chriſt in the Garden, then they fall aſleep, even while *Judas* was awake, making his Market with the Prieſts, *ſuch cannot ſleep, till they cauſe ſome to fall*, Prov. 4. 16.

The 3*d Remark* is; As ſome Trials in Courts of Judicature are over haſtily carried on, and come to a determined iſſue; ſo others are protracted and ſpun out with long delays. This Trial of Chriſt was of the firſt ſort, for this ſolemn Aſſembly was notoriouſly hurried on with a Precipitant Fury, and Prepoſterous Raſhneſs, whereas they fall upon examining Chriſt about his Diſciples and Doctrine, *John* 18. 19. Indeavouring thereby not to learn of him, but to inſnare him out of his own Mouth (whereas *Nemo tenetur prodere ſeipſum*, no Man is bound to accuſe himſelf, ſaith the Law, and the Oath *ex Officio* is damn'd by God and all Good Men) that he himſelf might help them in proving him an Heretick; but they omitted (all this time) ſuch neceſſary circumſtances as ought to have been practiſed, as the ſerious examination of Witneſſes (that contradicted one another) and his contrary Anſwers, *&c.* but they being reſolved to have his Blood (right or wrong) huddle up the Cauſe all on a ſudden, He is taken, brought before the Judge, and condemned, and all this in one Night's Time. *N. B. Note well*; So on the contrary, the complaint of our Times, is of Dilatory proceedings, and of ſlow diſpatch of Law matters, ſo that many are undone before their Cauſes can come to a final determination, inſomuch that one complaining once he could not come at ſuch a piece of good Cloth, as would make him a laſting Suit, He was wittily Anſwered by his Friend, Oh Sir, go but into the Chancery, and there you may get a Suit that will laſt you your Life, *&c.* whereas God hath ordained that Juſtice ſhould be ſo diſpatched in Judicial proceedings with that ſpeed and expedition, as that men may be made better and not worſe, and that the Common-Weal, Peace and Liberty may be maintained? There is a Golden mean betwixt two extremes (over haſty, or over dilatory) to be obſerved.

The *Third* Circumſtance is the Manner how this curſed Court and Council proceeded againſt Chriſt, ſeeing the end of their Arraigning him, was directly deſigned to deſtroy him, no Indifferent or Impartial manner of proceeding could be expected from them: Nothing could be look'd for but an univerſal Plotting (on all hands) for the

blood

Blood of Jesus: *N. B. Note well*, This sprang from that old Enmity mentioned, *Gen.* 3. 15. Which broke forth soon in *Cain* against *Abel*, so in *Ismael* against *Isaac*, and in *Esau* against *Jacob*, and so down in those *Jews* against Jesus; and still it is Ingrafted in the Natures of the Wicked, to hate Christ and his Members, to this very Day. None are more Maligned, and laden with Nicknames, than professors of Christianity; and for no other fault, but (*quâ tales*) because they follow that which is good, *Psal.* 38. 20. Though this Ecclesiastick Court had this bloody End and Intention, being resolved before-hand to have Christ's Life; yet will they proceed against him in a Judicial manner, and in a Form of Justice under colour of Law, pretending to Act Impartially in this Process, though intending nothing less; for under this plausible pretence, they Condemn the Innocent, proceeding upon these three points, 1. They Examine Christ, 2. They produce Witnesses against him, 3. They Adjure him to tell them who he was: Of these in order.

1. Whereas some Plaintiff should have stood up, (as the *Accuser* or Solicitor for Justice) but none appearing, the Judges themselves began to examine him of his *Disciples* and *Doctrine*, thinking thereby, that seeing they had no Just Crime to fix upon him, before they had apprehended him, they might now pick out some seeming matter out of his *Answer* to their Interrogatories: At the least to have proved him a False Prophet, for contradicting *Moses* and the Prophets with his New *Doctrine*: But he who was the Wisdom of God, answers so Wisely, as quite cut off all occasion of *Advantage* from his words; for as to his *Disciples*, he discovereth them not, though he might have said, one of them, (through your Means) hath betraid me, another, (through his own Cowardice) hath denyed me, the rest have forsook me and fled, but because he could say no more good of them, he chuses rather to say nothing at all, *N. B. Note well*; would to God we could learn from him, to deal thus with our Followers, *&c.* But as to his *Doctrine*, he defends it by *Appealing* to his Common *Auditors*, who heard him Preach publickly in the Temple and Synagogues, *John* 18. 19, 20, 21. *N. B. Note well*; Thus Truth is bold and barefaced; (He mattered not, if they asked his *Adversaries*) while Heresie, (whereof they sought to accuse him) hides it self, and loaths the Light, and hereby he kept the Bandogs off at staves end. *N. B. Note well*; This may teach us, that though we should be ready to give an account of the hope that is in us, 1 *Pet.* 3. 15. Yet when called to it before catching and cavilling *Adversaries*, we need say nothing of our *Doctrine* in particular, but answer in general Terms, as our Lord did here, and as *Paul* did notably after, *Acts* 23. 6. Least we intangle our selves thereby, and give any advantage to the *Adversary*, for new *Accusations* out of our *Answers*, *&c.*

2. They Suborned false Witnesses against Christ, *Matth.* 26. 59, 60, *&c.* When he was thus Convented, and Indited in this Spiritual Court, with all Injustice Imaginable, yet so shameful in it self) is an unjust Process, that these Monsters of Malice, must pretend a Form of Justice, and produce their Witnesses, *&c.* and though they were notoriously guilty of Injustice, yet did they shun the seeming guilt thereof, by Rejecting their Witnesses, when they heard them disagree in their false Testimonies, and like the *Babel-Builders*, whose Language God confounded, those must be laid aside, and others are sought that were better Instructed. Those *Remarks* arise here, 1. They sought those Witnesses; not as if these Judges of the Court, had leisure to rise from off the Bench at that time to seek them, but the Priests had so prepared their matters, that something might be picked up out of the Mouth of their Witnesses, which might do the Job for Condemning Jesus: These mercenary Men would Swear what their Masters would impose upon them, being meerly moved by the Favour and Authority of their Imposers, 2. 'Tis not mentioned in Scripture, what those Knights of the Post Swore against this Innocent Lamb, probably, it was, that he destroyed the Law, had prophaned the Sabbath, pardoned Sin, forbid Fasting, was an Enemy to the Tradition of the Elders, *&c.* 3. This corrupt Court Suborned their Witnesses, as was done by them afterwards against the *Protomartyr Stephen*, *Acts* 6. 11. Not only hireing them to Swear; but also putting words into their Mouths, (as well as Money into their pockets) what they should say in their swearing work, they taught their Tongues to speak lyes, *Jerem.* 9. 5. This they had learned from the old Manslayer, the first Lyar, and the Father of *Lyes*, *John* 8. 44. Though the Devil did but Equivocate to our first Parents, yet is he called a downright Lyar there, and no better than a Cozener, 2 *Cor.* 11. 3. 4. Those Ecclesiasticks did lavish Gold out of their Baggs, in hireing not one Witnes only, but many; some at one time, and some at another, that by the Multitude of such kind of Cattel, they might seem under a fairer

gloſs, to find out the *Truth* with much pains and care of Inquiry: 5. Yet whatever all thoſe *Subornd* Wretches did Witneſs againſt Chriſt, out of his Oracles and Miracles, is called a falſe *Teſtimony*, though they ſeemed to ſeek and ſay the *Truth*: *Their Tongues* were ſo divided by the over-ruling Hand of God, that one *Swore* black, another white, their *Teſtimonies* did trip up the Heels one of another, *Mar.* 14. 56. And they confuted themſelves with their own Contradictions, ſeeing that which is falſe, may contradict that which is falſe, (on the other hand) as well as that which is true: However they none of them *Swore* home to the Point, in the Judgment of the *Court*, to make Chriſt guilty of any capital Crime; inſomuch, that the *Suborners* were aſhamed of their own *Suborned* Creatures, and Chriſts Innocency appeared as bright as a *Sun* beam: 6. When the Adverſaries beſt projects do fail, (as they oft have done heretofore, and will do ſo for the future) they are forced to ſhift their *Sails*, and take new Meaſures. *N. B. Note well*; Queen *Elizabeth* wrote in a Window at *Woodſtock*, (while a Priſoner there) much alledged againſt me, nothing proved can be: Had this been a Court of Juſtice, indeed they would have puniſhed thoſe Falſe Witneſſes according to the Law of *Moſes*, *Deut.* 19. 16, 19, &c. 7. When all their many falſe Witneſſes were foundred, and confounded with their own Mutual Contradictions, ſo that the *Sanhedrim* could find no fault ſtill to fix upon Innocent Jeſus, out of any of their falſe Teſtimonies, at the laſt, (the Devil did help them at this dead lift) they found out (by their *Diveliſh* Agents) two Witneſſes that muſt drive the Nail to the Head, by a ſpecious Calumniating of Chriſt about deſtroying and repairing the Temple, which, (they knew) the People ſo much Adored, as none were allowed to ſpeak againſt it; and for this ſuppoſed Crime, *Stephen* was ſtoned afterward. *Acts* 6. 13, 14. and 7. 58, 59. Theſe two Witneſſes, the other many diſagreeing Witneſſes being all *Rejected*) they hoped would better hang their matters together, agreeing in one ſtory, and thereby ſeem to have ſome more Evidence of Truth: Hereupon, when the worſt of Chriſts Adverſaries, could find no other fault in him, then were they forced to make that a fault, which indeed was none, to wit, [*His foretelling of his own Death and Reſurrection*,] which in Truth was the Evidence of his Deity, and the ground of our Comfort. Theſe two, as well as all the other foregoing, are all equally ſtyled by the Spirit of God, to be falſe Witneſſes alſo: *N. B. Note well*; for ſo are all ſuch, as do not only feign againſt another, ſomething he never ſpake, but alſo, that wreſt the words ſpoken to a differing or contrary Senſe, *Pſal.* 56. 5. Thus thoſe two are Detected likewiſe of a double falſhood, 1. They being examined, (probably) apart, (according to the cuſtom of Courts) their Teſtimonies, (as related by the two *Evangeliſts*) did notoriouſly diſagree, for in *Matth.* 26. 61. The one ſaith, [this Fellow ſaid, *I am able to deſtroy this Temple, and to Build it in three days*,] but *the other in Mar.* 14. 58. ſaith, [*We heard him ſay, I will Deſtroy this Temple made with Hands, and within three Days I will Build another made without Hands.*] Theſe two Teſtimonies did groſly differ each from other, the one was a *poſſe*, that he could or can do it, the other *a velle*, that he will or would do it: The former relates to Chriſts power, the latter to his Will or Act: Whereas no Man is Judged guilty in any Court, for having a power to do an Evil, without ſome over-Act, in doing ſomething tending towards it, then 2. Both their Teſtimonies Depoſed, do moſt Sordidly deprave both the words and the ſenſe of Chriſts ſaying: For 1. Their Depoſitions ran thus, [*I can or I will Deſtroy.*] whereas Chriſt ſaid neither of theſe words: For he ſaid, [*Ye Jews deſtroy, &c.*] *John* 2. 19. 21. So that they both baſely belyed him, who was Truth it ſelf, *John* 14. 6. 2. They Depoſed, that he ſpake this [*The Temple of God, or this Temple made with Hands*,] both which were falſe; for he ſaid, [*Deſtroy this Temple*] pointing at, not the Temple of *Solomon* (Repaired by *Herod*) but the Temple of his own Body, wherein the Godhead dwelt bodily, *Col.* 2. 9. And whereof both the Tabernacle and Temple (wherein God dwelt) were but Types and Figures.

The third Lye in the words, [*I will Build another made without Hands*,] this Chriſt ſaid not, but [*I will Raiſe it up*,] to wit, from the Dead: Thus ill-minded Men do, [*Mutando vel Mutilando*,] by chopping or changing, frequently deprave, and wreſt to a wrong meaning, the moſt Innocent paſſages and practices of thoſe that are good; for though Chriſt ſpake ſome ſuch words, yet were they, (as we ſee) of a quite differing Tenure and Meaning) *N. B. Note well*; ſuch falſe Witneſſes againſt Chriſt, are the *Romaniſts*, who Interpret his words, [*This is my Body*] literally, as if the Sacramental Bread became by their Conſecrating, (or rather conjuring) words, the

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Real Body of Christ, that was born of the Virgin *Mary*; whereas our Lord meaneth it Spiritually, as a sign of his Body, *&c.* Thus also the *Arrians* are false witnesses against Christ, in their wresting his words [*My Father is greater than I,*] to a wrong sense of Inequality, *&c.* Whereas he spake, there in Respect of his Humane Nature: Alas, there be many more false witnesses in the World, that do Violence to the Law, *Zeph.* 3. 4. Straining Gods word to their own Sense, and squeezing out blood, and is not Milk, *&c.* who all dread not at all that Divine Threatning, [*The false Witness shall not pass unpunished*] *Prov.* 19. 9. And tho' those here carryed the matter most craftily, yet Gods Spirit saw their Subornations, and set this black Brand upon them, of being false witnesses like the other: Yea, they stand Stigmatized upon Record, to their Everlasting shame, for their want of Concord as well as Truth, *Mar.* 14. 57, 59. besides, how improbable it was, that Christ speaking of his living and breathing Temple, (not of that made of Stone) should say, [*I will Destroy it,*] as if it had been lawful for him, to lay violent hands upon himself; nor could his Speech of *Raising* up his own Body (noteing his *Resurrection*) be properly construed of Rearing or Building again the Temple of Stone: But suppose this sense in his saying, this could not amount to any Capital Crime worthy of *Death*; but only a Vain, Empty, and harmless Ostentation at the worst, for what harm had he done to their Temple, had he pulled it down, and built it up again far better than before in three days time, *&c.* Moreover, what if Christ had said as and all that they say he did? Could not he as easily have Reared the Temple, as Raised the Dead, Restored the Blind, Lame, Deaf, and Dumb, *&c.* which their own Eyes had beheld him do, only with his word, how then could they Rationally accuse him of Lyes and Impossibilities, seeing he might do this as well as the other by a Miracle, this was a less work than his making the World, *John* 1. 3. *Col.* 1. 10 *Heb.* 1. 2, 3. But the truth is, he never said so, his sense and saying to them was [do your worst against me, destroy my Body, yet will I Raise it up the third *Day*] which words, those false witnesses mis-report, and basely *Represent* as above, *&c.*

The *Third* point of Christs Inditement in the Spiritual Court is, their adjureing him to tell them who he was: Hitherto the false witnesses; now comes in *Caiphas*, (the Judge of the Court) to play his part against Christ: He seeing our Saviour silent at those rotten Reproaches upon him by the Suborn'd Witnesses, all unworthy of any Answer, this Inraged the High Priest, and his *Rage Rouzeth* him up out of his Throne, Transporteth him to put off the person of a Judge, and standeth out as a new Accuser: Now Demonstrating the Madness of his Mind (because no fault could yet be found in, or fixed on the Prisoner at the Bar) by the Mad Motion of his Body: He falls foul upon Christ for his silence, as if it gave consent to all alledged against him, as if the Allegations were unanswerable, and that the Conscience of Christ, (the Accused) was so convinced by the undeniable Testimonies of those Witnesses, the Accusers; that he had nothing to say for himself; *Matth.* 26. 62. Thus this Diabolical Hypocrite Insults over this Innocent Lamb of God, not at all urging him to Answer for Asserting his Innocency; but this he doth, that Christ might be seen to betray his own Crime by his silence, *&c.* Notwithstanding all *Cajaphas's* Aggravations of Christ's Inditement, and his Vehement urgency for an Answer, still he held his peace, *ver.* 63. Both to the Witnesses false Testimony, and to *Caiphas's* Furious Importunity: As to the 1, Christ could have Answered, his Speech was Metaphorical, meaning not the Temple of *Herod*, but of his own Body, *&c.* but *Tenue Mendacium pellucet*, (saith *Seneca.*) some lyes are so thin, they may be seen through; others are so gross, they need no Refutation, which is done by their bare Relation, and to Palpable Slanders (which plainly appears to have no consistency in themselves) silence is the most effectual Confutation: As to the 2. Christ is silent to *Caiphas*, (as well as to the Witnesses.) 1. Because he knew his Argument was not before a Just Judge, but before an Implacable Hypocrite, who had Suborned Witnesses against him, and, who would admit of no Apology or Answer from, or for him, 2. He knew himself among Fools, so (according to *Solomons* Sentence) would not speak in their Ears, for they would despise the Wisdom of his words, *Prov.* 23. 9. 3. He saw that his Desperate Enemies, (about him) were resolved to have his blood; and therefore held it more glorious to choak their Malice with silence, and to set them down, by saying nothing: But above all, 4. Though he could have non-plus'd them, (as he did the Doctors at twelve years Old, and oft after) by his Answers, yet now standing in our stead, is content to be Condemned for our faults, tho' faultless in himself, this

being the time not of *Defence*, but of Silence and Suffering, that Gods grace might be accompliſhed, he as a Sheep before the Shearer, opened not his Mouth, *Iſa.* 53. 7. To teach us Wiſdom and Patience, *&c. Pſal.* 38. 13, 14. Not Anſwer all Accuſations, *&c.*

Now when *Caiphas* could have no Anſwer from Chriſt, either to the falſe Witneſſes, or to himſelf; he then Extorts one by Adjuring him, and ſuch an one as might ſeem plauſible and effectual for Condemning him, ſaying, [*I Adjure thee by the living God*, &c.] *Matth* 26. 63. *Caiphas*'s catching queſtion was Twofold, 1. Art thou the Chriſt, or the *Meſſiah*? 2. Art thou the Son of God? If thou be ſilent, or tell not the truth, then God (by whom thou art Adjured) will puniſh thee, or however the Magiſtrate ſhall Condemn thee for thy contempt of Authority: Thus this abominable Hypocrite dare pollute and prophane that Tremendous Name of God, (ſo called, *Deut.* 28. 58.) Calling it in as the Author, or (at leaſt) the Abettor of his Notorious Plots and Practiſes, yea, one would think, (as this ſtory is Related, *Mar.* 14. 61.) That *Caiphas* was ſome Conſcientious Perſon, Asking, [art thou the [*Baruch Hu*,] or the Bleſſed one, or his Son:] uſing this *Periphraſis*, as if he had been afraid once to Name God: Yet preſently after *Adiures our Lord* by the living God, to tell him who he was, whereas the *Devil* (himſelf) could have told him (*Mar.* 1. 24. & 3. 11.) an Anſwer to both his queſtions; but he asked this, not out of any deſire to know the truth, but to inſnare him by his words; for if he denyed it, then had he been a *Deceiver* of the People, that believed him to be ſo; and if he made a free and bold Confeſſion, as he plainly did, (*Mar.* 14. 62.) of the Truth, then they reſolved to Condemn him as a Blaſphemer, (as they preſumptuouſly did, *ver.* 64.) for making himſelf the Son of God; at which this wicked wretch rent his Clothes, (which an High Prieſt ought not (by the Law) to have done upon any Reaſon, *Levit.* 10. 6. & 21. 10.) as if his very Heart had been rent with Grief, at ſo ſad an Hearing of ſuch a Sacred Truth: Though Chriſt told the Council, he was now in his State of Abaſement; the Son of God was hid in the Carpenters Son, whom they Arraign, and would ſhortly Crucifie, but they ſhall ſee him in a State of Advancement, coming in the Clouds of Heaven, as in a Chariot of State; and then would he Judge thoſe that were now his Judges: Beſides this, he had given all Men the moſt undeniable Demonſtrations of his *Deity* in his many Miracles, the like whereof were never wrought by any mere Mortal Man, *&c. John* 9. 32, *&c.*

This brings in the third part of Chriſts Sufferings from wicked Men, to wit, his Condemnation, which was firſt done in this Eccleſiaſtical Court, upon the Ingenuous Confeſſion of our Lord, before his Implacable Enemies, (when the glory of God was deeply concerned) that he might leave them without all Excuſes, teaching us not to deny him before Men, when Gods Glory lies at Stake, *&c.* And likewiſe to comfort us againſt our Sufferings; for as Chriſt comforted himſelf now with his Future Glory; ſo we, if we ſuffer with him, ſhall alſo *Reign* with him, 2 *Tim.* 2. 11, 12. *Matth.* 19. 28.

The Sentence of Condemnation was firſt Denounced againſt Chriſt, in the Spiritual Court by *Caiphas*, who openly declared his good Confeſſion, (ſo called, 1 *Tim.* 6. 13.) to be Blaſphemy, and then demands the Concurrence of the whole Council, who, like a company of Servile Souls, durſt do no other but concur with *Caiphas*, Unanimouſly crying, [*He is Guilty of Death*,] and under the pretence of that Law, *Levit.* 24. 16. He was Condemned by them all: *Matth.* 26. 65, 66. and *Mar.* 14. 64. *N. B. Note well*; This may comfortably aſſure us, that the Second *Adam*, (who was very God, yet Condemned for ſaying ſo) hath freed us from that Crime of Blaſphemy we ſtand guilty of, for the firſt *Adams* affecting a Deity, and to be as God. *Gen.* 3. 5, For though Chriſt was moſt free of Blaſphemy, and of all other ſins, yet becauſe we, (in whoſe ſtead Chriſt now ſtood) are guilty thereof, and of all ſorts of ſin; therefore was it the Determinate Counſel of God, that our Surety ſhould have this Sentence of Condemnation paſſed upon him for our ſakes; and this is done in a General Aſſembly of Graceleſs Hypocritical Prieſts, (pretending Marvelous zeal for the Glory of God, while intending to Murther the Son of God) who could well enough agree all in one, to Condemn this Innocent Jeſus. Though the Innocency of his Life had been ſuch, that none of them could convince him of one ſin, *John* 8. 46. But when he was brought before this Court, *N. B. Note well*, the whole *Sanhedrim* were to ſeek for Witneſſes, the Witneſſes for Crimes, the Crimes for proofs, and the proofs for Concord, they were all, and in all theſe at a loſs, and could find nothing for

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their Malicious purpose: So that *Caiphas* was constrained to take a new, uncouth, and (in all Courts of Judicature) an unaccustomed way of Adjureing him to Answer who he was, that he might intrap him in his own words, which when Christ had confessed in an undeniable Truth, (knowing they were Resolved to have his Life, Right or Wrong) and Summoning his present Judges to appear at his own dreadful Tribunal, at the Day of Judgment, (which would make them mourn, *Zech.* 12. 10.) This great Truth, (which they called Blasphemy) was the only Crime for Condemning him. Though *Caiphas* Rent his Priestly Robes, at this pretended Blasphemy, *N. B. Note well*; yet did it signifie the rending of the Priest-Hood from him, (which he forfeited by this unlawful Act as before) like as the rending of the Vail of the Temple at Christs Death, was a sign of the rending away the whole *Jewish* Worship, from the *Jewish* Nation: While *Caiphas* was thus personating the Tragedy of others, he did but really act his own and his Accomplices. Now after this unjust Condemnation of Innocent Jesus, Let us a little behold how he was abused in the *Spiteful Court*, before they delivered him up to the Secular Powers; as the Lord commands in the Law, *N. B. Note well*; that the very Ashes and Cinders of the Burnt Sacrifices should be gathered up, and laid in a clean place, *Levit.* 4. 12. & 6. 11. & *Numb.* 19. 9. So in the same manner, should we gather up the very Ashes and Cinders of the precious Sufferings of our Saviour, (that grant Sacrifice for sin) and lay them up in Holy Hearts, as in a clean place, as the Richest Records of our Redeemers love to us, Ruminating upon them in our Minds, till they have a kindly Influence upon our Affections, fuming up, and inflaming our loves back again to him: As the Goldsmith will not lose the least fileings of his Gold, but gathers all clean up to improve them; so should we do here, not losing the least Circumstance of Christs Sufferings, whereof take this short Landskip and prospect, after Sentence was Denounced against him, by the *Sanhedrim* of Priests, before they led him to *Pilate*; 1. After passing the Sentence upon him, he (as one put out of all Protection, and unworthy of any Benefit of Law) is exposed to all Affronts and Abuses of the vilest wretches in the World, who, 1. Spit in his Face. 2. Buffeted him with their Fists, 3. Hoodwinked him, 4. Beat him with Staves, 5. With Diabolical Sarcasms, bid him *Divine* who smote him, *&c.* Thus they Derided our Dear Redeemer as a fond Prophet, that knew not his Smiters, doing all this in the presence of the Priests their Masters, who not only looked on, and connived at this unheard of petulancy; but doubtless did prompt their Servants on to act all this Villany, and made much Sport, and many a loud Laughter thereat, insulting most Barbarously over him, whom they had unjustly Condemned; whereas Nature it self teacheth pitty to Condemned Persons, and Prisoners, looking upon them as Sacred things, (especially this Sacred one, Holy Jesus should have been looked on as a most Sacred thing) and such as by the Law of Nations ought not to be Trampled upon and Misused, but rather to be Commiserated and prepared for Death: Yet was it Ordained of God, that Christ should suffer all these Injuries and Cruelties, that he might, (as our Surety) expiate our sin. Oh! What must we be worthy of, when he was Spitted on, Buffeted, Blind-folded, and so Taunted for our sakes: The Sacred Face of our Blessed Saviour, was thus Defiled with those Villains-Slaver, and defaced with their Bruitish blows, that he might cleanse our Faces (first formed in the Image of God, but now Deformed by the Fall) from the Filth of Sin: He was content to be beaten with Staves, that he might free us from the strokes of the mighty and heavy Hand of God, 1 *Pet.* 5, 6. And from those Fatal Scourges and Stinging Scorpions of Infernal Fiends. *N. B. Note well*; Let us learn from hence also such Christian patience, from the Example of Christ, when we fall under such Indignities and Injuries mentioned, *Lam.* 3. 30. & *Isa.* 50. 6. *Mic.* 5. 1.

The 2. Aggravation of Christs Sufferings in this Ecclesiastick Court likewise, that all his Disciples, (who had promised, as one Man, to stand by him in his Suffrings, *Matth.* 26. 35.) had all now forsook him and fled, *ver.* 56. Though there was no such need or danger to inforce them, seeing Christ had Capitulated with the Enemy for their Safety, *N. B. Note well*; Thus he freeth all his Redeemed by his Death, saying [*let these go away,*] *John* 18. 7. Yet notwithstanding their Promises of dying with him they shamefully stumbled at the Cross, and left him to a wonder, that he was left alone, to tread the Winepress alone, *Isa.* 63. 3, 5. And which was worse, as *Judas* had betrayed him, so now *Peter* (who had most presumptuously promised great matters, *&c.*) had before the Morning denyed him, and that (upon a Surprize) with Confidence, with Impudence, and with perjury, *N. B. Note well*; when the Devil

vil had found him upon his own ground (in the Company of Chriſts Enemies) he gets him into his Sieve of Temptation, and ſhaked him ſo ſorely therein too and fro, till he had like to have made Chaff of him, had not Chriſt pray'd for him, *Luke* 22. 31, 32. and vouchſafed a look of love towards him, even while he was concerned himſelf (before *Caiphas*) in the grand caſe of his own Life. *N. B. Note well*, A Lamp newly blown out, is ſoon lighted again, not ſo, if it remain till it harden; *Peter*'s Lamp was newly blown out by the Devil's blaſt, but Chriſt's look of Love did immediately give Light and Life to it again. *Luke* 22. 60, 61. the hardneſs he had contracted by his Sin was kindly Thawed by a look from the Sun of Righteouſneſs, *Mal.* 4. 2. as a bank of Snow melteth away when the Sun of the Firmament looks with warm Beams upon it. Thus *Peter*'s hardened Heart did (with this look of his Lord) kindly diſſolve into Tears and Tenderneſs. *He went out and wept bitterly*, ver. 63. *flevit mare, dum flevit Amarè*, He wept a Sea, while he wept penitently, *N. B. Note well*, If ſo great an Apoſtle did thus foully fall, what may befal ſuch ſhrubs as we. However Chriſt Jeſus (as old Job) was forſaken of all his friends, like the Brooks of *Tema* which in Rain ſwell, but in Drought fail, *Job* 6. 15, 16, 17, *&c.*

When Chriſt was thus unjuſtly condemned in the Eccleſiaſtick Court by *Caiaphas*, their Officers (after all the deſpite aforeſaid done to him) led him away with a Rope about his Neck (as was the cuſtom of Condemned Perſons) unto *Pilate* (the *Roman* Preſident under *Tiberius Cæſar*) that he might not ſo much as Arraign and Condemn him over again, which they had done already, but rather that they might immediately execute him whom they had Condemned, they deſigned that *Pilate*'s Imploy, ſhould not be that of a Judge, but only that of an Executioner for them. But *Pilate* (as bad as he was) would not be thus Impoſed upon, nor act by an Implicite Faith, doing the Office (at the firſt) of a good Judge, though afterward he became an Evil one, as the ſequel of this Diſcourſe will demonſtrate.

Now follows Chriſt's Trial and Condemnation in the Political Court before *Pontius Pilate* (in the *Prætorium* or Common-Hall at *Jeruſalem*) who acted well thus far, as 1. To hear both parties firſt, both the Accuſers and the Accuſed, *John* 18. 29, &c. 2. To defend Chriſt's Innocency againſt his accuſing Adverſaries Inſolency, *ver.* 38. And 3. To Indeavour his Deliverance by a Releaſe, *&c.* ver. 39. But more of theſe particulars hereafter. *N. B. Note well*; Chriſt's Trial in the Civil Court not only before the Preſident *Pilate*, but alſo before King *Herod*, Luke 23. 6, 7, *&c.* hath theſe *Remarks*.

The firſt is, The Impeachment or Indictment drawn up here againſt Chriſt; wherein theſe circumſtances are to be conſidered, 1. The Perſons Accuſing. They were the Chief Prieſts, *&c.* that had paſſed Sentence already upon him in their own General Council. All ſworn Enemies againſt Chriſt, becauſe He and his Divine Doctrine Increaſed, but They and Their Diabolical Traditions Decreaſed, therefore They Envied Him, (which the bleſſed Baptiſt durſt not do, though he had ſome ſuch like occaſion and provocation, *John* 3. 29, 30.) and did Implacably proſecute him, as thinking they could not Live, unleſs he did Dye: As Avarice made *Judas* betray Chriſt to thoſe Prieſts; ſo Envy and Malice made them deliver him to *Pilate*, Mat. 27. 18. & *Mark* 15. 10. Envy is the Mother of matchleſs Miſchiefs, *&c.* It was the rancour hereof that made theſe Wicked Men ſo watchful and painful, to accompliſh their notorious Wickedneſs, they had broken their Sleep the Night foregoing (if they ſpent not the whole Night in wearying our Lord therewith) and now having only got ſome ſhort Nap, they are up and at it again very early the next Morning as ſoon as the day peeped, *Luke* 22. 66. *N. B. Note well*; So ſedulous can Satan's Slaves be in their management of the moſt malitious enterprizes: Oh! what a ſhame it is that we cannot be late at Night and early in the Morning, in the Lord's ſweet Service for Chriſt, as they were in the Devil's Drudgery againſt him.

The *ſecond* Circumſtance was; the Place where theſe Envious Ones (which is the Devil's Name) do again accuſe our Lord, was at the Door of the Common-Hall, *John* 18. 28. (as they had done before at the Bar of their own Conſiſtory) now becauſe this Common-Hall did belong to an Heathen Judge, therefore (forſooth) they dare not enter in, leaſt they ſhould be defiled, *&c.*

Thus had the Envious and Wicked One ſo blinded theſe Wicked Men, that their Religion was turned into a fond Superſtition, and moſt putid Hypocriſie, in *ſtraining at Gnats, and yet ſwallowing Camels*, Mat. 23. 23, 24. *N. B. Note well*; Twice at this time

time had those prophane Priests and Unhallowed Hypocrites, practised an over curious Niceness about the *Minutula legis*, some small Legal Defilements, yet could then be notoriously negligent about the *Magnalia Legis*, the *Weightiest Matters of the Law*. Therefore by eight several woes (all dreadful and opposite to the eight Beatitudes, *Mat.* 5. 3, to 13.) doth our Saviour well draw these Wretches (as by so many links of an Adamantine Chain) down to Hell, (the proper place of Hypocrites, *Mat.* 24. 51.) and there leaves them to be reserved unto Judgment. As 1. They (forsooth) would not suffer the Price of Blood to lye in the Chest of their Treasury, yet could they well enough suffer the guilt of that Blood it self, to lye in the Chests of their Consciences: That was lawful enough, though they startled at the other as unlawful, *Mat.* 27. 6. 2. So here they scruple again at their entring into the Hall of an Heathen-Judge, yet make no Bones of shedding Innocent blood, *John* 18. 28. *N. B. Note well*; Thus likewise our Modern Pharisees make great scruples about some simple Ceremony, or observation of Lent, *&c.* while they can dispense well enough with the neglect of the substance of Religion: Such Hypocrites are all those that will be Substantial in Circumstantials, while they can be but Circumstantial in Substantials, thinking to supply their defect in Morals with a redundancy of Ceremonials, *&c.*

The *third* Circumstance is the time when, It was at the Passover Feast (which lasted many Days) those Priests, *&c.* had eaten the Passover over Night, at the same time that *Jesus* eat his, and well they had spent the Night after it, but this Day now dawning was the day of presenting themselves in the Temple, and offering their other Sacrifices and Peace-offerings, which were still call'd Passoever-Bullocks, *&c.* Deut. 16. 2. & 2 Chron. 30. 24. & 35. 8, 9. They Sacrificed Sheep and Oxen all the seven days of that Paschal Feast, and to this part thereof, they by all means, must come clean from the Pollutions of an Heathen's house, *John* 18. 28. *Acts* 10. 28. but so strong was their Thirst after Christ's Blood, that though they had resolved before not to Murther him at the Feast, *for fear of an uproar among the People*, Mat. 26. 5. from whom he had his *Hosanna*'s a little before. They therefore feared Men, more than God. Yet now they come to new Resolves, being transported with outragious fury, they dare not delay (till after the Feast) his Execution, lest they should be prevented thereof by by his own Power, or by the Peoples Favour. Therefore do they immediately hurry him away to *Pilate* (having bound him again as a condemned Malefactor) early this Morning, that he might dispatch him speedily, for this they themselves could not do, *John* 18. 31. because the *Roman Power* had taken from the *Jews* the Sword of Justice, yet would they in their Phrenzies make bold with it, as in their Stoning of *Steven*, Acts 7. 54, 59. And in their combining under a Curse to kill *Paul*, Acts 23. 12. However, whether they had Power or no to put *Jesus* to death, I shall not dispute, yet not upon this, or any other Holy Festival day. Thus *Herod* durst not kill *Peter* till after *Easter*, Acts 12. 4. Therefore design they that *Pilate* shall be their drudge, dealing with him as the Monkey did with the Cat (lying upon the Hearth) who seeing some Chesnuts roasting in the Fire, and not willing to burn his own foot, snatches up the Cats Foot, and therewith scratches them out of the hot Embers and Eats them: But there was an higher hand that over-ruled this Action both as to the thing, and as to the time, 1. Christ had foretold, that *he must be given up by the* Jews *to the* Gentiles, *&c.* Mat 20. 18, 19. both of them must have an hand in Christ's Death, both of them must be shut up under sin, *Rom* 11. 32. All are under sin, that he might be a Saviour unto all both *Jews* and *Gentiles*, 2. Though they cried [*Not on the Feast day*, &c.] *Mat.* 26. 5. yet the Determinate Counsel of God, would have it at that Time and no other, *Acts* 4. 27. That the Type and the Truth or Antitype might carry a correspondency, Therefore at this Paschal Feast must this true Paschal Lamb, the Lamb of God be offered up, Thus the most Holy Will of God ordered the wicked Will of these Priests, that this Act should please them to be done, which so much displeased them the day before. These Miscreants fulfil the Divine Decree, while they think to decline it, Yet no thanks to them more than to *Haman* for *Mordecai*'s Advancement, whereunto *Haman* held the Stirrop only.

The *fourth* Circumstance is the Judge, who must denounce the final Sentence of Condemnation upon Christ. This must not be a *Jew*, but a *Gentile*, it must be *Pilate* the Roman Governour, for the reason above mentioned: The *Gentiles* Sin against Christ as well as *Jews*, for he was to wash away the sins of the faithful whether *Jews* or *Gentiles*: As to *Pilate*, *N. B. Note well*, There be some who verily think, that He was an honest Man, because he was so unwilling to have Christ Crucified, labouring four several times to free him out of his Murtherers hands, and that by four several ways and means, as may be more largely manifested afterwards: However we safely

say,

ſay, that in compariſon of thoſe Kill-Chriſts the Prieſts, *&c.* (who were a curſed blood-thirſty crew) this Heathen Judge did Infinitely tranſcend them in Honeſty, for he had Moral Juſtice, which he would have acted, *Luke* 23. 20, &c. and a natural Conſcience which reſtrained him from that foul act of Injuſtice. He was perſuaded in his Mind, that *Jeſus* was Innocent, and the *Jews* out of Envy had delivered *Jeſus* into his hands, *Mat.* 27. 18. by the frivolous charges they brought againſt him: Loth he was to Sin againſt the Light of his Conſcience, though but an Heathen; How many Chriſtians (as well as thoſe *Jews*) did *Pilate* excel herein, tho' a poor Pagan, *N.B. Note well*;

Alas! How many fall ſhort of this Heathen in this his honeſty, who may riſe up in Judgment at the laſt Day to condemn them, as *Mat.* 12. 41, 42. *N.B.* Look how the Lepers Conſcience ſmote them in the midſt of their Jollity, ſaying to them [*We do not well to tarry here*, &c.] 2 *King.* 7. 9. So Men's Conſciences tell them, [They do not well to Swear, Whore, Lye, *&c.*] yet even thoſe (call'd Chriſtians) go on ſtill in ſuch leud courſes, that even this blind Heathen may ſhame them out of their ſins, but if not, their Rebelling againſt Light, *Job* 24. 13. and their continued courſes in Sin, againſt the checks and chidings of their own Conſciences, will be coſtly to them at the laſt: To have a Worm or Snake crawling in a Man's Bowels (though it ſhould keep quiet ſometimes) is judged worſe ro him than the worſt of Deaths; yet is this nothing to the Worm of Conſcience, *N. B. Note well*; Which is a furious reflection of the Soul upon it ſelf, and upon its own wilful folly, and now moſt woful miſery: This is a Worm that cannot be fled from, as all other Plagues may, but is like the Ague the Sick Man carries along with him, and no gallant room or merry Company (whatever hope of relief he hath therein) can give him eaſe. Nay, 'tis a thouſand times worſe than the worſt or moſt Peſtilential Ague in the World (though never ſo torturing & tormenting) for this is a continual Remorſe without Intervals of Intermiſſion: 'Tis a *Worm that never dies*, Mark 9. 44. but ever and for ever ſets the Soul upon the Rack, notwithſtanding all this Men will not refrain from ſinning againſt Conſcience (as *Pilate*, at leaſt for a while did here) until They Dye, and then their Friends ſcramble for their Goods, Earth-Worms for their Bodies, and Devils for their Souls, wherein (which is worſt of all) this Never-Dying-Worm is unremoveably ſeated, and goes along with them to torment them for ever, as an Addition to the Torments of Hell. Alas! How many go dancing in their Bolts, and delighting in their Bondage down to Hell, to whom the Preaching of Damnation is but like the Painting of a Toad, which Men can look upon and handle without Affrightment. Conſcience I ſay, 1 *Cor.* 10. 27, 29. which is God's Spy, and Man's Overſeer, is too little obſerved: In an Angry Conſcience, we may Read an Angry God.

The *fifth* Circumſtance in Chriſt's Indictment, is the Matter of their Accuſation, which is reduced to three heads. 1. *His Perverting the People.* 2. *Forbidding to pay Tribute to Cæſar.* 3. *His making himſelf a King*, Luke 23. 1, 2. His Accuſers would firſt have Impoſed upon *Pilate*'s Belief in the general, ſaying [*If he were not a Malefactor*, &c.] *John* 18 30. They ſeem'd by no means to break their own Law of ſlaying the Innocent, *Exod.* 23. 7. All whom Chriſt cured could have anſwered He was no Malefactor, but a Benefactor to them: Had they asked others, as Chriſt bad them, *John* 18. 21. How many might have ſtood up to Witneſs for him, more than as their many falſe Witneſſes (they Suborn'd) to Witneſs againſt him. Had they asked *Nicodemus* (one of the *Sanhedrim*) he could Witneſs that [*No Man could do ſuch Miracles as he did, except God be with him*,] John 3. 2. or the Blind Man, *John* 9. 33. or the People, *Mark* 7. 37. they would have ſaid he was no Malefactor, but did All things Well: Or their own Officers and Sergeants (ſent to take him without Legal Summons) they could tell them [*Never Man ſpake like this Man*,] *John* 7. 46. yet muſt Innocent *Jeſus* be a Malefactor, though they could not prove [*What evil he had done*,] Luke 23. 22. Even in the Judgment of an Heathen Judge, before whom theſe ſhameleſs Chief Prieſts were not aſhamed, to turn ſordid Informers againſt their own Countryman, yea the beſt of that Country, and moſt Innocent of all Mankind in the whole World, and hereof more particularly,

1. Repreſenting him a *Seducer and Perverter of the People*, [Ἀναστρέφοντα] Gr. As if he had turned them up ſide down, and made them run out of their right Minds and Wits, *Luke* 23. 2. and ſtirred them up to Sedition, [Ἀνασείει] Gr. *ver.* 5. as if he had cauſed an Earthquake in them, to throw their Church and State from off the Hinges: Thus Chriſt was Accuſed by thoſe Wicked Prieſts (who were far worſe than *Pilate*) of the ſame Crime that *Elijah* was by Wicked *Ahab*, for being *a troubler of Iſrael*, 1 King. 18 17. Who only call'd People off from the Worſhip of Idols to the true God,

God, as the Meſſiah did the *Jews* from their corrupt converſations, not perverting, nor ſubverting, but truly converting them into the way of Truth. The ſame falſe Accuſation *Tertullus* laid to *Paul*'s charge, *Acts* 24. 5. *N. B. Note well*; Now if ſo precious a Man as *Paul* (than whom, ſaith *Chryſoſtom*, the Earth never bare a better, ſince it bore Chriſt) were counted and called a Peſt, *&c.* let us not think much, if we be ſo ſlandered, *&c.*

2. As they Accuſed Chriſt to *Pilate* of his Heretical Doctrine, or Hereſie, in their firſt charge. So now of Sedition (both in the Law being made Capital Crimes, *Deut.* 17. 2, 8, 12.) in denying Tribute to *Ceſar*, which was notoriouſly contrary to both his Preaching and Practice, *Mat.* 22. 21. & *Mat.* 17. 24, 25. He rendered to *Caſar, the things that were Caſar's*, and rather than offend thoſe (who might well have exempted ſo publick and ſo profitable a perſon) Works a Miracle for payment of his Tribute, *&c.*

3. They accuſed him likewiſe for making himſelf a King, which was more falſe than the former, in both which they make him guilty of High-Treaſon, eſpecially in this laſt, yet moſt falſly, for when that People (whoſe Bellies he had filled with a Miracle of Multiplying the five Loaves) *would have made him King by force*, John 6. 15, *&c.* He withdrew himſelf from them, and abſconded in a Mountain Apart to Avoid that Royal Honour which their blind devotion would have conferred upon him, as the Superſtitious ſtill do with their Will-Worſhip at this Day. Nay, *Jeſus* was ſo far from being Ambitious to be made a King, *N. B. Note well*; That he would not be made ſo much as a Judge in Civil Matters, no not the lower Office of an Arbitrator, *Luke* 12. 14. (alluding to the Taunt caſt upon *Moſes*, Exod. 2. 14.) becauſe his Errand into the World was not to be buſied about Secular but Spiritual Affairs; 'Twere well if Churchmen would practice after this Pattern.

The *Sixth* Circumſtance is the manner of their managing this Impeaching of *Jeſus*, not only loading him with bare Accuſations (baſe lyes All) but alſo urging *Pilate* to condemn him (whom they had already condemned in their Court) and ſo Tumultuouſly crying out [*Crucifie Him, Crucifie Him.*] in ſo much, that *Pilate was afraid of the Tumult*, Mat. 27. 24. Though this was groſs Injuſtice; for by the *Jews* Law the Blaſphemer (as they judged *Jeſus* to be) was to be Stoned, not Crucified, *Lev.* 24. 12, 13. beſides theſe ſhameleſs Wretches went herein beyond the Bounds of Witneſſes, whoſe Work is only to Teſtifie what they know, and leave the Cauſe to the Judge's Determination, yet theſe lumps of Impudence do over Magiſterially impoſe their moſt malitious preſcriptions: They at length Extort by their vehement clamours, what they could not by convincing Arguments: yea thoſe Chriſt-Crucifying-Prieſts did not only Impoſe upon the Judge *Pilate*, but alſo upon the Jewiſh People, making them by their Influence to cry [*Crucifie Him*] with them: As this demonſtrates, (1.) The Miſchief of bad Governours, ſo (2.) The Inconſtancy of Common People, called too truly [the *Mobile*, and *Neutrum modò, mas modò Vulgus*,] blowing hot and cold with the ſame breath, as thoſe did here, crying *Hoſanna* one day, and *Crucifie* the next, both Prieſts and People were alike in fierceneſs and outragious fury againſt *Jeſus*, Luke 23. 5, 21, 23, *&c.*

Now comes in the (*Second*) grand *Remark*; Which is the Defence Chriſt made for himſelf upon *Pilate*'s Examination of him. The Heathen Judge overlooks the two firſt Articles of thoſe prophane Prieſts Black Bill of Indictment againſt him, to wit, his *Perverting the People*, and his *Denying Tribute to Cæſar*, being both ſuch thin Lies, as might eaſily be ſeen thorough, *&c.* This Impeachment of *Jeſus* was tranſacted at the Judgment-Hall Gate, the Impeachers not daring to enter in for fear (forſooth) of Defilement, therefore went *Pilate* out to them to hear their Accuſations there. 'Tis a wonder he would yield ſo far to their Superſtition, which he could not but contemn: But hearing nothing ſave clamour and confuſion without doors, he takes his Priſoner into the *Prætorium*, and there examines him at the Bar, and there our Lord Anſwers for his Life: To the firſt and ſecond Article, as nothing was asked, ſo nothing was anſwered; but to the third *Pilate* asks him, *If he were a King*, this being a point of High-Treaſon: Chriſt plainly confeſſeth, that *He was a King*, but *his Kingdom was not of this World*, Mat. 27. 11. Mark 15. 2. Luke 23. 3. & John 18. 33, 36. *Pilate* having retired himſelf from the Gate (where one could not hear another ſpeak through Diſorder and Tumult) into the Pallace, then more ſedately ſets himſelf to ſift the buſineſs. In Chriſt's Anſwer [*Thou ſayeſt, or Sayeſt Thou, this of thy ſelf*, &c.]

Obſerve Firſt, That Judges are to proceed *Secundum Allegata & probata*, If to be Accuſed be enough to make a Man Guilty, none could be Innocent; If *Pilate* ſaid this

of himself, there was no reason he should be both Judge and Witness? If said so by others, Why are not mine Accusers here brought Face to Face, why do not they appear here as well as I the Accused?

Second, Christ denies not, but confesses that He was a King, [*de Jure nonde Facto*] for he was born King, the Wisemen saluted him with this Royal Title at his Birth, *Mat.* 2. 2. but his *Kingdom comes not with Observation*, Luke 17. 23. nor *is of this World*, John 18. 36. but consists in *Righteousness, Peace, and Joy in the Holy Ghost*, Rom. 14. 17. now seeing it is no Worldly Kingdom, as *Cæsar's* is, there is no need of fear from me concerning any prejudice to the *Roman Power*. This is that same good confession which he Witnessed before *Pontius Pilate* (that *Paul* speaketh of 1 *Tim.* 6. 13.) wherein he professeth himself to be indeed a King, but his Kingly Power was mostly confined to and conversant in the Court of Man's Consciences, in the Discipline of his Church, and after at the last Great Day of Judgment. *Pilate* receives so much satisfaction from this plain confession, that he brings him forth to the Gate again (where the Priests and People waited with big expectations that their Bill of Attainder for High Treason, would Infallibly do their Job against *Jesus*) and professeth to them, he found no fault at all in him. 'Tis true indeed, He denies not that he is a King, but he saith his Kingdom is not a Worldly Kingdom, and no way Inconsistent with *Cæsar's*, but rather a support to it as it causeth Men to be Holy and Righteous, therefore as *Cæsar* hath no cause to be afraid of him, so I cannot see any cause of Death in him; *N. B.* This may teach us, (1.) Seeing Christ is a King, let us not say as those *Luke* 19. 27. *We will not have him to Reign over us.* He must be our King to Rule us, and our Prophet to teach us, or he will not be our Priest to save us, *&c.* Such as will not be Ruled by him here, shall never Reign with him hereafter. And (2.) As Christ in the midst of his Sufferings comforted himself with this [*That his Kingdom was not of this World,*] so we in our Troubles should say, our Comforts are laid up above the Clouds, an Heir Apparent of the Crown may have his Trouble in his Travels through a strange Country, but he comforts himself with happier usage, when he comes home to his own Kingdom; So if we Suffer with him in the Kingdom of Grace, wherein we are his Subjects (and what cannot this King do for us) we shall then Reign with him in his Kingdom of Glory, 2 *Tim.* 2. 12. was it an happiness to be Subjects in *Solomon's* Kingdom, 1 *Kin.* 10. 8. much more in Christ's, *&c.*

This leads to the *Third* Grand *Remark*; That such and so great was the satisfaction our Saviour gave *Pilate*, that after this Discourse aforesaid, he laboured to acquit him four times by four means; and this was the first thereof, and his first means was by speaking for him, in pronouncing him Innocent to those Priests (who stood gaping at the Gate for his Condemnation) which made them more mad to be thus unexpectedly disappointed, and more fierce in their furious Exclamations against him, yet can they still harp upon no other but the old string [*He perverteth the People,*] Luke 23. 5, *&c.* as if he were an Apostate from the Law, and had brought the Priests into contempt with the People, *&c.* Whereas, 1. What a shame it was here to hear the Pagan *Pilate* to speak for Christ, when those Priests (of that only Church which God had then in the World) spake so bitterly against him. It was God that opened the Mouth of this blind Heathen to make this Just and Due Vindication of *Jesus*: at such a time when the Devil had opened the Mouths of the *Jews* (God's peculiar People) and their Priests (whose Lips should preserve Knowledge, *Mal.* 2. 7.) to pour out their foul Invectives against him, and this Slander of Seducing cast upon our Saviour by them was, 2. The worse and the more abominable, because Christ had publickly taught and told them in his famous Sermon upon the Mount [that *he came not to destroy the Law, but to fulfil it.*] Mat. 5. 17, *&c.* and though *Pilate* here said [*Heareſt thou not what these say,* &c.] *Mat.* 27. 12, 13, 14. Yet Christ hearing well enough *Answered Nothing*, because they Alledged nothing but notorious Lies, known to be so in the Consciences of his chief Accusers: But principally because he had put himself in our room, and was though Innocent, yet willing to be condemned as Guilty in this Humane Court, that we might be Acquitted at God's Tribunal. He Answered Nothing, because he would not hinder the work of Redemption, which he had then in hand, therefore patience and silence were his best Apology to those Calumniators, as it had been in his Type, *Isaac* to *Ishmael*, nor was his silence any consent to his guilt, for he was foretold to be the Dumb-Lamb, *Isa.* 53. 7. never any Man more Innocent, yet more willing to be Condemned: Insomuch that *Pilate* marvelled greatly, thinking possibly, Christ betrayed his own Cause by his over wilful silence, not knowing how he stood in sinful Man's stead as guilty of our faults, so loved our Justification more than his own Reputation:

Pilate

Pilate had more cause to marvel at the Impudence of the Priests, pressing such palpable slanders against Christ, such as the Pagan Judge himself could not but easily perceive, what probability could there be, that a poor Plebeian, one of the ordinary sort of People (as our Lord appeared to be) having no Armies, Armed Guards, or Strong Garrisons, nor so much as an Hole or House of his own where to lay his Head, *Mat.* 8. 21. should any way attempt a Treasonable Invasion of *Cæsar*'s Jurisdiction? The bare Relation of such an Abominable Lye was a sufficient Refutation to it self, and would clear Christ of all suspicion of Treason; And there is no doubt but so much Sagacity *Pilate* had, as did discover and see through so thin a Lye (*Tenue Mendacium pellucet*) Therefore did *Pilate* try so many Politick Tricks to Absolve our Lord, whereof this was the first of *Pilate*'s Politicks.

His *Second* was by sending him to *Herod*, taking an occasion to do so from a Word drop'd by the Priests, that Christ was of *Galilee*, which was *Herod*'s Tetrarchy and Jurisdiction, *Luke* 3. 1. therefore he, partly to Court *Herod*, (who was then at *Jerusalem*) for reconciling some old Heart-burnings betwixt them, about *Pilate*'s Murdering those Men of *Galilee*, Luke 13. 1. *Over whom he had no Authority*, and partly or principally because he could be content to quit his hands from condemning the Innocent, which he might well hope *Herod* would not do, because he was so long desirous to see *Jesus*, Luke 23. 8. and therefore may find some Favour or Friendship, or (at least) Justice from him. He might hope likewise that the Accusers would not follow him so far, seeing himself had so disappointed them; but their Malice made them mad to leave no Stone unturned. *N. B. Note well*; Now *Jesus* sees that Monster which had Murthered his Fore-runner *John Baptist*, and *Herod* was exceeding glad to see *Jesus*, looking upon him as some cunning Inchanter, or nimble Juggler, who would shew him some fine Tricks for his Court-diversion, and for feeding his Phancy with Phantastick Feats, but Christ would not gratifie him with either Deed or Word, for God is not so profuse of his Power as to condescend at all times to humane curiosity: 'Tis a great matter that must occasion him to force Nature beyond its Bounds. Christ would not Exert his Power of Miracles upon every trifling and frivolous occasion: Not to satisfie the curiosity of any, nor for his own Vain-Glory, much less for hindering his determined Death: Least of all before *Herod* that Fox, who had sought to Kill him before, *Luke* 13. 31, 32. and who would not stir out of Doors to hear Christ's Word (while he Preached in his Territory in the Cities of *Galilee*) yet now having him in his Hand, lets him go, though Christ would not vouchsafe him either a Word or a Work, because *Herod* had heard the *Baptist gladly*, yet put him to Death, for crossing his carnal Corruptions, *Mark* 6. 20, 21, &c. and though the chief Priests did most vehemently accuse Christ before him, both with Extention of Speech, Intention of Spirit, and Contention of the most Hellish Spitefulness, *Luke* 23. 10. *Herod* only made no body of Christ, (*Exoutheniz'd* him, *ver.* 11. as the Greek Word is) who is our All in All, *Col.* 3. 11.) because he would shew him no Jugling Tricks upon his Stage, and his Guard abused him, putting on him a White Robe (which the Jewish Nobility most affected) as *Pilate*'s after did cloth him in Purple (a colour most affected by the *Romans*) both in mockage and contempt of Christ, representing him as an Histrionical King, *Luke* 23. 11. So sent him back to *Pilate*, not so much because he could be content that Christ should escape his hands (as appears from *Acts* 4. 27.) but because he would have *Pilate* (who was only the *Roman* President) to Court him again, who was call'd the King, and who promised the half of his Kingdom to the dancing Damosel, *Mark* 6. 22, 23. *Mat.* 14. 9. and therefore must have more reverence than the President, from whence we have these few Notes.

N. B. Note well; 1, Many desire to see Jesus, not for Jesus sake, but for some sinister by-respects, for profit or pleasure as *Herod* did here: Many (as he) would see the Works of Christ, but love not to hear the Word of Christ, especially that which crosseth their carnality, as he did the *Baptist*, till it came to that cutting point, *&c.*

N. B. 2. Because *Galilee* was the place of Christ's Breeding, Birth and his first Miracle, *&c.* Therefore *Pilate* shew'd himself so far a Just Judge in remitting Jesus to *Herod* (whose Jurisdiction *Galilee* did belong to, *Luke* 3. 1.) It was thus far honesty in *Pilate*, not to put his Sickle into another Man's, that is, into *Herod*'s Harvest.

N. B. 3. Yet herein *Pilate* began to make a breach upon his own Conscience in sending our Lord to *Herod*, for seeing he (to whom the Kill-Christ's referred the whole matter) judged Christ wholly Innocent, and out of Envy only delivered to him, why did he not (as his Duty of a Judge was) wholly to Acquit him, and not venture him to

that old Fox *Herod* at all: This he did, only to Extricate himself out of the Briars, and to gratifie *Herod* upon a Politick account.

N. B. 4. Christ did vouchsafe to give an answer to *Pilate* a Pagan, because he sought after the knowledge of the Truth without any precurring prejudice, but no answer to *Herod*, who was Circumcis'd and of the *Jewish* Religion, yet had kill'd the *Baptist*, (his Voice, so left him dumb) and would have killed him also, (as before) and whom, Christ knew, would not believe his Word or Works, *&c.*

N. B. 5. Curs'd is that Peace which is made against Christ (as that was betwixt *Herod* and *Pilate* about their Jurisdictions) It was no Concord according to God, but a Conspiracy against Him and His Christ: 'Twas rather a Faction for Mischief, than a Friendship in Truth: Vices, that differ each from other, can easily combine together against Vertue.

N.B. 6. Though Divine Justice hath Leaden Feet and comes slowly, yet hath it Iron Hands and strikes fatally when it comes, which it ever doth at last, *Tarditatem Supplicij gravitate compensat.* Vengeance may sleep, but never dies, it always awakes at length, as it did against *Herod* for setting Christ at nought, for not long after *Herod* himself was set at nought, being degraded of his Royalty, driven from his Court, Kingdom, and Native Country (as was proud *Nebuchadnezzar*, Dan. 4. 30, 33.) and Banish'd to *Lyons* in *France*, where he died of Grief (as is aboveſaid) thus his scoffing of Christ was Revenged by way of Retaliation.

The *Third* Politick Way and Means that *Pilate* Improved for Freeing Christ was, His propounding the Release of Him or *Barabbas* to the choice of those Envious Ones, according to the custom of that Court, at the yearly Passover Feast to set one Malefactor at Liberty after Sentence was passed on Him. Thus *Pilate* craftily joined Innocent Jesus with that worst of Criminals, whose Name signifies [*His Father's Son, or White Boy*] and whom probably his Father had undone by cockering Indulgence (as *Adonijah* was 1 *Kin.* 1. 6.) who therefore became the worst of Miscreants in Insurrection and Murther, *&c.* a publick Robber, *John* 18. 40. *A notable Thief and Murderer*, Acts 3. 14. & Mat. 27. 16. a Ring-leader of Sedition, *Luke* 23. 19. & *Mar.* 15. 7. and Abominable to all Men as the greatest Pest of that place and people; when *Pilate* saw that *Herod* had sent Christ back (as one below his Wrath by his Baseness) again to him, though the Chief Priests pretended an Infallibity (as the High Priest of *Rome* doth in this day) in their Definitive Sentence against Christ as a Malefactor, *&c.* Yet *Pilate* hereupon makes a fine Starched Oration to them in Vindication of his Innocency, telling them [*That he upon Examination could find no fault in this man* (which was a Sacred Truth, and the right character of no Man save of him, for all Men are Sinners) *no nor yet Herod, for I sent you to him, and lo, nothing worthy of Death, can he find in him*] Luke 23. 13, 14, 15. Implying, if ye will not believe me, because I am a Pagan, concerning the Innocency of Jesus, ye will surely believe *Herod*, who is a Man of your own Religion, and who, (had he found him guilty of any capital crime) would never have remitted him to me, seeing Christ's principal conversation was in *Galilee Herod's* Jurisdiction, who was well skill'd in the Jewish Law, and knew better than himself (an Heathen) how far Jesus had transgressed their Law: But when all this Rational as well as Rhetorical Discourse of *Pilate* made no Impression upon those Mad Priests (so transported with Malice, that More Reason and Religion was found in the Mouth of this poor Pagan, than in all the Heads and Hearts of those many Church Men) then, seeing neither of his two former policies would prevail, he passeth a complement upon the people, about a custom at their Passover for Releasing a Prisoner by the Governour according to their voluntary choice, this *Pilate* generously complies with, and prudently proposeth their choice of one out of two (matching Christ with *Barabbas*) This crafty contrivance was grounded upon his hoping, that the People (who were to be gratify'd with this priviledge) would never be so notoriously wicked, as to prefer such a stigmatized Varlet (most unworthy to live any longer in the World) before faultless Jesus, who had wrought so many mighty Miracles among them, for which they had cried to him [*Hosanna in the Highest*] but a little while before. Notwithstanding all this, The Blind Guides, and curs'd Church-Governors persuaded the People, and prevailed also, that this Matchless Murderer (one like themselves) might be saved, and Innocent Jesus destroyed. *N. B. Note well*; Upon which these few notes do arise.

First, Concerning the People. How dangerous it is to dally with Sin in its first approaches. May but the subtle Serpent have admission for his Head [*Intorto capite sequetur corpus.*] He can easily screw in his whole Body. *Nemo Repentè sit Turpissimus* No man is Tempted by the Tempter to the greatest sins at the first, A crafty Devil (like the

the Carpenter in cleaving Wood) uſes leſſer Wedges firſt, whereby he makes way for greater, and then drives on wider and wider, till the Iron enter into the Soul (as *Pſal.* 105. 18.) and cleave it aſunder in Eternal Damnation: Theſe people of the Jews little thought (when they cried *Hoſanna* to Chriſt) that they ſhould prefer the worſt of Mankind, a Murderer before him; *Am I a Dog* (ſaith *Hazael*) *that I ſhould ever be ſo Deviliſh*, 2 Kings 8. 13. yet proved he nó better, *&c.* Satan firſt prevailed with this people to Aſſiſt in Apprehending of Chriſt, then carried he them gradually on in Accuſing him, and ſo on to a Thirſting after his Blood, and to behold more Beauty in that Monſter of Men, *Barabbas* the Murderer, than in him, who was *White and Ruddy, the chiefeſt of Ten thouſand*, Cant. 5. 10, The Devil dip'd them oft over in his Dye-fat, ſo oft till he made their Sins of a deep Scarlet dye.

The *Second* Note reſpecting the people alſo is, Silly Man once and again will chuſe Sin before a Saviour. *Pilate* propoſeth this choice twice to the people, *Mat.* 27. 17, 21. becauſe he ſought the favour of two ſorts, to wit, of the Prieſts as well as of the People, the latter, through the inſtigation of the former, made choice of the Thief and Murderer (which *Pilate* hoped they would bluſh to do) for ſuch is the hatred of Wicked Men againſt Chriſt, that they would deſire the Releaſe of the Devil in Hell, rather than of Holy Jeſus: Behold the Mad Fury and Frenzy of thoſe Jews, that they cried out all unanimouſly the ſecond time [*not him, but Barabbas,*] John 18. 40. as if they had ſaid [not him the Innocent, but him whom we know to be the Nocent, we muſt kill him who is the Prince of Life, and who Raiſed from the Dead; yet ſave him who hath kill'd the Living, that he may live to kill many more.] Where is the man among Mankind, that will not readily condemn this mad choice, yet is it daily made, while men prefer the Luſts of the fleſh, before the lives of their Souls, and are more prompt in the ſlavery of Sin, than in the Service of a Saviour, a Luſt ſhall be owned, when the Lord ſhall be diſowned: They will honour and obey the former, yet diſhonour and diſobey the latter. *N. B. Note well*; Our Caſuiſts ſay, that in every choice men make, there is a *Practical* Diſcourſe in the Court of a Man's Conſcience, either to chuſe Chriſt and his Graces, or his own Luſts and Delights: The former in one Scale, and the Latter in the other, man ſtanding in the midſt holding the Ballance in his Hand: Then the Court of Conſcience puts the Queſtion, [Which of theſe two will we chuſe?] If we then tilt the Ballance, and make Sin have more weight and worth to our Wills than a Saviour, and Judge to live prophanely is more eligible than to live piouſly, thereby we juſtifie the *Jews* (whom before we condemned) and do far worſe than they, who did make this mad choice in the Time of their Ignorance, *Acts* 3. 17. *Luke* 23. 34, &c. (which God winked at in ſuch as were *Converted*, *Acts* 17. 30, &c.) but we do it in the Time of our Knowledge, *&c.* Againſt much Means and many Mercies, againſt the *Checks* and *Chidings* of our own Conſciences: They thus Affronted Chriſt only when he was in his ſtate of Humiliation, but we do it now in his ſtate of Exaltation, and laſtly, They did it but once, whereas we do it often, *Crucifying the Lord Chriſt afreſh*, &c. *Heb.* 6. 6. Trampling that precious *Pearl* under foot (as if he were no better than the filthieſt Dirt in the Streets) *Heb.* 10. 29. How much Sorer *Puniſhment* then do they deſerve (beyond that of the *Jews* that became a Curſe, *&c.* for this choice) who dare chuſe a Luſt before the Lord, *&c.* we ſhould rather condemn our ſelves.

The *Third* Note is reſpecting *Pilate*, (as the *1ſt* and *2d* relates to the *People*) who herein failed foully, in giving this mad people (who, he knew had delivered the Juſt One out of Envy into his hands) the liberty of ſuch a choice: Why did he not rather (as *Job*) break the Jaws of the Wicked, and pluck the Spoil out of their Mouths, *Job* 30. 19. why did he not (when he found, as he ſaid, that *Jeſus* had done no evil) pronounce him Innocent *contra Gentes*, and acquit him by publick *Proclamation*? But this Pagan Standard of Juſtice was not made (as it ought) of Heart of Oak, or of the hardeſt of Mettal; It was Puſillanimity and Popularity that miſled *Pilate*, and ſo muzzled him that he could not contradict the rage of the Prieſts, and of the many headed Multitude with this third Politick means, which he grounded upon an ungodly cuſtom of releaſing a Priſoner at the Paſſover, to Grace the Solemnity of that Feaſt in Remembrance of their Deliverance from the *Egyptian* Bondage at the Paſſover-Time. *N. B. Note well*; Which cuſtom (though by long preſcription it was now become a neceſſary Law, *Luke* 23. 17.) was, in its own Nature, no better than a prophanation of that Holy Feaſt, and an Abomination to the Lord in Juſtifying the Wicked, and Condemning the Juſt, *Prov.* 17. 15. the Cuſtoms of the People are Vain ſtill upon Holy Days, *&c.* Jer. 10. 3.

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The *Fourth* Politick Means that *Pilate* uſed to clear Chriſt the fourth time, (when ſtill the out-cry, *Crucifie him, Crucifie him,* continued) was by ſcourging Jeſus, ſuffering the Souldiers to Plat a *Crown of Thorns* upon his Head, a Bulruſh Scepter in his Hand, and an old over-worn Scarlet Robe upon his Body, and then caſt all their Scoffs upon him, as upon a Mock-King, *&c.* This was the worſt of all the four means, *John* 19. 1, 2, 3, 4. All this was done (as is ſuppoſed) by the Command of *Pilate,* purpoſely to move the People to pity him, and therefore brought he him forth thus notoriouſly miſuſed, ſaying to them [*Behold the Man*] as who ſhould ſay, If there be any Bowels of Humanity and Compaſſion left in you, Commiſerate a poor Man ſo miſerably miſuſed, and if you be Men or eſpecially Good Men, let him who is Innocent, Go Free: But theſe Monſters of Men had put off all Manhood, had no Mercy left in them, their natural humanity was converted into brutiſh cruelty; They ſtill carry on their old cry, *Crucifie Him, Crucifie him,* &c.

Hence, *Remark* 1*ſt* is; That ſurely All this was *Pilate*'s Sin, for though he was much unwilling to condemn Chriſt, yet this Aroſe only from the Reſtraint of Natural Conſcience againſt ſo foul a Fact, but being but an Half-Friend to Innocent Jeſus, he taketh Indirect Means to deliver him, as was his comparing him with *Barabbas,* and eſpecially his ordering him to be thus groſly injured, although all this was done with an honeſt Intention for freeing him: For Evil muſt not be done for procuring good. The leaſt Evil muſt not be done for purchaſing the greateſt Good, *Rom.* 3. 8. *Pilate* perſuaded himſelf from his own Vain Politicks (not conſulting with God's own Word) that by inflicting theſe leſſer puniſhments upon Chriſt, he might take off the Jews from exacting greater, and ſo thought of the two Evils he would chuſe the leſſer, This was his carnal Policy. *N. B. Note well*; Whereas had God's Statutes been his Counſellours (as they were *David*'s, *Pſal.* 119. 24.) he would have learnt, That of two Moral Evils or Sins, neither of them is to be choſen, *Nullum Malum eſt eligibile*: And that this fact of *Pilate*'s Scourging Chriſt, *&c.* was not only Unſcriptural, but it was very Irrational alſo: For a man of common ſenſe, much leſs a Great Judge (repreſenting God's Room) ſhould make ſuch a ſenſleſs Argument as this, [*I find no fault in him, therefore I will chaſtiſe him,* &c.] Who can but wonder? But Carnal Men of corrupt Minds cannot Reſiſt Sin directly, but would only ſhift it off, and put it by, ſo far as they can handſomely do it with a conſiſtency of their credit or profit, or any other Darling beloved Luſt, as *Pilate* did here four times.

The 2*d Remark* is; *Behold the Man,* yea the God-Man, the Lord Jeſus, how he was Abaſed and Abuſed by Wicked Men; For he was Scourged probably twice, firſt before Condemnation, *Luke* 23. 16. & *John* 19. 1. which was an extraordinary Puniſhment, whereby *Pilate* deſigned to divert and ſatisfie the Rage of the *Jews* againſt Chriſt, as he expected it would content them. And ſecondly after Condemnation deſcribed in *Mat.* 27. 26. & in *Mark* 15. 15. Though this was done both times againſt the light of *Pilate*'s Conſcience, by whoſe order the fact was done. Our bleſſed Surety ſuffered Scourgings, becauſe he ſtood in our ſtead, who had ſinned: That he might free us from the Stings of our Evil Conſciences, and from thoſe Scourges of Divine Juſtice, by the heavy Hand of God Almighty, yea and from thoſe ſtinging Scorpions of Infernal Devils in Eternal Torments: *Sanguis medici eſt medicina phrenetici, ita factus eſt per gratiam Domini.* By thoſe bloody Wails made upon the ſcourged back of our Dear Redeemer are we delivered, he made us a Plaiſter of his own bleſſed blood, for by *his Stripes are we* (wretched phrantick Sinners) *healed,* &c. *Iſa.* 53. 5. *N. B. Note well*; We account the Weapon-Salve almoſt Incredible, that applying of Ointments to that Sword which Wounded a Man, ſhould by an occult quality heal the Wound in the Wounded Man: But this Myſtery Chriſtian Religion aſſureth us of (though there never was a Preſident in Nature) That the Scourging and Wounding of one Man ſhould cure Another, yea a World of Men, Women and Children, but *Behold the Man,* who was not only Scourged for our Sins, but had alſo,

N. B. Note well; 1*ſt.* A Crown of Thorns platted upon his Head, *Mat.* 27. 29. *John* 19. 5. 1. To remember us of that direful Curſe that firſt came into the World for *Adam*'s Sin, *Gen.* 3. 18. The Curſe began in Thorns and ended in Thorns, for Chriſt, the Second *Adam,* by wearing this Crown of Thorns (which was the firſt fruits of the Curſe) took away the Sin and Curſe of all his Redeemed People; whence we learn farther, that 2. Chriſt's Kingdom was not of this World, for then had it been a Crown of Gold, and not a Crown of Thorns. And 3. That the Members of Chriſt muſt not expect a Crown of Glory in this lower Life, 'tis Reſerved for a better World, the Crown of Thorns muſt be expected here below. [*Non decet ſub capite ſpi-*

nato

nato membra vivere in Deliciis.] Saith *Bernard* it is not fit, Seeing the Head was Crowned with Thorns, that the Members should be Crowned with Rose-buds (saith *Zanchy*) or live in Delights and Worldly Pleasures. But 4. To Teach us that seeing Christ wore a Crown of Thorns for our sakes, and for our Sins, and not for his own, in the way of his Patience; we should therefore for Requital, set a Crown of Gold upon his Head (as the Spouse in the Song did, *Cant.* 3. 11.) In the way of Obedience. These Thorns being pungitive, prickly and sharp as the point of a Sword (so the word signifies) must needs be extream sensible, especially considering that his Body being made of the finest Temper and Tenderest Constitution, easily touched with the least hurt.

N. B. Note well; 2*dly*, *Behold the Man* again, How he was Arrayed in Scarlet, being first stripped of his own ordinary wearing Garments, *Mat.* 27. 28. a *Purple Robe they put upon him* when stripped, *Mark* 15. 17. 20. & *John* 19. 2. being a Coat of that colour, which did only counterfeit the colour of Purple or Scarlet, and was (possibly) some Thread-bare Garment of a Red-Coat Soldier, but suppose it were some Old Coat that had been used in Triumphs or in Sacrificing, &c. yet could it be no better than a Vile Vestment, because it was put on to mock Christ, and to please *Cæsar*, as well as those Kill-Christs: However this was not done without a marvellous Providence of God, to teach us, 1. That the Second *Adam* must be stripped naked (both to be scourged, and to have this Mock-Royal Garment put upon him) that He might make an expiation for that Primitive nakedness, which the first *Adam* contracted by his first Sin, *Gen.* 3. 7, 10. Thus was *Joseph* (a type of *Jesus*) stripped by his Brethren, *Gen.* 37. 23. Because his Parti-coloured Coat was an Eye-Sore to them, &c. 2. They make Christ a Mock-King here by thus Arraying him, for he was indeed a King, but an obscure one, as was *Melchizedeck*, yet his *Kingdom comes not with Observation*, and oh that it may be within us, *Luke* 17. 20, & 21.

N. B. Note well; 3*dly*, *Behold the Man* again, How a Reed for a Scepter was put into his Right Hand, *Mat.* 27. 29, &c. Thus they made a Mock-King of Christ, the King of Saints, *Rev.* 15. 3. Accoutring the Son of God like a Fool in a Play: So do all those still in this day, who will not submit to the Scepter of his Spiritual Kingdom, and give him full Soveraignty over their Souls and Consciences, but (at the best) serve him only with Carnal Commandments in their Ceremonial Worship: All this History hath a Mystery in it, signifying how Satan mocks the Souls of Mankind, as Christ was plaid upon in these three last Stage-Play Accoutrements, the Mock-Robe, the Mock-Crown, and the Mock-Scepter. Thus Sinful Souls are Mocked by Satan. 1. In their Vain Ostentation of Worldly Grandeur, whereof the Purple Robe, the Vestment of Potentates, was a Badge, &c. 2. In a Greedy Affectation of Worldly Wealth, which is intimated by the Crown of Thorns, for Riches are the Thorns which choak the Seed of the Word slily and subtilly, *Mat.* 13. 22. over-topping the Corn, harbouring Vermin-Lusts, and at last pricking the Consciences of those that do grasp those Thorns too greedily. *Vitijs & Divitijs*, Vices and Riches, (in the Latine Tongue) are near a Kin in Name and Nature. 3. In the Vanity of Worldly Wisdom, which is denoted in this Reed, fair and smooth to behold, but hollow and empty within, better to look upon, than to lean upon it. He that leans upon his own Understanding (or Worldly Wisdom) *Prov.* 3. 5. leans upon a broken Reed, which though it want substance, may sufficiently serve to Pierce into his Hands, and into his Heart also, *Isa.* 36. 6, &c. *N.B. Notewell*; We read, that Christ in Scripture had a threefold vestment, 1. That at his Birth, when his own Mother (though newly delivered, and much weakened with her Travel) had such love for her Son, as be at the pains to wrap him in Swadling clothes to keep him warm, *Luk.* 2. 7. this was the badge of his Poverty, for though he was born King of the *Jews* (as the Three Wise Men of the East styled him) yet was he wrapped up in poor, ragged clouts (as the Word there signifies) not in the best, but basest place in the Inn. His 2*d*. Was here at his Passion, a Vestment of Vileness, and a badge of contempt cast upon him in this Red-Coat, which his Step-Mother, *Cant.* 3. 11. The Jewish Synagogue got him scornfully Arrayed with, &c. His 3*d*, Was after at his Resurrection, when Christ clothed himself with Honour and Majesty, *Psal.* 104. 1, 2. prodigiously splendid must needs Christ (the Lord of Angels) be at his Resurrection, when at that time the Angel (who was but Christ's Servant) *had a Countenance like Lightning*, and his Raiment *as white as Snow*, Mat. 28. 3. with which dazling Lustre and Majesty, he frighted all the Priest's Guard of Souldiers away, and himself sat down upon the Tomb-stone as a Conqueror, Though his Body was Sown in Weakness, yet was it Raised in Power, &c. 1 Cor. 15. 43. and in as great Glory as he had in his Transfiguration a Type hereof. Accordingly Christ had a threefold Crown. 1. This of Thorns a Crown of Grief and Disgrace.

2. A Crown of Grace, (in the Goſpel) Conquering and to Conquer, *Rev.* 6. 2. And 3. A Crown of Gold and of Glory, *Rev.* 14. 14. we ſhould go forth and behold the Man, thus three times crowned, the firſt by his Step-Mother, the two laſt by his Heavenly Father, *Cant.* 3. 11.

Laſtly, When they had thus Adorned *Chriſt* like a Puppy Pageant, then follows their Ludibrious Homage they Pay to their Stage-Play-King. 1. Bowing the Knee to him, which Diſſembled Proſtration was the moſt palpable evidence of their ſtiff-neckned Hearts, and the plaineſt poſture of the profoundeſt ſcorn, as appeareth, 2. In their ſaluting him ſcoffingly with [*Hail King of the Jews,*] Mat. 27. 29. Thus pretending to Worſhip him, while they were Intending to worry him. And ſuch Ludibrious Devotion do all Hypocrites pay to our Lord *Chriſt* to this day [Drawing nigh to him in their many *C*ringings with their Bodies, but ſtill have their Hearts far from him,] *Iſa.* 29. 13. Diſpleaſing Devotion is a double Diſhonour, as diſſembled Sanctity is a double Iniquity. 3. When they had thus made a Laughing-ſtock of *Chriſt*, then they Spit in his Face, as if that had been the worſt place they could find to Spit upon, whereas the Spouſe highly extols it to be *White and Ruddy, his Cheeks as a Bed of Spices, his Lips like Lillies, and his Countenance Tranſcendently Comely, and Altogether Lovely,* Cant. 5. 10, 13, 16. Yet was he content to be Spit upon, to cleanſe our Faces from the filth of Sin: Thus doth Prophaneneſs caſt Dirt and Drivel ſtill into the Face of *Chriſt*, which he will wipe off with a vengeance upon ſuch Villains ſooner or later, *&c.* If *Job* complained of this Affront done to him by the worſt of Abjects (who durſt not converſe with Humane Society becauſe of their Out-lawries againſt them for their notorious Miſdemeanours) yet ſpared not to Spit in the very Face of *Job* (who was a Prince in his *C*ountry) *Job* 30. 5, 10, &c. How much more will in due time Almighty Jeſus, *Jude* ver. 14, 15, *&c.* 4. *N. B. Note well*; That theſe Barbarous Miſcreants (not without the good liking of their Lords and Maſters the Prieſts, *&c.*) might ſpare for no kind of cruelty to Chriſt. [*They ſmote him with their Hands,*] This *John* addeth to the Affronts. *John* 19. 3. Thus our Lord gave his Cheek to the Smiters, *Lam.* 3. 30. *Iſa.* 50. 6. and becauſe they could not do him Miſchief enough by ſmiting him with their Fiſts, they ſtrike him, who was the Judge of the Earth, upon the Cheek with a Rod, *Mic.* 5. 1. They ſmote him with a Cane upon the Head, *Mat.* 27. 30. which blows (ſay the Antients) forced the Crown of ſharp Thorns ſo much into his Head round about, as the pricks thereof made no fewer than ſeventy two Wounds in his Head: All this it coſt Chriſt in gathering up All the Curſe (in the Thorns) for *Adam*'s Sin, *Gen.* 3. 18. and taking it upon himſelf, wearing it for a Garland as an Enſign of Victory, *&c.* They beat him as a Fool for Aſpiring after a Kingdom (as they thought) fooliſhly and unduly.

The 4*th Remark* is; *Pilate*'s compliance with the mad crew, in condemning Chriſt to be *C*rucified, though he had no fewer than four times abſolved him as Innocent, *Mat.* 27. 23, 24. *Luke* 23. 14, 22. *Mark* 15. 14. & *John* 18. 38. & 19. 4. which ſhews, *N. B. Note well*; That he who is not throughly reſolved to reſiſt every known ſin againſt all Dangers and Difficulties, will undoubtedly yield to it at laſt, though he hath made before ſome conſiderable reſiſtance, as *Pilate* did here, who acted not herein from a living principle within him, but only from the Reſtraint of his Natural Conſcience to ſo foul a fact (as before) as likewiſe from outward Motives, which made him for a while ſtand very ſtiff for Acquiting Chriſt.

As 1. His Wife's Dream, *Matth.* 27. 19. which (ſome ſay) came from the Devil, for hindring Mans Redemption: But others think better, that it was a Divine, (not a *D*iobolical Dream) ſent from God providentially, for vindicating Chriſts Innocency, even while he ſtood at the Barr of a Pagan Judge; yea, *Theophylact* ſays further, God ſent his *D*ream, *non ut Solveretur Chriſtus, Sed ut Salvaretur uxor*, not for the Deliverance of his own Dear Son; but for the Salvation of this Womans Soul: However, *Pilate's Wife* was ſo far Extraordinarily Inſpired, that ſhe ſent to him this Meſſage, [*Have nothing to do with that Juſt One,*] which Teacheth us, *N. B. Note well*; 1. However natural Dreams be, yet God can make uſe of them for his own Ends, for clearing his Sons Righteouſneſs, that, though he were Condemned afterward, yet our Juſtification from ſin, might more clearly ſhine forth, when it thus was made Apparent; Chriſts Condemnation was for our ſins; and not at all for his own. *&c.* The Great God over-rules Natural and *D*iabolical, as well as Orders Divine Dreams, as here *Pilate's Wife* was troubled in her Sleep, about the Injuries and Injuſtice done to Innocent Jeſus, and *Pilate* muſt have notice hereof, while he ſat upon the Bench juſt ready, (for fear of a Tumult) to paſs that moſt ſinful Sentence againſt our Saviour, the moſt Juſt Jeſus: And though this ſeaſonable Advertiſement did not move *Pilate*

ſo

so far, as to set Christ free from suffering, (for God had otherwise Determined it, *Acts* 4. 27.) Yet doth he openly proclaim Christ's Innocency. And this Teaches, 2.*ly* *N. B. Note well*; *That it is the Duty of Wives, to do what in them lyeth, for hindring their Husbands from committing sin*, as *Pilate's* Wife did him: She may rise up in Judgment against such Wives, as do not only neglect this *Duty*; but also do promote and strengthen their Husbands Hands in ways of Wickedness, (as *Jezabel* did *Ahab*) whereas their Wise Conversation, should prepare, and even pave a way for their Husband's Conversion, 1 *Pet.* 3. 1, 2, 3. That they may not only hinder them from Hell, but also help them to Heaven: This they ought to do seasonably, as *Pilate's* Wife did in a good season, just when her Husband was going into sin, and so *Abigal* stop'd *David*, just when he was going to shed blood, 1 *Sam.* 25. 31, 32. for which he blest his God: So the *Ass* stop'd *Balaam* from sin, if it be a Wife that stops us from doing evil, we should not say we scorn the Voice, or Advice of a Woman, ('tis below a Man to do so) but rather as *Abraham*, we must hearken to the Voice of the Wife, *Gen.* 21. 12, 13. Though it seems Grievous to us, yea though it be the Voice but of an Ass, bless God for an hindring Ass, *&c. N. B. Note well*; Because *Pilate* hearkened not to the Voice of his Wife, in this Divine Admonition effectually, but acted the contrary at the last, was he not therefore, by a just Judgment of God upon him, kick'd off the Bench by the Emperour *Tiberius*? Soon after this he was Accused by those very *Jews* (whom he had now gratified) was degraded and divested of all his Honours, so Banished to *Vienna* in *Germany*, where discontents (with his own Disgrace and Ingloriousness) drove him to Destroy himself with his own hands, *&c.* as History relateth, *Eusebius*, &c.

The 2.*d* Outward Motive that for a while did with hold *Pilate* from condemning Christ, was Christ's wonderful and strange silence, at all the slanderous Accusations cast upon him, by his malicious Adversaries at the Bar, when Christ's Life was so nearly and deeply concerned: The Devil could say to God [*Skin for skin, and all a man hath will he give for his Life,*] Job 2. 4. Though *Job* held his peace at the loss of all his Childrens Lives, because it may be (saith that Old Liar Satan) he loved them not so well: But when he comes to be in danger of his own Life (which he cannot but entirely love) then will he speak out, and speak Blasphemy without sparing, *&c.* But our Dear Jesus hath not one word to speak, though for the saving of his own Life, *&c.* This Amused and Amazed *Pilate*; and therefore was he loth to Condemn him, not understanding why he seemeth to sell away his own Life by his strange silence, because he loved the Lives of our Souls, better than the Life of his own Body: Beside Christ knew that *Pilate* would yield at the last, and to what purpose should he plead for himself, before such a Judge, who, (though he Judged him Innocent) had suffered him to be Scourged, and Notoriously Abused, merely to please the Wretched *Jews*; no good could *Rationally* be expected, (by his Pleading his own *Case* and *Cause*) from such a Man-pleasing Judge: Moreover, *Pilate* marvelled the more at Christ's holding his Peace, because that poor Pagan was Ignorant of Christ's standing in our steads, to suffer for our sins; so was in some Sense guilty, (as our *Surety*) of all the sins of the World, which he consented to by his silence, though altogether Innocent in himself; yet so willing to be Condemned, as not to speak one word for the saving of his own Life before him, *Matth.* 27. 12, 13, 14. & *John* 19. 10. *N. B. Note well*; Now (I pray you) let us learn to do as *Ahasuerus* the King, did to *Mordecai*, when asking his Courtiers, [what Honour and Dignity hath been done to *Mordecai*, for saving my Life? They Answered, there is nothing done yet for him,] *Esth.* 6. 1, 2, 3. Hereupon the King then promoted him to great Honour for this Meritorious Action, and *D*elighted to do so, *ver.* 4. 6. 10. *&c.* So let us be asking our own Hearts, (communing with them upon our Beds, when our Sleep departeth from us, as the King's did, *Psal.* 4. 4.) and saying to them, [what Honour and *D*ignity hath been done by us to our Dear *R*edeemer, for saving the Lives of our *S*ouls, loving our Salvation, more than his own *R*eputation, which he would not vindicate by saying one word for himself, *&c.*] If our Hearts answer again, as they did. [there is nothing done yet.] Oh! For shame let something be done now to Honour Christ, (the time past of our Lives may suffice us, 1 *Pet.* 4. 3.) 'Tis enough, and more than enough, we have neglected this grand Duty so long: Now let us rise up and be doing, and the Lord will be with us, 1 *Chron.* 22. 16. *N*ot only to build a Temple for Christ, who far more than *Mordecai*, sought the weall of his People, and speaks peace to all his Seed, *Esth.* 10. 3. Saying, [give me your sins, and take you my blood, and be saved by it,] thereby shall we build a Temple for our selves for ever.

The 3. outward Cauſe, why *Pilate* ſtood ſo ſtiff a while for Chriſt, was when he heard [*He was the Son of God,*] though this Heathen underſtood not what the Son of God was, being better acquainted with his Dunghill-Deities, and Pagan-Idols: Yet, whereas before Chriſts Innocency had Triumphed in this Pagan's Conſcience, but he hearing the Name of God, this puts him into a mighty maze, [*he was the more afraid,*] *John* 19. 7, 8. As he had feared a Tumult from Men before, *Matth.* 27. 24. So now he fears more the wrath of God upon him, ſhould he dare to lift up his Hand againſt the moſt High: *N.B. Note Well*; Oh! How notoriouſly and utterly Debauched, yea, Satanized are the Debauchees of this Day, that dread not to Rend the Reverend Name of God, (*Deut.* 28. 58. which ſhould not be taken in vain, *Exod.* 20. 7.) into many pieces in their moſt Execrable Oaths, and moſt Deteſtable Blaſphemies; Aſſuredly this poor Pagan, (who knew not the Word of God) will riſe up in Judgment againſt this Curſed, Curſing Generation, among whom the Name of God, (which is Dreadfull among the Heathen, *Mal.* 1. 14.) is ſo commonly belched out of their Black and Blaſphemous Mouths, without any Reverence at all: To which they add the Trade-driving of Whoredom, that chaſt *Joſeph* calls *no peccadillo*, a ſmall ſin, but great wickedneſs, and durſt not therein ſin againſt God, *Gen.* 39. 9. And thus Holy *David* ſets God's Statutes before him, ſo that he durſt not wickedly depart from God, but keep himſelf from his Conſtitution-ſin, *Pſal.* 18. 21, 22, 23. So that though an Act of this Wickedneſs was found in him; yet can he Appeal to his All-knowing God, that no way of ſuch wickedneſs could be found in him, *Pſal.* 139. 23, 24. He durſt not (though once overtaken with it) drive a conſtant Trade of it, neither that, nor any other ſin had an High-way over, or thorough-fare upon his Heart, becauſe he feared God, as *Gen.* 42. 18. *Nehem.* 5. 15. This Pagan *Pilate* had ſome fear of God, which Glorious Name, ſtartles and ſtops him again, ſo Remands Chriſt into his Hall, and Re-examins him with his [*Whence art thou?*] *John* 19. 9. to wit, art thou a Man, art thou a God? To which Chriſt gives no poſitive Anſwer, (knowing, if he had aſſerted his Deity, *Pilate* would have Acquitted him, who gave up himſelf at this time and place, to be Condemned) ſave only, that *Pilate* had no ſuch power, (as he boaſted of) over him; but as it was given him from above, *ver.* 10, 11. No Man could give him any power to Condemn an Innocent Perſon, though God gave it him now, for his own glory, *&c.*

This uſhers in the 4*th* outward Cauſe or Motive, why *Pilate* ſtill ſticks ſo ſtiff for our Saviour's Abſolution: To wit, Chriſt's Threatning him with ſin, both in the Deliverers, the *Jews*, and in him into whoſe Hands he was delivered, to confirm their Condemnation: As if Chriſt had ſaid to him thus, [Thou boaſts of thy power, as if thou were a little God within thy ſelf, yet who gave thee any power to execute the Innocent? Can thy power match mine, that is the power of God, whereby I have often eſcaped out of my Enemies Hands, becauſe my Hour was not then come, as it is now? Do not bear thy ſelf over-bold of thy power; for I know thou will Truckle to the People, notwithſtanding all thy power: Thou art indeed in a place of power, but have a care thou be Juſt in thy Office of Judge, leſt thou give a dear Account to him that is Higher than the Higheſt: Thy ſin comparatively is leſs than that of *Judas*, and of the *Jews*, for they ſin out of Malice, *&c.* but thou out of fear of Man, and out of Ignorance of God's Word; yet know, no Man can have any hand in killing Chriſt, but he muſt ſin, *&c.*] This caution doth ſtartle and ſtop *Pilate* yet more, (*N. B. Note well*; Oh! That the Senſe of ſin may ſtop us Chriſtians, as it did this Pagan.) Hereupon he goes out to his Hall-gate, (where the Chief Prieſts, *&c.* ſtill waited for their Prey) again, and there preſſeth upon them for his Releaſe, more than ever: But while he urged Chriſt's Abſolution this time alſo, they cry out againſt *Pilate*, that if he Juſtified him whom they had Condemned in their Court, and committed the Priſoner to him, they would Article againſt himſelf, [as no Friend to *Ceſar, &c.*) *John* 19. 12. This ſaying knocks down all *Pilate*'s Honeſty dead to the ground, ſave only, that as he had brought Chriſt out from the Barr before, ſhewing him moſt notoriouſly Abuſed, that they might be moved with Compaſſion towards him, when he ſaid to them, [Behold the Man] thus madly miſuſed by the Rude Rabble Soldiers: So here again he brings him forth from the Bar, and cries again, [Behold your King,] *John* 19. 13, 14. Are you not aſhamed to kill your King, whom you have cauſed me to put all this Contempt upon: Thoſe faint Eſſays of *Pilate*'s clearing the Innocent, were too weak Remedies for Curing ſo ſtrong a Malady as the Prieſt's Malice: Who were not at all moved with all the Miſeries they had Miſchievouſly Inflicted upon Innocent Jeſus, but though they Relented not at their beholding the Man, and beholding their

King,

King, thus abominably abused, *N. B. Note well*; 'tis meet we should be moved to see the King's Son so basely Scourged by the basest of Men, and that for our sakes, not for his own; those Miscreants melted not, Mollified not to behold the most prodigious, and profoundest part of our Redeemer's Misery, but on the contrary, made themselves sport thereof; and with many Outragious and Spiteful Speeches, flocked about *Pilate*, Threaten to Accuse him of Treason to the Emperour, for Labouring by many means to Release such a Traitor to *Cæsar's* Government: Now is *Pilate* Conquered to yield, for two Causes and Considerations. *N. B. Note well*; *First*, the Impatiency, Importunity, and Impudency, both of the Priests, and of the People, [like Priest, like People,] *Pilate* faintly saith to them, [shall I Crucifie your King?] the more backward he was to it, the more madly forward, and furious they were for it: And the same Mouths, that had but a little before, cryed [*Hosanna*] to Christ at his entring into *Jerusalem*; now with their loudest Clamours, cry [*Crucifie him,*] and to shew the earnestness of their Diveliſh Desires, they double that Outcry, saying, [*Crucifie him, Crucifie him,*] He is none of our King, [*we have no King but Cæsar,*] let him be pushed out of the City to be Crucified: Then *Pilate* Feared a Tumult, *Matth.* 27. 24. As God made this People's choice their Judgment; they would have no King but *Cæsar*, (as if there were no King in *Sion*, *Mic.* 4. 9. And as if they Rejected the Lord from being their King, 1 *Sam.* 8. 7.) God gives them their choice with a Vengeance, for their King *Cæsar* utterly destroyed them, as was propheſied, *Zech.* 11. 6. which was fulfilled by the Emperour *Vespasian*: So this fear of Man brought *Pilate* into a Snare, *Prov* 29. 25. Causeth him to comply with the Clamorous Crew, to avoid the Danger of a Tumult, *&c.* The *Second* cause of his complying, was his fear of losing *Cæsar's* Favour, fearing that more than the loss of God's: So chuses to obey the Creature's Corruptions, rather than the Creator's Commands: And in fine he loses the Favour of both, as the sequel sheweth.

CHAP. XXXI.

WHen this Cowardly and Inconstant *Pilate*, was thus Sordidly overcome by the pressings both of Priests and People, and overawed by his fear of losing *Cæsar's* Favour; and so (by Consequence) his Office of Power and Presidentship, then he that had been as stiff as an Oak, in absolving Christ so oft before saying, [I find no fault in him,] becomes as supple and plyable as a Willow, and complies with the curſed Crew, to Condemn the Innocent and Faultless One, that they might lead him away to Execution: Whence do arise these few *Remarks*.

Remark The *1st.* is, That Men of no Principle, (Magistrates or others) that Act for pleasing the People, and fear of Princes, (Dust and Ashes) more than the living God, cannot persevere in their pretended Piety or Honesty; but yields at last to the Temptation:

Remark 2*d.* Such as do yield to the Tempter, (whether they be Godly or Ungodly) are sure to be punished for not persevering, as was *Adam* for yielding to *Eve*, *Sampson* to *Dalilah*, and *Pilate* here to the People, as *Adam* lost Paradise, and his Primitive Excellency, (both to his Person, and to his Posterity) and as *Sampson* lost his Strength, his Eyes, his God, and his Life thereby: So *Pilate* (perplexed here with Threats of Impeachment) persists not Honest in his Office, soon after he was kicked out of it by *Cajus*, for perverting of Justice, Banished into *Germany*, (as before) where through Grief and Shame, (for loosing both Gods Favour, and *Cæsar's*) he became his own Death-Man: *Eusebius*, *Hist. lib.* 2. *cap.* 7. and which is worse, he stands Branded in the Bible, for Condemning the Just One, upon Everlasting Record, to the end of the World, to say nothing of his Torments for it in the other World: *N. B. Note well*; This should Teach all Persons to fear God above the World, we may not warp and act against the Light of our Consciences, as he did.

The *3d Remark* is, Above all it concerns Magistrates to be Men fearing God, *Exod.* 18. 21. Able and Active, Strong and Stout Hearted, well underlayed with Righteousness, as well as Riches, fearing God above all: Judges should be Men of Courage, *ceur de Lions*, *Solomon's* Throne was supported with Lions, to shew what manner of Men such, as Sit in places of Judicature, should be; and what Mettal a Magistrate should be made off. The Standard of Justice, should be of Case-harden'd Steel, and the Main-posts of a Common-wealth, should be Heart of Oak: *Tully* tells

us, 'tis a Mercy to have Judges [*Modò Audeant quæ ſentiant*] ſo they dare but do according to the Dictates of their Conſciences, which becauſe *Pilate* did not do, therefore all that Evil aforeſaid, by a Juſt Judgment of God, came upon him: As *Joſeph* yielded not, though his Sollicitations were ſo oft renewed: So he and *Daniel* had no fault found in their Grandeur, *ſave in the matters of their God*, &c.

The *4th Remark* is, It was a wonderful providence of God, that *Pilate* ſhould in theſe his contrary Actings (of Abſolving and Condemning Chriſt) ſerve God's Will (as well as his own) both God's Secret and his Revealed Will. In his Abſolving Chriſt ſo often, he concurred with the Revealed Will of God, which declareth him Faultleſs and without Sin, *Heb.* 4. 15. *A Lamb without blemiſh* (of Original Sin) *and without ſpot* (of Actual Sin) 1 *Pet.* 1. 18. and in his Condemning him *Pilate* ſerved the Secret Will of God, which laid upon Chriſt all the Sins of the whole Elect, *Iſa.* 53. 6. according to the Covenant of Redemption contracted betwixt the Father and the Son, for ſatisfaction of Divine Juſtice, and for the expiation of all our Sins. While he ſtood before the Bar of this Mortal Man, he ſtood in our ſtead according to the Determined Counſel of the Immortal God, *Acts* 4. 27. *N. B. Note well*; Therefore *Pilate* ſerveth God's Secret Will in Condemning Chriſt, yet ſinneth therein as it was a Diſſervice to God's Revealed Will, which forbids to condemn the Innocent. A Man may croſs the Secret Will of God, and yet do well in ſo doing, as *David* did in Praying for the Life of his Child, which was Decreed for Death, 2 *Sam.* 12. 16, 18. on the other hand, *Pilate* here ſerves God's Secret Will, and doth Ill, *&c.*

The *5th Remark* is; It is marvelous Incouragement to our weak Faith, that our Lord Chriſt (before he was condemned) ſhould be,

(1.) *N. B. Note well*; So often Abſolved from all Deſervings of any Death, that thereby we might eſcape the manifold Deaths which we have ſo well, and ſo juſtly deſerved. It was neceſſary that the Innocency of *Jeſus* ſhould by all ways and means be Vindicated and Teſtified both by *Pilate* often, and by his Wife once, that the believing Soul might the more manifeſtly diſcern that he was not condemned, nor executed for his own Sins, but for ours.

(2.) *N. B. Note well*; That he was condemned for Blaſphemy (which is the ſum of all Sins againſt the firſt Table of the Law) before the Eccleſiaſtick Court, and for Sedition and Treaſon (which is the ſum of all Sins againſt the Second Table) before the Civil Court, whereby he bore the Imputation of, and made a full expiation for all our Sins both againſt the Firſt and Againſt the Second Table, and ſo prevent our Arraignment and Condemnation, before the Dreadful Tribunal and Juſtice-Seat of the great God, *&c.*

N. B. Note well; And (3.) 'Tis no leſs an Incouragement to our Faith, when we look upward (beyond thoſe two Courts aforeſaid) at the Diſpenſation of an higher Judge (God the Father) exacting ſatisfaction to his Juſtice upon his own Eternal Son (who ſtood in our Humane Nature as our Surety and in our ſtead) for all our Sins, while he ſtood before *Pontius Pilate* by whom he was Condemned and Delivered to be Crucified. Divine Juſtice will not Acquit the Sinner without a condign Ranſom, nor the Redeemer without a congruous Satisfaction, yet Divine Mercy Accepts Satisfaction for the Sins of many from one Man in the name of all for whom he Died, *Mat.* 20. 28.

The *6th Remark* is; When *Pilate* could not prevail with his three times Juſtifying our bleſſed Jeſus, *Mat.* 27. 24. but the Tumultuous cries both of Prieſts and People prevail'd againſt him, *Luke* 23. 23. He willing to content them, *Mark* 15. 15. Paſſed Sentence upon Chriſt, *Luke* 23. 24. but before he could thus Act againſt his own Conſcience, *He took Water and Waſhed his hands before the Multitude, ſaying, I am Innocent of the Blood of this Juſt Perſon, See ye to it*, Mat. 27. 24. Thus this poor Ignorant Pagan eaſily deceived himſelf, thinking that himſelf was free of that Sin, which the Prieſts and People preſſed him to: Whereas all the Water in the Sea would not be able to Waſh off the guilt of that Sin. *N. B. Note well*; Water is too weak an Element for purging of that which cannot be purged but by the Blood of Chriſt here, or by the Fire of Hell hereafter. *Manus Abluit Pilatus & Cor polluit*: He cleanſed his Hands indeed, and groſly miſtaking did as much as ſay [the guilt of this Innocent Blood ſhall no more ſtick upon my Conſcience, than doth any Filth upon my Waſhed Hands now clean wiped off] yet all this while he minded not the main and principal duty of Purifying his Heart, *Jam.* 4. 8. & *Jer.* 4. 14. He did not purge but pollute it by his following Fact, in delivering up Jeſus into the hands of the *Jews* to be Crucified, *Matth.* 27. 26. *Mark* 15. 15. *Luke* 23. 24. & *John* 19. 16. Though he ſaid to the Prieſts

[*See*

[*See ye to it,*] wherein they were paid with their own Coin, with their own very Words, for they had said to *Judas* [*See thou to it,*] Mat. 27. 4. and now *ver.* 24. their own very words [*See ye to it,*] are Retorted upon them by a just Judgment of God: *With what measure ye measure out to others, the same shall be measured out to you again,* Mat. 7. 2. They Reap as they Sow, Drink as they Brew, and are served with their own Sauce, according to the Law of Retaliation: Though *Pilate* judged Wickedly in condemning Christ to be Crucified, yet doth he Judge Righteously herein, in saying to the Christ-Killers [*See ye to it,*] for whatsoever be the fault of Tools and Instruments in any Wicked Fact (as *Pilate* was) the prime Authours and Instigatours (as the Priests were) have the deepest Tincture of Guilt upon them. The mad multitude answered, [*His Blood be on Us and Ours,*] Mat. 27. 25. Behold the stupefaction of their seared Consciences, They bid Defiance to the Great God, who said [*Amen*] to this woful Curse, wherein They denounced their own direful Doom, which doggs them to this very Day. Let *Dammes* read *Numb.* 14. 28. and abhor Imprecations, *&c.* These Words *Pilate* spake to the Priests (as some say) in the Chief Priest's Hall (he going thither to content them, when they scrupled to go into his Common-Hall) or it was (as others say) in some Publick Judgment Seat, set up for this purpose at his own Gate, where the Priests and People at the first Assembled, and there patiently waited till they had their Will. Now follow the four Preambles or Antecedent Circumstances of Christ's Crucifixion; As,

First, At this *Gabbatha* or Pavement, *John* 19. 13. of *Gabbah* to Raise (because this Tribunal was Raised up for *Pilate* to pronounce the Damning Sentence upon Christ, *&c.*) did the cruel Kill-Christs strip him of his Purple Robes of Mockery, *Mat.* 27. 31. & *Mark* 15. 20. when they had wearied themselves with Mocking Christ in them. Yet did they let the Crown of Thorns (which they had fast fixed, by driving the Thorns [εἰς κεφαλὴν] into his Holy Head with Batts and Blows, *Mat.* 27. 30, &c.) alone still upon his Head to be Crucified therein, so some suppose because the Evangelists speak only of putting off the Purple, *Mat.* 27. 31, &c.

Secondly, They put his own Raiment upon him, namely his own Wearing Cloaths, *Mark* 15. 20. wherein was the over-ruling hand of God, that All men seeing him to suffer in his own Habit, might Acknowledge, that it was the very He himself and not Another, that suffered in his stead, as *Mahomet* in his *Alchoran* blasphemously Asserteth, though in other things he speaketh honourably of him, yet dareth to Deny that Christ was Crucified, but we were cheated with another for him.

Thirdly, They led him away, *Mat.* 27. 31, &c. quite out of the City, unto *Golgotha* the *place of Skulls*, in the posture of bearing that heavy Cross upon his Shoulders, which should suddenly bear the weight of his Body, as *Isaac* (his Type) had done before, *Gen.* 22. 6. bearing the Wood that was to burn him. Christ was led out of the Gate, fore-signified by the Burnt-offerings which were burnt without the Camp, to shew that he was the true Piacular and Satisfactory Sacrifice, not only for the *Jews* within, but also for the *Gentiles* without the Pale, *Heb.* 13. 11, 12, 13. This *Golgotha* or *Calvary* was a filthy noisom place, where not only the Garbage of the City, but also the Skulls and Bones of Malefactors (formerly Executed) lay to offend both Christ's Sight and Smell.

Fourthly, They Compel *Simon of Cyrene* to bear the small end of the Cross after *Jesus* (if not the whole Tree) *Luke* 23. 26. 'Tis easie to suppose, that by this time our Lord must faint under the Burden, his Agony in the Garden, his being Tossed too and fro, and toiled all Night by the Soldiers, one while before *Caiaphas*, and another while before *Pilate*, his Scourges, Buffets, *&c.* must needs spend him very much. Now is he no longer able to bear the Cross: None of the Multitude (for shame) would help him. *N. B. Note well*; The Death of the Cross was so abhorred of all, no *Jew* would touch the Cross, no nor this *Simon* (whom some suppose to be a *Cyrenian-Gentile*) therefore was he *compelled to do it*, Mat. 27. 32. & Luke 23. 26. coming fresh out of the Field, or Country, him they lay hold of, lays the low end upon him, not so much for the easing of a fainting Christ, as to hasten the Execution, and to keep him alive till he came to it; Hence have we these many *Remarks*.

1st, That Christ was thus stripped twice, to Expiate the Sin which brought the shame of Nakedness upon the First *Adam*, and that we may be clothed with the Robes of his Righteousness: And that he might bring us to Paradise, out of which *Adam* was cast as soon as he was clothed, *&c.*

The *2d Remark* is; Christ was Mocked in three places. 1. In the House of the High-Priest, *Luke* 22. 63. 2. In the Hall of *Herod*, Luke 23. 11. And 3. In *Pilate's* place

place of Judicature, *Mat.* 27. 31. *Mark* 15. 20. This was done while the Croſs was making ready, and the Inſcription was a fixing upon it, He was mocked of Wicked Men, that we might be commended by the Moſt Holy God, 2 *Cor.* 10. 18. and have his *Euge*, *Mat.* 25. 34. This ſhews, Prieſts, Princes, Preſidents as well as People are all mockers of Chriſt.

The *3d Remark* is; We are naturally backward, and hang off, ſhrinking in the Shoulder, and all of us come off heavily when we are called upon *to take up our Croſs and follow Chriſt*, Mat. 16. 24. as *Simon* here did. who was compelled to carry it after Chriſt, and as *Peter* was Pinioned and carried Priſoner whither he would not, *John* 21. 18. This cannot be done till Carnal-Self be denied and undone, *&c.*

The *4th Remark* is, Believers have communion with Chriſt in bearing the Croſs, as *Simon* here, who did but bear up the ſmaller and lighter end thereof upon his Shoulders, the Croſs and heavier end lay ſtill upon the Shoulders of *Chriſt*. *N. B. Note well*, This may be very comfortable to us to conſider, that while we are filling up the Afflictions of *Chriſt*, Col. 1. 24. and bearing his Croſs, yet the heavier end lyes upon him, (remember Chriſt has a great load and burden already, add not but be ſparing of Sin.) Our part is but the Small End, yea the Chips and Shivers of his Croſs.

The *5th Remark* is; We muſt go out of the Camp of Sin, and out of the Vanities of the World to come to the right Altar, *&c. Heb.* 13. 10, 12, 13. The *Jews* Law was, that ſuch as were put to Death, it ſhould be done without the Camp, *Numb.* 15. 35. and *without the City*, 1 Kin. 21. 13. when our Lord Chriſt is made [*Furcifer*] a bearer of his Croſs, Murmur not at any Indignities or Expulſions put upon us.

The *6th Remark* is; Let us put all our Sins upon the Head of this Holy Oblation, *Lev.* 16. 27. Chriſt went out of the Old *Jeruſalem* to bring us into the New, and to fit us for the Society of Angels.

After the Preambles come the Concomitants of Chriſt's Execution, the *1ſt* is the place where; Now is Chriſt brought to *Golgotha* (where, the Antients ſay, *Adam* was Buried, and where *Abraham* offered his Son *Iſaac*) that place of a Skull, not only to encourage us in ſuffering for Chriſt in the worſt of places (as he did for us) but alſo to aſſure us, that his Death is Life to the Dead: As in *Adam all dye, ſo in Chriſt all are made Alive*, 1 Cor. 15. 22. Hereupon ſaith *Epiphanius*, we may marvel that our Lord was Crucified in *Golgotha*, the place where *Adam*'s Body lay Buried (for ſaith he) when *Adam* was caſt out of Paradiſe, he went in his wandrings) to the place where *Jeruſalem* was after built, and there dying, he was buried in this very ground called *Calvary*, becauſe his Skull was found there, thence had it this Denomination [*The Place of a Skull.*] In this Hiſtory (ſaith he) there is a Myſtery, that the Second *Adam* ſhould be Crucified in the ſame place where the Firſt *Adam* lay Buried, denoting how the Blood Chriſt ſhed upon the Croſs, beſprinkled the Relicks of our Firſt Father, and thereby all that Defilement (derived from the firſt Sin upon all Mankind) is purged away. To this Opinion (as to a Truth) do *Athanaſius (de paſſione Domini) Cyprian (de Reſurrectione) Ambroſe* in *Luke* 23. and *Theophylact* (in *Mat.* 27, &c. All unanimouſly ſubſcribe, ſo that *Origen*, who firſt improved this Tradition, ſtood not alone in this quaint and curious Notion, *N. B. Note well*; However, this is moſt certain, Chriſt was Crucified in this baſe ſtinking place on Earth, that he might purchaſe a better place for us in Heaven. *Abel*, (whom *Cain* decoyed into the Field, and there kill'd him) was a Type hereof, ſo was *Iſaac* (as above) and *Joſeph*, whom they caſt into a Pit, and the Brazen Serpent lifted up upon a Pole in the Wide Wilderneſs, *Gen.* 4. and 22, & 37. & *Numb.* 21. to this unclean place is our Lord hurried out of *Jeruſalem* as a Prophane and Unhallowed Perſon, unworthy to Abide in that (ſo called) Holy City, *Mat.* 27. 53.

The *2d* Concomitant Circumſtance is the Company that came along with Chriſt to his Place of Suffering: Beſides the Rude Rabble which mocked him as a Malefactor after the Rudeſt manner, there were a great Multitude of Good Souls that Abhorred the Rabble's Rudeneſs, and condoled with Chriſt in all theſe his Sorrows and Sufferings, *Luke* 23. 27, 28, &c. eſpecially a multitude of Weeping Women (to whom he had been a bleſſed Benefactor) which the Evangeliſt nameth not, yet ſome of them are named, *Mat.* 27. 56. to thoſe diſconſolate ones Chriſt ſpeaks comforting words, [*Weep not for me*] that is, do not ye condole my Death, becauſe I moſt willingly lay down my Life, and moſt freely undergo my Death, which I ſhall in a ſhort time conquer by my Reſurrection, and unleſs I Dye, ye cannot Live, neither Spiritually nor Eternally. [*But weep for your ſelves,*] admoniſhing that they would have greater and more grievous cauſe to bewail their own caſes and calamities which did now hang over

their

their Heads, and the Heads of their Children, *&c. N. B. Note well*; What Judgment this was, he ſpecifies not; but deſcribes by its Effects, Direfull enough: Saying, it were better and more bleſſed ye were Barren, than bring forth Children to the Murtherers, *Hoſ.* 9 12, 14. & 10 8. & *Revel.* 6. 16. *Hoſea* prays there for Barrenneſs, as a Bleſſing on his People: And if all this Evil befall me, (a green Tree ſo unapt to burn) what may the dry expect, (both Mothers and Sucklings) upon which God's Wrath will ſoon kindle: My *Death* (ſaith he) will hurt the *Jews* more than it can Jeſus, *&c.*

N. B. Note here; 1. Chriſt croſſeth not, contradicteth not his own Command of bewailing thoſe in Bonds, as bound with them, &c. *Hebr.* 13. 3, &c. We ought to Sympathize with them as Fellow-Members, and to be moved with Compaſſion toward them, Commiſerating their Miſeries, as if they were our own, and putting their Souls into our Souls ſtead, *Job* 16. 4, as theſe Holy Women did Chriſt here, as in the ſame or like Body:

The 2. *Note* is; The Hiſtrionical Deſcriptions of Chriſts Paſſions made by the *Papiſts*, are here Reproved, [*Weep not for me*,] as *Ludibrious* and *Antick* or *pedantick Tricks*, &c. For we are not ſo much to Lament the Sufferings of Chriſt, as we are to lay to Heart and Lament our own ſins, which were the cauſe of all: The *Jews* and *Judas*, &c. were all ſet on to this Villany, by our ſins, *&c.*

The 3. *Note* is; There is a Natural Grief, or Worldly Sorrow, which ſhould be converted into Spiritual and Godly Grief and Sorrow: [*Weep not for me, but for your ſelves*, &c.] No doubt but among thoſe godly Men (attending here) were good *Nicodemus*, *Joſeph* of *Arimathea*, and many other Men that loved Chriſt while he lived, and now Lamented for him when he Dyed, and loſeing ſo great and ſo good a Friend; yet durſt not weep ſo freely and publickly, as the godly Women did, in the preſence of the chief Prieſts, in whoſe Eyes the Female Sex were weak and contemptible; yet in both Sexes, this Weeping was but Natural from their love, (which as fire muſt diſcover it ſelf) for the loſs of a Friend: But our Lord inforceth *Paul's* Notion here, [of turning Worldly into Godly Sorrow,] 2 *Cor.* 7. 10. like as exceſſive bleeding at the Noſe, is beſt cured by bleeding a Vain in the Arm, for Diverting the Blood: So ſhould we turn the courſe of our Griefs from Worldly Sorrows, for loſs of Friends, *&c.* into godly againſt our offences, *&c.*

The *Third* Concomitant Circumſtance, was their giving cold comfort to a Dying Man: [Vinegar mixed with Gall,] *Matth.* 27. 34. Our Lord was well nigh ſpent, and ready to faint, through his Agony and Bloody Sweat, through all his Toils, and Toſſes all the Night long, and through his Buffetings, Beatings, Scourgings, and bearing ſo far the Burden of the Croſs: Now when he wanted a cup of generous Wine to chear his Spirits, *Pſal.* 104. 15. *Prov.* 31. 6. God the Father out of Juſtice, (for Expiating the ſins of our Surſeitings) and thoſe Miſcreant Men out of Malice, deny him a cup of cold Water, but inſtead of the common favour of ſome Refreſhing Drink, uſually granted even to Dying Malefactors: Here's no Drink for a Thirſty, Fainting, Dying Jeſus; but Vinegar mingled with Gall, no doubt but theſe peſtilent Prieſts, did it in Deriſion to our Dear Redeemer, [Tauntingly talking to him, after a ſordid ſort [*Hail King of the Jews*, a King's Wine muſt be Rich and Royal, here's a doſe ſuitable to thy Royalty, *&c.*] *N. B. Note well*; 'Tis the property of Vinegar to Diſſolve Rocks (ſo *Hannibal* made his Way through the *Alps* to *Rome*) would to God a ſerious conſideration of this Vinegar-Potion (drunk by our Redeemer for us) might effectually Diſſolve our Rocky Hearts, others have another opinion of this bitter Potion, thinking it was given Chriſt not ſo much in Deriſion, as for Intoxication, to ſtupify his Brain, and to make him ſenſleſs of pain, ſo *Talmud Babylonicum* ſaith.

Some *Remarks* more may be added here, As 1*ſt*, Our Lord had probably this bitter Potion twice Adminiſtred at this time, before he was nail'd to the Croſs, and cried [*I Thirſt*,] John 19. 28, 29, 30. Twice did he taſte of bitter Potions for us, to purchaſe our Drinking the ſweeteſt Celeſtial Joys. *Pſal.* 16. 11.

The 2*d Remark* is, *Mark* calls this Drink [*Vinum Myrrhatum*,] Mark 15. 23. *Wine mingled with Myrrhe*: It may well be ſuppoſed, that thoſe Godly Women prepared ſome Wine (in their bewailings of his Paſſion) to Exhilarate his Spirits, that he might bear his pangs and pains of Death the better, this was a Teſtimony of their Sublime Love: But Chriſt's Enemies mingled it with Myrrhe to make his Miſery the more, *&c.* This was a Demonſtration of thoſe Miſcreants moſt Matchleſs Malice, in thus notoriouſly aggravating (by ſo many means) the Sufferings of Chriſt.

The 3*d Remark* is; Suppoſe this Potion was an Intoxicating Drink, *&c.* Then it diſcovers

diſcovers the moſt execrable Villany, in thoſe curſed Chriſt-Crucifiers: For 'tis the Duty of all Executioners of Juſtice, that while they are excuting the Bodies of Malefactors, they ſhould ſhew a ſpecial regard for the Salvation of their Souls. Yet thoſe vileſt of Villains deſign that our Redeemer (as one dead Drunk) ſhould dye.

The *4th Remark* is; Though theſe Prieſts and People were in haſt to have him out of hand diſpatched, for they had not been yet at their Morning Sacrifice (though now it was about Nine a Clock, their third hour from ſix, *Mark* 15. 25.) to give him this Potion to ſhorten his Life (as ſome ſay) but notwithſtanding all their haſt, as haſty as they were to Imbrue their Hearts in Chriſt's Blood (which *Pilate* had waſh'd off from his Hands) ſo to go reeking and ſmoaking in that Blood-Guiltineſs to their Worſhip of God: Yet Chriſt drank it not, for he will lay down his Life at his own pleaſure, and not at theirs; teaching us, that no pain ſhould make us ſo impatient as to do any thing to ſhorten our lives.

The *6th Remark* is; We are all apt to condemn the *Jews* for giving ſo bitter a Potion to a Dying Jeſus, yet ſuch a Jew is every Impenitent Sinner, that dare ſin againſt a living Chriſt, and therein give him a Cup of Gall, and the Poiſon of Aſps, as he complains *Deut.* 32. 32, 33. They gave me Gall for Meat, and Vinegar for Drink, *Pſal.* 69. 21. therefore ſhould we Judge our ſelves as well as the Jews, for ſerving him with our ſins, *Iſa.* 43. 24.

The *4th* Concomitant circumſtance, is an Introduction of the painful paſſion and dolorous Death of our dear Redeemer, which contains ſundry branches; As 1. They ſtrip him again of his own wearing apparel, whereby it was well known that it was the very he, and not another that ſuffered death in our ſtead, there could be no cheat in the caſe, but it was he (his own ſelf) that bare our ſins in his own Body on the Tree, as 1 *Pet.* 2. 24. aſſures us. *N. B. Note well*; Our Lord was thrice ſtripped, firſt of his own Raiment, *Mat.* 27. 28. that a Souldier's Coat might be put upon him for a Ridicule; and *2dly*, Off again goes this Robe of Mockery, *ver.* 31. having ſufficiently ſatiated themſelves with ſporting at him in theſe Ornaments of Deriſion: And now they ſtrip him the third time, *&c.* That he might hang naked upon the Croſs, and behold his very Garments parted among his Crucifiers, *ver.* 35. All this was done 1*ſt*, That the Prophecy might be fulfilled, figuratively in *Daniel* the Type, and literally in Chriſt the Antitype, *Pſal.* 22. 18. *2dly*, That he was Crucified naked, it was to cloath us with the Rich Robe, and Royal Raiment of our Redeemer's Righteouſneſs, that Golden Fleece of the Lamb of God (*who taketh away the Sins of the World*) to expiate our Sin in the Abuſe of Apparel, and to purchaſe for us the priviledge of putting on comely Raiment, according to our place, *&c.* 3*dly*, To teach us patience when ſpoiled of our Goods, and Cloaths torn and taken off our backs, *Heb.* 10. 34. Our Lord, as *Elias*, being now to Aſcend into Heaven, did willingly let go his Garments. So we, What the Maſter ſends for from us, ſtraightway we muſt let it go, *Mat.* 21. 3. as knowing in our ſelves (which is better than knowing by Books, or by the Relation of others) that we have in Heaven, a better and more enduring ſubſtance, as well as cloathing, *&c.* The Antients do gloſs upon Chriſt's Under-Garments, which were divided into four parts, and given to the four Soldiers that were imployed in Crucifying Chriſt (as the cloaths of the Executed are given to the Executioner) to ſignifie the Church in the four parts of the World: But his Upper Garment or Seamleſs Coat (which, they ſay, his Mother made for him) doth ſet forth the Unity of the Church in the Bond of Love, which is a Grace above all other Graces, 1 *Cor.* 13. 13. as that Coat was a covering above all his other Apparel: *Chriſti Tunica eſt Unica*, Chriſt's Coat, his Dove, and his Dove-Coat, the Church, is but one, *Cant.* 6. 9. 'Tis one without any Seam or Sewing all over, 'tis Catholick over all the World, and never ſo divided in it ſelf, as that it needeth uniting!: They that rent it by Schiſms, are worſe than thoſe Rude Souldiers, who would not rend this Coat without Seam, *John* 19. 23, 24. *N. B. Note well*; Oh! how good it is to look up to an higher hand in all our Sorrows and Sufferings, the Souldiers could not caſt the Dice upon our Saviour's Garments, but it was foretold, *&c.* the moſt bruitiſh Men are Bridled by God, like the Blind Horſe in the Mill, knows not the end or tendency of his Work, as his Maſter doth: All is decreed to our very Garments, yea to our very Hairs, *Mat.* 10. 30.

The 2*d Branch* of the Introduction of Chriſt's Paſſion is, when they had ſtripped him, they then lifted him up upon the Croſs, and Nailed his Hands and Feet faſt to it: All this was done for ſeveral Reaſons.

Reaſon 1. For fulfiling the Figures of the Old Teſtament, ſo exactly in the New. The Heave offering that was lifted up, and heaved toward Heaven, *Exod.* 29. 27, 28.

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& *Numb.* 15. 20. which was their Homage Heaved up to their Heavenly Landlord, and 18 30 32. This prefigured the Exalting of Christ upon the Cross; but more peculiarly the Brazen Serpent set upon the pole in the Wilderness did signifie, *Numb.* 21. 8. as Christ himself Interprets it, *John* 3. 14. This was a Noble Type, and a Notable Figure of Christ's lifting up upon the Cross: The Congruity is great, there it was, [*Vide & Vive*] look and live, so here it is, [*Crede & Vive*,] believe and live: Look (with an Eye of Faith) and be Saved, ye ends of the Earth, *Isa.* 45. 22. which is the most general promise in the Word of God: There it was, they that looked upon their Sores, and not upon the Sign, dyed for it: So here it is, that they which look upon their Sins only, and not upon their Saviour, do Despair and Die: There it was, that such as looked upon the Serpent, though with a weak Eye, were Cured: So here it is, if we look upon Christ Crucified, as he is held forth in his Ordinances, and especially in the Sealing and Confirming Ordinance, *Gal* 3. 1. though but with a weak Faith, so we be but Faithful in Weakness, we shall be Saved, *&c.*

The 2. *Reason* why Christ was thus lifted up, and Nailed to the Cross, was for assuring us, that he bore the Curse of the Law, (due to us) and the Extremity of the Wrath of God (both in his Body and Soul) for our sins, *Gal.* 3. 13. 1 *Pet.* 2. 24. No other Death would satisfie, not only these Mens matchless Malice; but also the Great God's Holy Justice, or could be so fit to deliver us from the Curse of the Law, except this Cursed Death of the Cross, more accursed than Stoning, or any other kind of Death; not so much in its own Nature, or in the Opinions of Men, or by the Law of the Land, but mostly by vertue of a particular Law of God (foreseeing and fore-ordaining what manner of Death our Dear Redeemer should die) *Deut.* 21. 23. & *Gal.* 3. 13. Hereupon this kind of Death hath in all Ages been Branded as the blackest kind of Deaths, *Numb.* 25. 4. & 2 *Sam.* 21. 6. And therefore the Apostle (in speaking how low Christ abased himself) doth not simply say, he did so unto Death, but adds this Accent, [even unto the Death of the Cross,] as the worst sort of Deaths, *Phil.* 2. 7, 8. But of this more hereafter.

The 3. *Branch* is, *Pilate* at the Priests Instigation, puts an Inscription over Christ's Head upon the Cross, importing his Capital Crime: This all the four Evangelists Record, some shorter, and some larger: He that speaks shortest, yet speaks enough to the matter of the Accusation, that Christ was Condemned to be Crucified, for taking upon him to be King of the *Jews*, which they pretended was Treason against *Cæsar*, *Pilate* (by a special providence of God) far beyond his own Intentions, gives Christ a glorious Testimonial, which he would not alter, though Solicited thereto by the Priests; who designed this Superscription, to be the Brand of his Usurpation: But as it was thus over-ruled, it tended much to the glory of Christ, who was indeed Jesus the Saviour, and indeed a King, especially of the *Jews*, or the true *Israelites* of God: *N. B. Note well*; The Mouths and Hands of wicked Men, are so Ordered by the most Wise God, that they are constrained against their own Wills to Honour Christ, when they design to Dishonour him: This may serve as a Cordial and Comfort to the Servants of Christ too. Some indeed do say, *Pilate* did this to be Revenged of the *Jews*, for their Senseless Importunity and Impudency in putting him beyond his Aim, to Condemn the Innocent, which he would not have done, had they not pressed him to it, beyond his Pagan Power, yet doing it with great Reluctancy, however, our Lord was thus Intitled by his Hand, which was guided by the great God, and whose Head and Heart were so confirmed in it, that though he understood it not, yet would not Retract it with all the Priests pressing him to the contrary: He was unchangably Resolved, that what he had writ, should stand: How much more the Writings of him, whose Name is, [*I am, that I am*,] *Exod.* 3. 14. and the same yesterday, to day, and for ever: *Hebr.* 13. 8. *N. B. Note well*; We may learn from this Pagan, to be constant to a good Cause, and in a good Course, and not be changlings: But we must raise our Minds higher, and look beyond *Pilate*, at the Counsel of God, who would have Christ proclaimed his Churches King, by this Publick Testimony in *Pilate's* Inscription; and that it might be made manifest to the World, that Jesus was Innocent, and that he was Executed for the same Truth, for which he was before Condemned by the *Sanhedrim* of the Chief Priests, and therefore was the Title writ in *Hebrew*, *Greek* and *Latin*, (the best known Tongues then every where) that this venerable Elogy might be read and understood of all; and that Christ's Innocency might appear unto all, not only intimating that he was King of that Religion among the *Hebrews*, of that Wisdom among the *Greeks*, and of that Power among

the *Latines* or *Romans*, (for which three things, thoſe three People were then Famous.) The *Jews* glory'd in their Law, and the *Greeks* in their Wiſdom, and the *Romans* in their Power and Dominion) but alſo as preſaging the Future Vocation of not only the *Hebrews*, but of the *Greeks* and *Latines* too, to the Kingdom of Chriſt, *N. B. Note well*; to which may be added, that hereby the Holy Ghoſt hath commended to us the Dignity and Study of theſe three Learned Languages, (*Hebrew*, *Greek*, and *Latin*) which are to be Retained for ever in the Church of Chriſt; and ſeeing Chriſt hath Sanctified thoſe three Tongues upon his Croſs, by this Inſcription, 'tis but a Brutiſh Notion to call them the Languages of the Beaſt: *N. B. Note well*; Moreover, this may reprove the Sacrilegious Tyranny of the *Romaniſts*, who render themſelves worſe than *Pilate*, in not only forbidding that the Sacred Scriptures ſhould be Tranſlated into the Mother-Tongue of each Land; but alſo *Reſtraining* the *People* from *Reading* them in *Hebrew*, *Greek*, or *Latin*, yea, or in their own Native Language, whereas *Pilate* (as God's publick Herald) will have *Chriſt Read* and acknowledged to be King in any Language, both Forraign and Domeſtick: 'Tis pitty a poor Pagan ſhould exceed and excell thoſe Papagans, who profeſs to Adore Chriſt.

The 4. *Branch* of the Introduction is; their Crucifying two Thieves, the one on the *Right*, and the other on the Left Hand of Chriſt, *Matth.* 27. 38. *Mar.* 15. 26, 27. *Luke* 23. 33. & *Joh.* 19. 18. placing Chriſt in the midſt, not ſo much that he might have Companions in Miſery, for [*Solamen Miſeris ſocios adhibere Doloris*,] 'tis ſome Comfort to thoſe in Miſery, to have *Companions* in it: As it was deſigned by thoſe Prieſts to Palliate their wickedneſs, that the People might look upon Chriſt Crucified in the midſt, as the worſt, and as the Prince of Malefactors; and the greateſt of thoſe three, had they Crucified Chriſt alone, he would at leaſt have ſeemed a better Man than any Thief: But *Mark* the *Evangeliſt* lifts us up to look beyond this politick deſign of the Prieſts, at the profound Counſel of God, who directed this *Deed*, that the Prophet's Oracle might be Accompliſhed; ſaying, (He was *Reckoned*, to wit, by thoſe Prieſts) among Tranſgreſſors, *Iſa.* 53. 12. and not only among them, but as Chief of them: Thus he became the greateſt of Sinners, both by Imputation, as he bare the ſins of many, *ver.* 6. 12. and by Reputation, as he was *Reckoned* among Thieves, Robbers, Throat-Cutters, and Traitors, yea, in the midſt, as exceeding the worſt of them: *N. B. Note well*; As this may teach us, how vaſtly prodigious was the wrath of God againſt Man's ſins; for the Expiation of which, our *Surety* the *Son* of God, muſt be caſt into the Catalogue of Notorious Malefactors: So no leſs holds it forth, the moſt Immenſe Love of our Lord Jeſus to us, who can ſubmit to be a Companion of Miſcreants, to make us fit Aſſociates with Holy Angels, *Zach.* 3. 7. both Here and in Heaven, *&c.* but of theſe Thieves more afterward is diſcourſed, *&c.*

CHAP. XXXII. *Of Chriſt's Crucifying.*

NOW come we (after thoſe five Introductions) to *Diſcourſe* upon the Paſſion and Death of Chriſt Crucified upon the Croſs, wherein many moſt Eminent *Remarks* are comprehended in the Bowels of that one Act of *Crucifying* Chriſt: As *Moſes* turn'd aſide to behold that great wonder of the Buſh burning, yet not conſumed, *Exod.* 3. 3. So let us turn aſide here to ſee this great *Sight*; to behold the grand Sin-offering burnt without the Gate, yet not conſumed to Corruption, *Levit.* 9. 11. & 16, 27. *Hebr.* 13. 12. *Pſal.* 16. 10, 11. *Acts* 13. 35, 36, 37. and to behold the High-Prieſt (himſelf) of our profeſſion, *Hebr.* 3. 1. As the great Sacrifice for the whole World, was now laid upon the High Altar, his Croſs; and there was Roſted with the Hot Fire of the Wrath of God, and of Men, and of Devils: Behold the Son of God Bleeding, Mocked, *Tortured*, Dying, and Reconciling God and Man, and Marrying Juſtice and Mercy together, *&c.* *Pſal.* 85. 10.

The *Firſt Remark is*; Behold the Man, He muſt Die the worſt of Deaths for us, ſo Angry was God with Man, for Eating the Forbidden Fruit of *Sin*, that he ſpareth not his own Son, when he became a Surety for Sinners: He ſhall die, (ſaith *Saul*) though the Lot fall upon my Son *Jonathan*, 1 *Sam.* 14. 39. We Read of *Zaleucus*'s Law, that the ſin of Adultery, ſhould be puniſhed with the loſs of two Eyes, his own Son was found faulty herein. *Zaleucus* put out one of his Sons Eyes, as he was a Juſt Judge;

Judge; but that he might ſave his Sons other Eye, and not make him quite blind, he, to ſatisfie the Juſtice of his own Law, is content to put out one of his own, as a Compaſſionate Father: This Reſemblance, falls far ſhort of the matter Reſembled: Yet thus far they do Symbolize in an Apt *Parallel* Congruity: The Creator, gave this Law to the Creature, [If thou Eat the forbidden Fruit, thou ſhalt ſurely dye,] *Gen.* 2. 17. Man *Tranſgreſſeth* that Law of God, even *Adam* call'd the Son of God, *Luke* 3. 38. Now that Juſtice might be ſatisfied, Man the ſinner loſeth one Eye only, to wit, his Paradiſe-Happineſs, *&c.* and God (the Father of *Adam*) is content to give his Son, (who was as Dear to him, as his Right Eye) out of his Boſom, to make full Satisfaction for the Breach of that Law: *N. B. Note well*; Sinfull Man may ſay, here is both a Juſt Judge to the Law, and yet a Compaſſionate Father to me, not my ſelf, but my Surety *Dyeth* for me, *&c. N. B. Note well*; This Surety for ſinfull Man, (*Heb* 7. 22.) muſt dye the worſt of *Deaths*, ſuch as had all theſe Aggravations, the moſt Accurſed, the moſt Shamefull, the moſt *Painfull*, moſt Lingring, and the moſt Open and Expoſed Death.

Remark 1. The moſt Accurſed Death, (whereof ſomething is ſaid before) of all other Deaths: Though Stoning, Burning, Sawing Aſunder, Slaying with the *Sword*, *&c. Heb.* 11. 37. were *Torturing* and *Tormenting* Deaths, yet no Curſe is Annexed by the Law of God to any one of them, as there is to this of Hanging on a Tree, *Deut.* 21. 23. *Gal.* 3. 13. So that Chriſt dyed the Curſed Death of the Croſs, to take away the Curſe due to us; and that we may be Bleſſed: Oh! How ſhould we wonder that he ſhould Humble himſelf to ſuch a Curſed Death, *Phil.* 2. 6, 7, 8. Did *Peter* wonder that he Humbled himſelf ſo far, as to waſh his Feet, *John* 13. 6. Sure I am we may much more at his Dying thus to *Save* our *Souls*, and to pay all our Debts for us, as *Paul* did for *Oneſimus*, *Philemon*, *ver.* 18. If he owe thee any thing, put that upon my Account, we are all Run-away *Servants*, and have wronged our Lord much; Chriſt ſaith, I will pay all, *&c.* never forget that love in him.

Remark 2. The moſt ſhamefull and ignominious *Death*, not only as he did Hang Naked on the Croſs, (at which the very Heavens bluſhed; and therefore was that Curtain of *Darkneſs* drawn over them, (that they might not behold his Nakedneſs) but alſo, as he was moſt rudely mocked by all ſorts of Paſſengers and *Spectators*: Yet he endured the Croſs, (ſaith the Apoſtle) and *Deſpiſed* the ſhame, *&c. Heb.* 12. 2. Though Man's Nature be impatient of ſhame, yet Chriſt ſhamed even ſhame it ſelf, as if it had been below him to take notice of it, and as unworthy of any Obſervation, in Compariſon of his ſo Glorious a *Deſign*: Hereby the moſt ſhameful *Death* that *Saints* can be put to, is *Sanctified* to them: They that dye in Faith, do all dye in a Bed of Honour, *Heb.* 11. 2, 13.

Remark 3. The moſt Painfull and *Dolorous Death*: This muſt be ſo, becauſe he was 1. *Sore* Racked, when his Hands were Nail'd wide aſunder upon the Head-poſt, and his Feet wide aſunder, alſo upon the Foot-poſt, not as Papiſts falſely Picture Chriſt in their *Crucifixes*, with one *Nail* only in his Feet, whereas two Nails were neceſſary to Nail his two Feet, unleſs they do abſurdly ſuppoſe that one Foot only was faſt, and the other looſe; but if both were Nailed one upon another, according to their Images, then the *Souldiers* could not break both the Leggs of the Thieves, but only the outmoſt; becauſe one of them, (if ſo) lay upon the other, beſides where ſhall we find (if ſo) the five Wounds of *Chriſt*, ſo much ſpoke off by both Antient and Modern Authors; The *Popiſh Picture*, (whereof a great *Jeſuit* was the firſt Founder) Repreſents Chriſt with one only Nail in his Feet, placed one upon the other. Then our Lord had ſaid Amiſs, in ſaying to his *Diſciples*, [behold my Hands and my Feet,] *Luke* 24. 39 and to unbelieving *Thomas*, [behold the print of the Nails, *&c.*] *John* 20. 27. If both his Feet had not been Nailed upon the lower overthwart, wide aſunder, as his ſide was pierced with the *Spear*, *&c.* This is the 1. Evidence that Chriſt's *Death* was exceeding *Dolorous* and Painful, being ſo extreamly Racked, both in his Hands and Feet, forcibly ſtretched wide aſunder each from other, to the utmoſt ſtraining of all thoſe Joints: 2. Which is the 2*d* Evidence, his four Wounds with the four Nails, were made in the Hollow of his Hands and Feet, which ſhews, that Chriſt ſuffered moſt Exquiſite Torments, in thoſe moſt *Senſible* Parts, being quickeſt and fulleſt of *Senſe*, as they are fulleſt of *Sinews*, that (as Anatomiſts *Demonſtrate*) all make their meeting together in thoſe places, this muſt needs be moſt unexpreſſibly painfull, eſpecially in ſo fine a Body as God had fitted him with, *Hebr.* 10. 5. Undoubtedly of the fineſt Conſtitution, God made his *Sons* Body, that was to be joyned with the *Deity*, and was to be the grand Expiatory *Sacrifice*, for the ſins of the World.

Remark 4. The moſt Lingring Death, thoſe Malefactors whom the *Romans* Crucified, commonly remained many days alive upon the Croſs, they were two or three days at the leaſt a dying: Therefore were the Souldiers ſent to diſpatch thoſe three that were here Crucified by breaking their Leggs, that they might not hang ſo long as was uſual; becauſe it was the preparation for the Seventh day Sabbath, (which began at three a Clock on that Afternoon) an High Day, not only as the Sabbath, but alſo one of the Seven Paſſover-days, *John* 7.37. & 19, 31, 32. And this would not conſiſt with the Solemnity of that double Sabbath, to have them Roaring under their Tortures; therefore their Law provided, (contrary to the *Roman* Cuſtom) that their Bodies ſhould not Remain all Night upon the Tree, but Bury them that Day, that their Land might not be Defiled, *Deut.* 21.23. otherwiſe it was a Lingring, as well as a painfull Death, a Death that might have lingred and laſted many Days: *Præſtat Semel Mori quàm ſemper metuere & ſentire Mortem:* 'Tis better to dye at once, than to dye by Inches, and to lye long under the ſmarting Senſe and Horrour of a protracted Dying: 'Twas the Language of a bloody Beaſt to a Martyr, [thou ſhalt not only dye, but thou ſhalt feel thy ſelf a long time to be a Dying:] The Cruelty of the Croſs, [the weight of the Body hanging by the Hands till Death, and practiſed by the *Roman* Tyrants upon the Chriſtians,] was ſo Inhumane, that good *Conſtantine* the Great, Aboliſhed it out of the Empire, never to uſe it more, *&c.*

Remark 5. The moſt Publick, Open, and Expoſed Death, not like the fore-runner *John Baptiſt*'s Death, whoſe Head was taken off privately in Priſon, without any more ado or obſervation: But Chriſt's Death was Apparent to be ſeen. Thoſe cruel Crucifiers of Chriſt do daringly outface not only the Sun of the Firmament, but alſo the God of Heaven, both with this Execution and with their preparations to it. For, 1. Their cauſing Chriſt to bear his own Croſs (till he tyred, which comported not with their haſt for his Execution) to *Golgotha*. 2. Their throwing the Croſs upon the ground there, in order to its Erection, while all requiſites were prepared. 3. Their drawing forth all their dreadful Inſtruments for their Crucifying cruelty. 4. Their ſtripping Chriſt of his own wearing Apparel, that he might dye naked, *&c.* 5. Their laying his naked Body upon the Croſs as it lay along, with his Face forward on his Back. 6. Their ſtretching out his Hands and Feet with their utmoſt ſtrength, as upon a Rack of the *Spaniſh* Inquiſition. 7. Their Nailing his Hands and Feet (thus extremely Racked out) to the Upper and Lower overthwart of the Croſs. And Laſtly, Their rearing up the Croſs into the Air, and fixing it in the Ground, as if he had been unworthy either to live or dye on Earth: And ſo left him to live in miſery ſo long as he could, *&c.* All theſe things they tranſacted in the very Face of the Sun, and in Defiance to the Great God. Here our Lord was expoſed by thoſe Miſcreants to be Mocked, *&c.* Here was nothing done in a Corner, nor was Chriſt Crucified below, but he muſt be lifted up into the open Air for three Reaſons.

Firſt, That he might conquer the Devil (that Prince of the Air) upon his own Dunghill, his own Territory and Country, no doubt in the Three hours Darkneſs, all the Powers of Darkneſs were let looſe to ſpit their utmoſt Venom upon our dear Redeemer, yet he ſpoiled all thoſe Principalities and Powers, *Col.* 2.15. a plain Alluſion to the *Roman* Triumphs, or like that of *Tamberlain* over *Bajazet*, ſo Chriſt couped the Devils up in an Iron Cage, and expoſed them (as they had done him) as a publick Spectacle of Scorn and Deriſion.

The *2d Reaſon* was, That he might pave a free paſſage for his Redeemed, from the Earth through the Air (the conquered Devil's Territories) up into Heaven: He here became *Jacob*'s Ladder, whereon *Lazarus*'s Soul ſafely paſſed.

The *3d Reaſon* is, That he might Anſwer the Brazen Serpent upon the Pole (as before) and heal us when the Old Serpent hath ſtung us, may we but creep to the Croſs, and give the leaſt look of true Faith upon a Crucified Chriſt.

The *2d Grand Remark* (next the five notorious Aggravations of the Manner of Chriſt's Death) is the Multitude of Mockers and Mockings he met with, as ſoon as he was Reared and Raiſed up from the Ground into the Air upon the Croſs, whereunto he was faſt Nailed and Expoſed to Publick Scorn.

Remark 1ſt, The Mockers are deſcribed in their Perſons, Poſtures and Places or Conditions, and Capacities in the World. As this Dying Redeemer had a great company of People, and of Women that bewailed him, *Luke* 23. 27. out of a tender compaſſion to him, and a cordial commiſeration of him, So he had a prodigious crew of Crucifying Miſcreants that managed this moſt cruel Villany, and that (like Villains) were Mockers of Chriſt, while he was Tortured under their matchleſs cruel-

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ty for full ſix hours together, without the leaſt Reſpite or Reſpiration, until his Final Expiration; whereas the Light and Law of Humane Nature, teacheth all Mankind to pity thoſe that are in Miſery, but theſe Monſters of Men (void of all Humanity) Mocked him all along during and enduring his long Miſery. Theſe Mockers (or the Aſſembly of Mockers, *Jer.* 15. 17.) have here a threefold character.

Mark 1*ſt*, Who their Perſons were, and they are of four ſorts, the People, the Prieſts, Souldiers, and the Thieves. As Chriſt had the good company of Condolers, ſo he had the bad of Deriders, and ſuch as were of all theſe ſorts of Perſons: When the Devil had done his worſt that Malice could do againſt Chriſt's Body, now he ſtirs up all thoſe Deviliſh Inſtruments to Aſſault Chriſt's Mind with their cruel Mockings, (ſo called, *Heb.* 11. 36.) at his Holineſs and his Communion with God, and all this God's Juſtice will have done, that all our Sins might be condignly puniſhed in Chriſt's Perſon, who became Surety for Sinners to the Father. And Mark here, what an overſpreading Leproſie and Sour Leaven was this Sin (or rather Devil) of Chriſt-mocking? Here is the whole Body covered over with the putrifying Scab of this Fretting Leproſie (far worſe than ever *Job* was, *Job* 2. 7. where Biles covered him from Top to Toe, or than the *Jews* were, *Lev.* 13. 7, 8, 12. when the Scab ſpread from Head to Foot all over) and here is the whole lump leavened with the ſour Leaven of Malice, as 1 *Cor.* 5. 6. *One ſcab'd Sheep ſpoils the whole Flock*, ſaith the Proverb; This vileſt of Sins was as catching as the Plague, and all theſe ſorts of Perſons, drank one after another of this Cup of Poiſon, the Prieſts handing it to the People, they to the Souldiers, and they to the Thieves, *&c.*

Mark, The 2*d* Character of thoſe Mockers, as who were the Perſons, ſo what was their Poſture, this the Evangeliſts (comparing them, as we ought to do in other points, all together) do intimate alſo,

Firſt, Some of thoſe Mockers were in a paſſing poſture, [*They that paſſed by, reviled him,*] Mat. 27. 39. and *Railed on him*, Mark 15. 29. Sure I am, thoſe *Paſſengers* were not paſſing in the Way of Truth, but paſſed out of the right Road, when they paſſed their ſcoffs at him *Who is the Way, the Truth, and the Life.*

Secondly, Some of thoſe Mockers were in a ſtanding poſture [*The People ſtood by deriding him,*] Luke 23. 35. and [*Some of them that ſtood by mocked him*, in his calling for *Elias*'s help] Mark 15. 35, 36. as after, and *ſome of them that ſtood there,*] Mat. 27. 47. but though they ſtand here to deride a dying Jeſus, yet could none of them ſtand to what they had done, nor did they or their State ſtand long after.

Thirdly, Some of thoſe Mockers (we may well ſuppoſe) were in a ſiting poſture, as the Chief *Prieſts*, *Mat.* 27. 41. and the Rulers, *Luke* 23. 35. for whom (no doubt) Seats were provided, for to ſtand ſo many hours of Chriſt's Crucifying to Death, muſt needs be look'd upon as too much below their Grandeur. However, ſoon after, the *Roman* Armies pluckt their Lordly Seats of State from under them, and their Scarlet Robss over their Ears, *&c.*

Fourthly, Some of theſe Mockers were in an Hanging poſture, as the Thieves upon the Croſs, *Mat.* 27. 44. and all the other Mockers muſt have met with no better poſture, might they but have met with their due demerit, and the deſert of their wicked doings: The Crucifiers ſhould then have changed places with the Crucified.

Fifthly, There is yet another poſture (though a ridiculous one) mentioned in Scripture concerning thoſe Mockers, to wit, [*Wagging their Heads,*] Mat. 27. 39. which is indeed the poſture of Fools, theſe alſo wagged their wicked Tongues againſt Chriſt, but becauſe they were of the more Barbarous ſort, and had not Wicked Wit enough wherewith to revile him, thereof do they ſupply the want therefore with Antick Tricks, making foul Mouths, and blowing their Noſes (as the word ἐμυκτήριζον, *Luke* 23. 35. doth ſignifie) throwing their ſnot at our bleſſed and bleeding Saviour, they wagged their empty Noddles, and gave him the moſt Judicious Nods that thoſe Fools could make. Thus was the Lord of Life and *Prince* of Glory content to expoſe himſelf to the worſt of Reproaches from the worſt of Raſcals to purchaſe Honour and Glory for us.

Mark, The 3*d* Character of thoſe Mockers is, what was their place and capacities they lived in? If it be asked what figure thoſe Mockers bore in the World, it is anſwered in General, the moſt of them were mere *Cyphers*, ſuch as did what they did merely to pleaſe the Chriſt-Killing *Prieſts*, who are called Chief *Prieſts*, and who indeed were the chief Agents in Crucifying Chriſt, All the other Mockers were but their under Tools and Inſtruments: For as they had ſet on their Servants (whom they had made like their Maſters) to mock Chriſt, and to make a laughing ſtock of him,

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as ſoon as they had condemned him in their Eccleſiaſtick Court, *Mat.* 26. 67, 68. ſo now they Influenced and Animated all thoſe other Mockers, by their malicious and monſtrous Example; therefore as it is not any miſtake or miſſing the Mark, to ſay (as is ſaid before) that thoſe Chief Prieſts began the Round in drinking this Poiſonous Cup of Mockery, ſo in giving a more particular Account of thoſe Mockers capacities, it may not be judged Irrational to begin with thoſe Chief Prieſts.

N. B. Note well; *Firſt*, The place of the firſt rank of Mockers (thoſe firſt-rate Ships Satan launched out into this Chriſt-mocking Sea) was high and honourable, had they not been Uſurpers of *Moſes*'s Chair, and ſuch as came in not at the Door, but at the Window like Thieves and Robbers, *John* 10. 1, 8, therefore becauſe they were ſuch, they preferred a Thief and a Robber before Chriſt, *Mat.* 27. 21. and here become Ring-leaders to ſuch in this Damning Work. Whereas, had thoſe Prieſts come to their Holy Anointing in due order, their Lips would have preſerved knowledge, *&c. Mal.* 2. 7. to have Inſtructed thoſe their Inferiours into the Way of Salvation: Therefore were they the worſe, becauſe they ſhould have been better, and the worſe for this, that they had ſo little to do, as to Attend ſo long at an Execution, unbecoming enough to their pretended Holy Garments; this they would never have done, had they not been ſick of an ἐπιχαιρεκακια, a rejoicing in Evil (which is peculiarly the Devil's Diſeaſe) aſſuredly their Satanical Sarcaſms caſt at Chriſt, was but a very bad preparation to that ſolemn Day's Sacrifice, *&c.* It may be thoſe Chief Prieſts were of the ſame Reſolve with a Popiſh Prelate, that our Martyrologiſts mention, who was reſolved not to go to his Dinner, till he had ſeen the full Execution of a poor Martyr'd Miniſter. Thoſe Monſters of Men (it ſeems) would neither ſerve God (in their Paſſover-Feaſt) nor themſelves in their Corporal Feaſtings, until Chriſt had breathed out his laſt by their contrivances.

N. B. Note well; *Secondly*, As to the place or capacity of all the other ſort of Chriſt-Mockers, it may eaſily be ſuppoſed, that they were Men of the loweſt form and figure, ſuch as were thoſe Perſecutors of *Paul*, [A company of Rude fellows of the baſer ſort] *Acts* 17. 5. ſuch were thoſe poor Paſſengers that were Travelling Footmen paſſing along the Road, and ſuch were the Souldiers, poor, pityful, Mercenary Men, who might be hired to do any Jobb by the Chief Prieſts; yea what was the Mocking Thief but a Raſcal condemned in their own Courts, and no better were thoſe Cringers that bowed the Knee to him, crying [*Hail King of the Jews*] the like, and of the ſame brann was that Stander by, who gave Chriſt Vinegar in the midſt of his Horrour, to Extort ſome Anſwer to the Vile Reproaches of all thoſe Villains, but could not, becauſe Chriſt's Patience was Inexpugnable. All theſe Dogs-Heads (as 2 *Sam.* 3. 8) or Cur-dogs do with one conſent Bark at the Sun of Righteouſneſs (*Mal.* 4. 2.) Juſt as the common houſe-dogs do at the Moon of the Firmament, which ſtill holds on her courſe in her ſplendid luſtre, looking [upon her looking down to take notice of their Bawlings,] to be Infinitely below her Grandeur. Nor could it conſiſt with Chriſt's High and Holy capacity to Anſwer the Snarlings of thoſe Curs; who were ſet on by the Prieſts (as if they had been their Bandogs) to worry the Lamb of God: 'Tis the common cuſtom of every Cur to fall furiouſly upon any Dog that is a Worrying, and half Worried by other Dogs, how much more upon a Lamb where Antipathy and Appetite (to ſuck the Blood and Eat the Fleſh) Eggs them forward. Now there is the ſtronger Preſumption, that the Prieſts did Animate thoſe Railing Curs, if it be well conſidered what was the Matter of thoſe Mockers Mockings, which is the Second Head here to be gloſs'd upon, next after the Deſcription of the Mockers, what their Mockings were?

Mark, The *Firſt* cruel Mocking theſe Mockers laboured to Wound Chriſt's Mind with (as an Addition to his wounded body) was borrow'd from the Eccleſiaſtick Court of the Chief Prieſts, to wit, [*Thou that deſtroys the Temple, and raiſes it up in three days*, &c.] *Mat.* 27. 40. & *Mark* 15. 29. which words were the very Depoſition of the Two falſe Witneſſes before *Cajaphas* againſt Chriſt, *Mat.* 26. 61. & *Mark* 14. 58. If this were a Falſe Witneſs then (as both thoſe Evangeliſts do brand it) aſſuredly it was a worſe wounding word now, and not only farther off from the Truth than they were before, but were at this time cutting and killing words, the Reproaches of thoſe Raſcals were as a Sword in his Bones, *Pſal.* 43. 10. and their Tongues cut like a ſharp Razor, *Pſal.* 52. 2. So that thoſe Railers may be reckon'd among the Kill-Chriſts alſo. Our Lord had been oft mocked by his Adverſaries before (who had dealt deſpitefully with him in other injuries as before) while he was in condemning. Theſe were more bearable, but now while he hangs on the Croſs in Crucifying, and

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was in unexpressible horrour (as one forsaken of God, assaulted by Devils and most cruelly tormented by wicked hands, to be now mocked by those black and blasphemous Mouths, as those brute Beasts were void of all Humanity (which commonly dictates pity to those in Misery) so no sorrow was ever like his sorrow, *Lam.* 1.12. which is spoke to those that passed by to move them unto compassion at the Desolation of *Jerusalem*: But the passers by here, had no Bowels to yern over a dying Jesus, whose sufferings Infinitely exceeded those sufferings of *Job*, which yet were the greatest of any Mortal Man we read of, and came nearest of any to those of Christ, but still the sufferings of *Job* fall far short of the sufferings of Jesus: Now if *Job* was so sorely grieved that he was had in derision by the baser sort, such as he would have disdained to set them with the very Dogs of his Flock, *Job* 30. 1, 2, &c. how much more might it have moved Jesus to be scorn'd and scoffed at by those scoundrels, when *John Baptist* himself accounted himself unworthy to loose the very latchets of *Jesus's* Shoes, *Mat.* 3. 11. & *Mark* 1.7. *Mark* here, 'Tis the very Topstone of Trouble to taunt the troubled: The cruel mockings our Lord met with here, are marked as the last upshot of Malice from Christ's Enemies, who shewed more compassion to those vile Malefactors the two Thieves (whom they mocked not) than they did to this Prince of Glory.

Mark, The *Second* of those cruel Mockings was; The next words of those Mockers to Christ on the Cross, are [*Save thy self*,] our blessed Redeemer met with such four Reflections three several times.

N. B. Note well; 1*st*, The First was, *Luke* 4.23. [*Physician Heal thy self*,] This Objection against him, he (knowing their Thoughts) doth Anticipate and Answers, saying, I know you will surely say thus, that is, Go heal thy own Country *Nazareth*; Alas! their Unbelief did Incapacitate them for his Miracles and Oracles, 'tis said, [*He could not do any Mighty Works there*,] Mark 6.5. & Mat. 13.58. *He could not*, because he would not, *for their Unbelief* (as it were) transfused a kind of a Dead Palsie into the very Hands of Omnipotency it self, yet Christ himself must bear the blame of their Sin: The despising of Christ turns to the disadvantage of the despiser, and as God manifests himself in mighty works to the Believer, so he hides his Power from the Misbeliever.

N. B. Note well; 2*d*, The Second time of such Reflections was, *Mat.* 16. 22, 23. When *Peter* took upon him to teach his Teacher, saying, [*Master spare thy self*, &c.] that is, [do not thou suffer thy Adversaries so to Abuse thee, as thou sayest they will, *&c.*] This was *Simon's* carnal Wisdom, which is at enmity with God's Will, *Rom.* 8.7. natural Wit will stumble at the Cross, not knowing its Appointer nor its Tendency to God's Glory and Man's Good, therefore will it be presumptuously prescribing of *Divine* Wisdom, and *Correcting* the Sun by its fallacious *Dial*: Yea may Rise so high as to make Opposition both to God's *Dispensation* and to Man's Salvation, as *Simon Peter* doth here, that he might not be involved in his Masters Sufferings. But Christ so loved to work out our Redemption, that he could not bear with his own dear *Disciple* that disuaded him from it. but was even *straitned till it was Accomplished*, Luke 12. 50. hereupon our Saviour smell'd Satan in *Simon's* Corruption, which was puffed up by the Tempter from his late Exaltation by his Master, *ver.* 16. 18. and this hindrance of Christ's Passion even from a Godly Man (as *Peter* was) became an offence to our Lord.

N. B. Note well; 3*d*, How much more when this was done the third time from Wicked Men, as here, who said to him, [*Save thy self*,] as *Simon* had said to him, [*Spare thy self*,] no doubt but the *Devil* was in both these sayings, for what he cannot do immediately by himself, he will essay it by Instruments; and Sin, whether in the Godly or Wicked will serve Satan's turn; As those Wicked Railers took up the false Accusations (about destroying the Temple, *&c.* for which Christ was unjustly condemned) As if those depositions had been true: So they ground their Mockings upon that *Basis*, that it was alike easie to build up the Temple as to save himself.

Mark, The Third Mocking matter was [*If thou be the Son of God, come down from the Cross*,] The *Devil* spake these words through those blasphemous Mouths, that the price of Man's *Redemption* might not be paid had Christ come down from the Cross (as they commanded) and so we all have still remained Satan's Captives, [*If thou be the Son of God*, &c.] They think it impossible that the Son of God can be Crucified, thus the World thinketh that the Cross and Christianity cannot possibly consist together, no wonder if the Adoption of God's own Children be so oft obscured, and questioned through the Tempter's Buffetings, Satan would still persuade the Saints and

Servants

Servants of God, that they cannot be his Sons if Sufferers, as if carrying the Croſs and Communion with God were two inconſiſtent things, but the Scripture of Truth ſaith otherwiſe: For *God hath no Son that he Correcteth not*, &c. *Heb.* 12. 6, 7, 8. He had only one Son *ſine flagitio*, without Corruption: But not any one Son *ſine flagello* without Correction. Though the Lord Jeſus was the Son of God, yet was he Crucified; for this was the very work for which the Son of God took upon him our Nature, and came into the World to die as the Son of Man.

Mark, The Fourth Mock was, [*He ſaved others, himſelf he cannot ſave,*] Still worſe and worſe, as the Hearts and Mouths that ſpake the mocking words were worſe and worſe (*Out of the Abundance of the Heart, the Mouth ſpeaketh*, Mat. 12. 34.) for the three foregoing Mocks came out of the Mouths of the Paſſengers (the common People) who yet were ſuch Fools as to ſhoot thoſe Bolts that were framed for them in the *Sanhedrim*'s Forge, as is aforeſaid: But theſe cutting and killing words, [*He ſaved others*, &c.] came out of the Mouths of the Chief Prieſts, *&c. Mat.* 27. 41, 42, 43. who ſhould have known better things, [*Corruptio optimi eſt peſſima*] they were the worſe, becauſe their Gifts, Place, and Office ſhould have made them better, but here God brands them for their Mockings in an higher degree than their Tools had done, and more Inſolently Inſulting over a Dying Jeſus: 'Tis probable thoſe Prieſts expected (or at leaſt, feared) that Chriſt would deliver himſelf from the Croſs by a Miracle, therefore did they moſt malitiouſly ſet ſome to ſit down and watch him, *ver.* 36. That if it were poſſible thoſe Watchmen might diſappoint his drawing the Nails which faſtened him, and ſo deliver himſelf, which when they ſaw he did not, then did they fall upon this inſulting over him, as an Impoſtor, ſcornfully upbraiding him with ſaving others, whereas they ſhould have thankfully Acknowledged God's Goodneſs therein. *N. B. Note well*; It may not be omitted to obſerve here the over-ruling Power and Providence of God: For though humane malice provideth a Guard of Watchmen to ſecure Chriſt upon the Croſs, yet Divine Wiſdom ordered it ſo, that, ſeeing the Son of God muſt not ſave himſelf (as they bad him) but ſuffer death (according to the Eternal Decree and Covenant betwixt the Father and the Son) theſe very Watchmen muſt be Witneſſes of the certainty of Chriſt's Death, which may certifie us not only of the reality of his Dying (contrary to the lying Legend of *Mahomet's Alchoran*, as above) but alſo of his compleating the full payment of the Ranſom for our Sins. Thus while Chriſt's Enemies are moſt maliciouſly acting their worſt againſt him, the great God (who is higher than the higheſt) over-powers and orders theſe ſame Actings to be moſt highly for him, ſo God overſhoots the Devil in his own Bow. And though thoſe Prieſts here knew Chriſt's Miracles in ſaving others (as they acknowledged in this their taunt, yet did the light and luſtre of his being a Saviour of others ſo dazzle them, that they could not ſee Wood for Trees, for his miraculous ſaving of ſo many, was a manifeſt evidence, that he was the Son of God, and that by the ſame power he could have ſaved himſelf alſo; nor did they underſtand that thoſe preſent Sufferings of Chriſt upon the Croſs was now the proper and peculiar work of a Saviour, more than in any of his Miracles, for not his Miracles, but his Sufferings are the Price of our Redemption, as is at large aboveſaid, beſides thoſe Prieſts were ſo blinded that they deſpiſed his very Miracles now as nothing (though clear demonſtrations of his Deity) becauſe of his preſent Sufferings.

Mark, Their Fifth Taunt or Mocking is, [*If he be the King of Iſrael, let him now come down from the Croſs, and we will believe him.*] And ſay you ſo Sir, yea but when Sir will you do it, ſuppoſe Chriſt ſhould exert his Almighty power for his own deliverance (which he could do, if he would) might this gratifying your curioſity, have made you to Believe? Nay certainly you would not do ſo, but rather have ſaid, that he had delivered himſelf by the Devil's help. It was a more mighty evidence of his Divine power to raiſe himſelf from the Dead, *Acts* 2. 24. *Rom.* 1. 4. than had been his coming down from the Croſs, for the power of the Grave is ſtronger than that of the Croſs, *Hoſ.* 13, 14. yet could it not poſſibly hold him, but by his Reſurrection he was declared with Power to be the Son of God, yet when this was done, you (Sir Prieſts) would not believe, nor would you do ſo now, ſhould he come down, *&c.*

Mark, The Sixth Satanical Sarcaſm or Sacerdotal Scoff was, [*He truſted in God, let him deliver him, if he will have him,*] This wickedly improved Shaft (ſhot here at the Lord Jeſus) was borrowed out of Holy *David*'s Quiver, *Pſal.* 22. 6, 7, 8. what was there done to *David* the Type, was much more done to Chriſt the Antitype, of whom *David* was both Father and Figure. The Title of that *Pſalm* is, *Aijleth Shahar*, the Morning Stag, ſuch an one was *David*, hunted upon the Mountains by the Devil's

Blood-

Blood-hounds: And so was Christ (*David's* Son) upon the Cross here. *Behold the Man*, even he who was more than a mere Man, even [Θεανθρωπος] God-Man. *N. B. Note well*; Oh what a wonderful Divine condescension and care over us is there, that the Lord of Angels, those highest of created Beings) should stoop so low as to become a Worm (the lowest of Creatures) yea that the Creator (Christ) should become a Creature, and the most contemptible Creature, even a Worm to be trampled upon and troden under foot, that he might raise us up (when fallen under the forbidden Fruit-Tree, *Cant.* 8. 5. and thereby made worse than sinless Worms, and place us into an equality with Angels, *Mat.* 22. 30. As they shoot out the Lip, and shake the Head at, and Derided *David* there, saying, [*He trusted in God, that he would deliver him, let him deliver him seeing he delighted in him.*] All which was Prophecied and more fully Accomplished in this Mystical *David* here, who Trusted in or rolled himself upon God, *Hebr.* and who delighted in God, and God in him, *Mat.* 3. 17. & 17. 5. and not only would have delivered him above all according to his Promise, [*call upon me in time of trouble, and I will deliver thee*, Psal. 50. 15.] If God will do this for his Servants in General, how much more for his own only best beloved Son in special, had it now been consentaneous to the Counsel of his own Wisdom, *N. B. Note well*; but did also indeed deliver him (when he had paid the Decreed Ransom) at his Resurrection, which was a greater Deliverance than that from the Cross could have been, notwithstanding all that you (Sir Priests) did to Secure him, *&c.*

Mark, The Seventh Sacerdotal Scoff was, [*For he said, I am the Son of God*,] this gall'd those wicked ones most of all, for the Doctrine of the Godhead of Christ is the very Rock and Foundation, whereupon all Believers are builded, therefore the Devil and Reprobate ones do Rage against it: Those Wicked Wretches do offer to believe this great Truth indeed, but it is upon condition they may have such proofs as themselves prescribed, to wit, [*of coming down from the Cross*, &c.] *N. B. Note well*; But such as will not believe upon such ground of Faith as God had given, shall not have such grounds as they require. All his matchless Miracles (such as *never any Man did*, John 9. 32.) were now nothing to them, if he would not gratifie their present demands, and except he would save himself (at their Directions) they will look upon his saving others to be no better than a Cheat, *N. B. Note well*; Whereas the truth was his not saving himself, was the appointed expedient for his saving of others, nor will they look upon his Faith in God, no better than a fancy of Man, if this prosperity lasted not so long as his Life, and if God did not now deliver him from Death, as if his trust were vain, if he were suffered to die upon the Cross: Not knowing that the Way to the Crown was by the Cross.

Mark, The Last of those Mockings was, from the Malefactors that were Crucified with him, *Mat.* 27. 44. *They cast the same in his Teeth*, and *Mark* 15. 32. *They also Reviled him*, both these Evangelists do intimate, that at the first both these Thieves were Mockers of Christ, and therein they were more to blame than the People, because they were Fellow Sufferers with him, and so should have had some more commiseration of him, from the sense of their own Misery. *N. B. Note well*; But this reviling is fixed upon one of the Thieves only, *Luke* 23. 39. who railed on him, saying, *Save thy self and us*, from this Death inflicted upon us by the *Roman* Power, if thou be the King of the *Jews*, or the *Son of God*. 'Tis probable this was the Speech of the bad Thief, and the good Thief being silent a while, seemed to give consent by his silence to his Fellows Railing, but when he heard Christ's Prayer for his Enemies, notwithstanding their outrage against him, especially seeing that three hours Darkness (a Miracle, and of those seven Miracles wherewith our Lord honoured the Ignominy of his own Death) both these in Conjunction with his own present Affliction (which God was pleased so far to sanctifie to him, as to make his Heart mallable and tender, *&c.*) did cause him to break out into that brave Confession, worthy to be Written in Letters of Gold, *Luke* 23. 40, 41, 42, 43. *N. B. Note well*; Or the Speech [*They Railed on him*] might be Synecdochical, the *Plural* for the *Singular*, it being usual in Scripture to speak *Plurally* in instancing of something done by one of that sort, So this is said to be done by both, which was by one only. *N. B. Note well*; The Thief that Railed had an hard Impenitent Heart, and his Misery upon the Cross, *&c.* took no more Impression upon him, than doth the Smiths Hammer upon cold Iron: No torment will tame a Reprobate, neither Ministry, nor Misery, nor Miracle, nor Mercy, will mollifie him here, but when at the very Mouth of Hell, and just stepping over the Threshold thereof, he dares blaspheme God and Mock him, who is the Saviour of Mankind, and that without the least Provocation offered to him on Christ's part, he was justly

condemned for Robbery, yet had a Scoff to caſt at Innocent Jeſus, who was unjuſtly Crucified. *N. B. Note well*; Wonder not that the Innocency of Chriſt's Servants are now railed at by Raſcals, when Chriſt himſelf was ſo, whom none could convince of ſin, *John* 8. 46.

The *Third* Grand *Remark* is; Chriſt's carriage upon the Croſs, during the ſix hours of his hanging thereon, which conſiſts of ſeveral branches; the firſt is, his praying for his Enemies, *Luke* 23. 34. Where

The *1ſt* Note or Mark is; Chriſt is held forth to be an Interceſſor with his Prayer, as well as a Redeemer with his Blood as he hung upon the Croſs, and ſo the efficacy of his Prayer, *Acts* 2. 36. The Father forgave them, when thoſe very Nails which they had pierced Chriſt's Hands and Feet with, now pricked their Hearts, and made them cry out, [not What ſhall we ſay? But, *What ſhall we do*, ver. 37. that *they might be ſaved*, &c.] Their Repenting and Believing, was the Return of Dying Jeſus his Interceeding Prayer. So let us pray for our Enemies.

The *2d* Mark is; That Chriſt ſhould Pray for ſuch Enemies, as had ſo notoriouſly Abuſed, Abuſed and Injured him, and ſtill perſiſted in their villanous cruelties toward him. Behold the Man thus praying, with his Face all ſwell'd by their Barbarous Blows and Buffetings, with his Shoulders all torn by their ſcourging Whips, and with his Head, and Hands, and Feet, all trickling down with his precious Blood by the Thorns and Nails that wounded all thoſe parts, and for ſuch as had not only taken away his Garments, but were alſo taking away his Life; even then when he was bleeding by them to death.

The *3d* Mark is; That Chriſt ſhould take all this care to pray for ſuch murdering miſcreants, before he took care for his own dear Mother (to be after mentioned, as it falleth out after this in order of time) he prays his Enemies (who ſeemed a People of God's Curſe) out of a ſtate of Damnation into a ſtate of Salvation (ſo many of them as were ordained to Life) before he provides for his bleſſed Mother. Behold was ever any love like his love to Enemies, *&c.*?

The *4th* Mark is; He pray'd for pardoning Grace in their behalf [*Father forgive them*] this was no Foot-ſtool mercy, but a Throne-Mercy, the beſt of all kinds of Mercy for the worſt of all kinds of miſerable Sinners, even for ſuch as were putting to Death the Lord of Life, *&c. N. B. Note well*; Let none therefore deſpond, nor none ſuch Sinners deſpair of pardoning Mercy.

The *5th* Mark is; He grounded his praying for them upon their Ignorance. [*They know not what they do*] therefore Father forgive them; ignorance excuſeth *a tanto*, but not *a toto*; it ſelf is a Sin, yet Sins of Ignorance are leſſer Sins than Sins againſt Knowledge, eſpecially when it is Invincible and not Affected Ignorance, then God winks at it, *Acts* 17. 30. and ſuch may find mercy as ſinful *Saul* did, 1 *Tim.* 1. 13. *N. B. Note well*; Oh that all ſorts of Sinners would conſider, that in Swearing, Quaffing, Whoring, *&c.* They know what they do, *&c.*

The *6th* Mark from this firſt branch of Chriſt's praying for his Enemies is; His prayer was ſo powerful and effectual for them, that within fifty days after it, no fewer than eight thouſand of thoſe Enemies were converted through the efficacy of it by the word, *Acts* 2. 41. ſpeaks of three thouſand, and *Acts* 4. 4. of five thouſand more, though ſome ſay this latter number was but an Addition of two thouſand, to the former three thouſand, ſuppoſe it ſo, (though others think them diſtinct numbers) yet no fewer than five thouſand ſhould repent by vertue of this ſingle prayer to Chriſt for them, is much, God hears him always, *John* 11. 42. *N. B. Note well*; Oh happy is that Soul (friend or foe) that hath an Intereſt in his Prayer.

The Second Branch of Chriſt's Carriage upon the Croſs was, his care for Friends as well as his prayer for Foes. He was now hanging upon the Croſs in the greateſt Dolour imaginable, yet in the midſt of his Miſery cannot forget his Mother, but takes care for her Weal after his Deceaſe, *John* 19. 26, 27. commending her to *John* his Diſciples care. Here again we have theſe few Marks.

1ſt, The Occaſion, The Mother of Jeſus (with other Godly Matrons) creeped as nigh the Croſs of Chriſt as ſhe could get, *ver.* 25. Jeſus ſaw her ſtanding there with an heavy heart: Then was fulfilled old *Simeon*'s Prophecy, concerning both the Mother and the Son, *Luke* 2. 34, 35. as the Son was now become a Sign, much ſpoken againſt, and baſely abuſed by Wicked Men, whoſe Villanous Thoughts were now diſcovered: So the Mother ſtood now with a Sword of Sorrow pierced through her own Soul, in beholding her Son under ſuch exquiſite Torments. And *John* (the *Diſciple* whom *Jeſus* loved moſt tenderly, though *He loved them all to the end*, John 13. 1, 23.) ſtood

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by the Cross also, and was not a little Affected and Afflicted with this sad spectacle of the Tortures of his beloved Lord, this was the occasion.

The 2*d* Mark is the Tenour of Christ's Speech to them both, *Jesus* saw *John* as well as his Mother, and bids him [*Take her for his Mother,*] and bids her [*Take him for thy Son*] Christ's Tenderness towards her here is very observable, not only in making Provision for her for the future, but also in the Title he gives her in his speaking to her, calling her [Woman] and not [Mother] not only because that Relation and Subjection to her as a Son, was now done, but also lest that compellation of [Mother] might create in her more consternation of Spirit, her grief was great enough already, by the Sword piercing through her Soul, and the Title [Mother] might have added to her Trouble, and broke her Heart out-right, *&c.*

The 3*d* Mark is the Time (as well as Tenour) of Christ's Speech to his Mother, *&c.* It was when the time of Unspeakable, Unconceivable Horrour and Torture was upon him, for now not only the Weight of all the Sins of the whole World did Hang heavily upon Christ, while he did hang by his Hands and Feet with the whole weight of his Body upon the Cross, but also the heavy wrath of Heaven (for satisfaction of *Divine* Justice for humane offences) yea and the Implacable Wrath of Hell too (to be Revenged on him for breaking the old Serpent's head) both these lay intolerable loads upon him, so that Eye hath not seen, nor the Ear heard, nor can it enter into the Heart of Man to think what *Dolour* and Horrour of Torture and Torment our *Dear* Redeemer was in at this Juncture of Time, while he hanged on the Tree, notwithstanding all this, that (one would think) he had enough to do, to mind himself in his unsupportable Sufferings, yet in the midst of all his own woful misery, he is mindful of his dear Mother (who was now a Widow, and a poor Widow too, destitute of subsistency) and careful for her future Maintenance.

The 4*th* Mark is, The effect of Christ's Speech for that purpose, 'tis recorded in Scripture, that the Last Will and Testament of Dying Jesus was faithfully performed by his Executor *John*, [*From that hour that Disciple took her to his own home,*] John 19. 27. We do not read that Christ had either Houses or Lands, (much less Lordships with Mannors and Halls, least of All, Realms with Royal Palaces) to bequeath to his best beloved Disciples, nor read we of any thing else that was now given as a Legacy by our Lord to this Disciple, save his Virgin Mother only, and as little do we read of any Farm or House that *John* had of his own to bring Christ's Mother unto: The Antients do indeed Affirm that this Disciple had an Inheritance from his Father, but (as they farther tell us) he had now sold it to the High-Priest seeing his Master and Himself were under such sad Persecutions: However he takes the Blessed among Women (so she is called, *Luke* 1. 28, 48.) to the best home he had, that she might fare as he fared, looking upon her as a blessed *Depositum*, and such an happy trust as would make all places, where she sojourned to fare the better by her Abode there, and doubtless it was so. *N. B. Note well*; As we may not Deify her with Papists so we dare not vilifie her with Atheists: Soon after this *John* was call'd to office and wanted not, either for himself, or for her, *&c.*

Inferences from hence are, 1*st*, Oh what a blessed posture of Heart it is to creep so near the Cross of Christ as possibly we can, that some saving drops of the Soveraign Blood of our Bleeding Redeemer may fall upon us, as upon *Mary* here, who got crouded in among this crew of Christ-Crucifiers, and crept so nigh the foot of the Cross as she could: This was very acceptable to our Lord, as had been that pious performance of that other *Mary* to him, saying [she hath done what she could,] *Mark* 14. 8. both of those *Mary*'s had their Rich Reward; *N. B. Note well*; While others creep nigh to sin, let us creep nigh to Christ, *&c.*

The 2*d Inference* is; Hence we may learn a most rare and eminent pattern of even natural Piety, to wit, the duty of Children to Relieve their Parents in their old Age: 'Tis one of those filthy Dregs of the last and worst of Times, that men shall be without natural Affection, as well as Disobedient to Parents, unthankful, *&c.*] 2 *Tim.* 3. 1, 2, 3. Our Lord (whose Life is the Light of Men, *John* 1. 4.) durst not be so, but in the midst of his most Intolerable Torments cannot forget his dear Mother, but makes Provision for her in her old Age, well knowing that God and Parents can never be competently requited. Thus it was even from the beginning, even prophane *Esau* provides savoury meat for his old Father *Isaac*, such as he loved, that *he might bless him before he died*, Gen. 27. 1, 2, 3. how much better did good *Joseph* to his old Father *Jacob*, Gen. 45. 9, 10, 11, 18. who therefore got the double Patriarchal Blessing both of God's Throne and of his Foot-stool. *Gen.* 49. 26, 27. *N. B. Note well*; To have

the bleſſing of dying Parents (whether Natural or Spiritual) is no ſmall priviledge, *Heb.* 11. 21. *John* 17. 11. & *Acts* 20. 32. &c.

The 3*d Inference* is, That Chriſt Jeſus taketh care of his Saints Bodies as well as of their Souls, ſo he doth here for his dear Mother's bodily maintenance. This Heavenly Father (*Iſa.* 9. 6.) knows we have need of Daily Bread for the Body as well as for the Soul, *Mat.* 6. 11, 25, 26, 28, 32. God keepeth all the Saints Bones, *Pſal.* 34. 20. and *numbreth the very Hairs of their Heads*, Mat. 10. 30. Luke 12. 7. much more the Integral parts of their Bodies, to provide both [*Victum & Amictum*] Food and Raiment for their neceſſary ſupply, *&c.* God hath ſaid, [*I will not fail them in theſe things,*] Heb. 13. 5. Pſal. 37. 3, *&c.*

The 4*th Inference* is, If Chriſt take care of his Natural Mother, How much more will he take care of his Spiritual Bride (the Church) how ſhe ſhall live for the future in her old Age in the World? Aſſuredly he hath not left her comfortleſs, *John* 14. 18. but provides due proviſion for her by his Providence, and doth in her Worſt and Wilderneſs-ſtate, feed and nouriſh her (to keep her Alive) *Rev.* 12. 6, 14. even then, when he will not Feaſt her with a *Feaſt of Fat things upon his Holy Mountain*, &c. *Iſa.* 25. 6, &c.

The Third Branch of Chriſt's carriage upon the Croſs was, his ſaving compaſſion upon one of his Fellow-Sufferers, who had been a Thief and a Sinner all his whole Life, and now effectually called by Chriſt to Chriſt at the very point of his Death, even at the eleventh hour of his Day, as *Mat.* 20. 6, 12. The *Remarks* of obſervation out of this hiſtory of the Penitent Thief, recorded in *Luke* 23. 39, 40, 41, 42, 43. are theſe that follow.

The 1*ſt Remark* is; This holds forth ſuch a Specimen and Inſtance of the free Grace of Chriſt, as is almoſt (if not altogether) without a Parallel. Though this Thief had run out all the days of his Life in running into all exceſs of Riot and Robbery, yet the ſame Jeſus who in the midſt of his matchleſs miſeries, remembers to make ſome comfortable proviſion for his Mothers Body, taketh no leſs notice in providing for this Malefactor's Soul; for he here, in the greateſt Dolours of Humane Nature, lets out a moſt powerful Beam of Divine Grace, and freely darts it upon the Heart of this Habituated Sinner, whereby he plucked this Fire-brand of Hell out of the Fire of Hell, juſt when he was got into the very Mouth of it, and dropping down into the bottom of that bottomleſs Pit; by making him truly penitent even at the laſt Gaſp, *&c.*

The 2*d Remark* obſervable is this; That thoſe two Malefactors (with whom our Lord was numbred, *Mark* 15. 28. *Iſa.* 53. 12.) are a clear Emblem of the Elect and Reprobate, the Sheep on the Right Hand and the Goats on the Left Hand of Chriſt, as *Mat.* 25. 35. The Railing Robber, that Reviled a Dying Redeemer, when himſelf was juſt dropping out of this Life into the Flames of Hell (ending the leſſer though killing miſery, and beginning greater and endleſs) was a ſtinking Goat turned off upon the left hand of Chriſt, but this other (who had been long a Goat) was now by Grace become a ſweet ſmelling Sheep, and ſo turn'd upon Chriſt's right hand to grazing with him in the fruitful fields of Paradiſe; *N. B. Note well*; Here alſo the Refractory Jews are reſembled by the ſtubborn Thief in their Impenitency and Rejection, and the called Gentiles by this Penitent one, who was called home in the Sixth hour of the Day, (for it was thereabout) but in the Eleventh hour of his Life. *N. B. Note well*; As *Pharaoh*'s Butler and Baker were *Joſeph*'s Fellow-Priſoners, and the one was Hanged and the other was Advanced: So theſe Malefactors were Fellow-Sufferers with *Joſeph* our Brother, our Dear Jeſus, the one was *Damned* and the other *Saved*, to ſhew that *God will have Mercy on whom he will, and whom he will he hardeneth*, Rom. 9. 15, 18.

The 3*d* Note of obſervation is; The Repentance and Faith of this Dying Malefactor, the truth of the former, and the ſtrength and greatneſs of the latter may be in this manner plainly demonſtrated. (Firſt) That he was truly Penitent is made Apparent thus.

1*ſt*, By his rebuking the Raillery of his Fellow-Thief, ſaying, [*Doſt thou not fear God, ſeeing thou art in the ſame Condemnation,*] Luke 23. 40. This ſpeech clearly diſcovers, that this Malefactor had the Fear of God upon his Heart, which the other Thief wanted, for which this Penitent reproved him, intimating hereby, that the *Fear of God is the beginning of Wiſdom*, Pſal. 111. 10. & Prov. 9. 10. 'tis not only the Beginning, but 'tis alſo the Middle and the Ending of Wiſdom; A Man never begins to be Wiſe, till he begin to fear God, which is the beſt Wiſdom, and without which Rein, to reſtrain and retain them within compaſs, all Impenitent ones run rioutouſly

rouſly into all Extravagancies and Exorbitant Courſes. Thus *Abraham* told *Abimelech* [*Surely the Fear of God is not in this place, therefore they will not ſtick at committing any Sin*] Gen. 20. 11. Whereas *Joſeph* tells his Brethren, [*I dare not wrong you becauſe I fear God*, Gen. 42. 18. The ſame ſaith *Nehemiah* to the People, *Nehem.* 5. 15. but becauſe the *Curſed Amalekites feared not God, they met Iſrael with Fire and Sword, when they ſhould have met them with Bread and Water*, Deut. 25. 17, 18, 19. Exod. 17. 8. and the Apoſtle ſaith, [*Where the Fear of God is not before Mens Eyes*,] Rom. 3. 18. there the *Throat is an open Sepulchre* (belching out ſtinking blaſphemies, as this Impenitent Thief, did, againſt Chriſt) and breathing forth the *Poiſon of Aſps, and bitter Curſings*, ver. 13, 14. and *their Feet are ſwift to ſhed blood*, &c. *ver.* 15, 16. Thus was it the fear of God that cauſed *Job* to commiſerate thoſe that were in miſery and periſhing, *Job* 31. 19, 20. which becauſe this Penitent Thief ſaw his Fellow-Thief did not, therefore he reproved him (in love to his Soul) that was now almoſt ready to depart out of his Body by Death, and juſt upon going to be judged by the Great God, ſo he moſt ſeaſonably exhorted him, that he ſhould not die in his Sin, *&c.*

The 2*d* Demonſtration of the Truth of this Thief's Repentance is, by his Ingenuous Confeſſion, and from his free and full acknowledgment of his own wickedneſs: Aſſuredly the ſenſe of his own ſin lay with much weight upon his Spirit, otherwiſe he would never have ſo taken ſhame to himſelf, and ſo publickly (before ſo many People as then were preſent) have owned his own juſt condemnation, ſaying juſt as the Church of God ſaith, [*I will bear the Indignation of God, becauſe I have ſinned againſt him*,] Mic. 7. 9. This was his hour of God's finding him, when he had wearied himſelf all along in his ways of Wickedneſs, *Jer.* 2. 24. This was the time of God's love to his Soul, when he had been wallowing all his life long in the polluted blood of his own Iniquity, *Ezek.* 16. 8. even then was God's Promiſe to his Church made good to him, [there remembring his own Wicked Ways and Diabolical doings, while he hanged in the midſt of his miſery, and loathing himſelf for them.] *Ezek.* 20. 43, 44. even then on the Croſs did he thus know the Lord, *&c.* Judging himſelf, as receiving but his juſt reward (his ſinning, he was ſenſible, was the cauſe of his ſuffering) *Luke* 23. 41. that he might not be judged of God nor condemned with the World, 1 *Cor.* 11. 31, 32.

The 3*d* Demonſtration of his true Penitency is taken from his Apology for, and Vindication of the Innocency of our Saviour, ſaying, [*This Man*, though a Fellow-Sufferer with us, *hath done nothing Amiſs*,] Luke 23. 41. who can but wonder, that this poor wretch, and miſerable dying Malefactor ſhould thus boldly and publickly proclaim the unjuſt condemnation of Jeſus, and ſpeak thus confidently and conſcientiouſly for Chriſt, when all the Chief-Prieſts, and ſo many of the People were Impudently making their Mocks at him (as above) and ſo blaſphemouſly ſpeaking againſt him; *N. B. Note well*; Some ſay that the other Thief Mocked Chriſt deſignedly to pleaſe the Prieſts, that they for this meritorious fact might Interceed with *Pilate* for ſaving his Life, and for taking him down from the Croſs before he was dead, minding himſelf and his own Body, his bodily good only: But ſo was it not with this good Thief, he was more concerned for the Glory of Chriſt's Innocency (which he vindicated) than he was for his own bodily deliverance, not much unlike *Moſes* (that Man of God, and the Meekeſt Man upon Earth) who was a Lamb in his own cauſe and concerns (when himſelf was Affronted, he carried meekly, not ſpeaking one Angry Word) *Numb.* 12. 1, 2, 3, &c. but was no leſs than a Lion in God's cauſe, *Exod.* 32. 19. where this meekeſt of Men was tranſported into ſuch an high pang of Paſſion, as to break all the Ten Commandments in one Act, [He was hotly Angry, and brake the two Tables in pieces, *&c.*] When he ſaw God's Glory ſo notoriouſly diſhonoured by the Peoples Calf-Worſhip and their Groſs Idolatry. Thus this Thief had not one word to ſay for his own Juſtification: Yet will juſtifie Juſt Jeſus to the laſt breath in his Body, *&c.*

The Second Branch of this third Note of Obſervation is, To demonſtrate the ſtrength and greatneſs of his Faith, together with the Truth of his Repentance, this is done thus.

The 1*ſt* farther Demonſtration hereof is, by this Penitent Thief's Prayer for Mercy upon his Soul, *Luke* 23. 42. *Lord Remember me*, &c. This muſt be the Prayer of Faith and Repentance: The other Thief was all for his Body, and nothing for his Soul. 'Tis thought by ſome, *N. B. Note well*; That another reaſon of his Railing ſo againſt Chriſt was, becauſe he who had ſaved ſo many other Bodies from Diſeaſes and Death, yet would not ſave his ſinful Body from the Tortures of the Croſs (oh how oft is

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God murmured at by a Wicked World, becauſe he doth not gratifie their Bodies with ſuch and ſuch Accommodations?) but this Good Thief prays not [Lord Remember my Body,] that is, let theſe Spikes and Nails, that faſten my Body to the Croſs, be drawn out, that I may be delivered from Death, not a Word of that Nature; no, now is he under ſuch a neglect of his Body here, as if he cared not what became of it, ſo his Soul might but be ſaved: Would to God it were our care when we die to do ſo, *&c.*

The 2*d* Demonſtration hereof is; By not only his praying (being now diſpoſſeſſed of the Dumb Devil, for now behold *he prayed*, as *Acts* 9. 11.) but alſo by his praying ſo humbly, asking only Remembrance [*Lord remember me*] for as he was ſenſible of his ſo great ſins, this great ſinner dare ask no more but barely to be remembred, and that not ſo much for his Body (as before) but principally yea ſolely for his Soul. And this he prayed, not that God ſhould remember him in the way of his Wrath and Judgments, as God ſaith, [*I will remember them that ſhed Innocent Blood, when I make Inquiſition for Bloods of the* [*Iſh Dammim* Hebr.] or *Man of Blood*, Pſ. 9. 12. But *Lord Remember me* (he cries) in the Way of thy Grace and Mercy, as thou didſt Righteous *Noah*, Gen. 8. 1. and Holy *David*, Pſal. 132. 1, *&c.*

The 3*d* Demonſtration that this good Thief's Prayer was the Prayer of Faith, is, His ſhort Prayer, [*Lord remember me when thou comeſt into thy Kingdom*] contained in it a very large and long Creed, the Articles whereof are theſe that follow. He believed, 1. That the Soul died not with the Body of Man. 2. That there is a World to come for rewarding the Pious or Penitent, and for Puniſhing the Impious and Impenitent. 3. That Chriſt though now under Crucifying and Killing Tortures, yet had right to a Kingdom. 4. That this Kingdom was in a better World than this preſent evil World. 5. That Chriſt would not keep this Kingdom all to himſelf. 6. That he would beſtow a part and portion hereof, upon thoſe that be truly Penitent. 7. That the Key of this Kingdom's Gate (to let in or keep out) did hang at Chriſt's Girdle, though he was now dying upon the Croſs. 8. Which is above all, that he dare Roll his whole Soul (for its Eternal Salvation) upon a Dying Saviour: Our Lord in his Gracious Anſwer to this Penitent Thief's Prayer, *Luke* 23. 43.) ſaith equivalently and in effect to him [Oh Man! great is thy faith] as he had ſaid to the *Syrophenician* Female, [*Oh! Woman, great is thy Faith,*] Mat. 15. 28. yea ſo acceptable was his ſtrong Faith to Chriſt, that he did not only ſay to this Man, as he ſaid to that Woman, [*Be it unto thee even as thou wilt*] but he moſt graciouſly granted him even more than he asked, [*This Day thou ſhalt be with me in Paradiſe*, That is, I will not only Remember thee (and not forget thee as the Butler did *Joſeph*, Gen. 40. 23, *with* 16. & Amos 6. 6.) but alſo added, that [that very Day his place of Torment ſhould be turned into a place of Pleaſure, a better place than that which the firſt *Adam* loſt to himſelf and to all his Poſterity, for that was but a Terreſtial Paradiſe, out of which he ſhut himſelf, but this is a Celeſtial one, into which I (the ſecond *Adam*) will open the Door for thee, there thou ſhalt have my Preſence and Company [*Thou ſhalt be with me*] and there ſhalt thou fare as I my ſelf fare. Oh! wonderful condeſcenſion, *&c.*

The Inferences from hence are, 1*ſt*, That If Chriſt did thus gratifie ſuch a notorious Thief, one of the Vileſt of Mortals, in granting his Requeſt, and more than he Requeſted (as above) becauſe he was truly Penitent at his laſt Gaſp, though he had led a moſt licentious life all along, and had been hitherto profuſely Impenitent, how much more will Chriſt hear the Prayers of his own Servants and Children, who have faithfully followed him all their Days?

The 2*d* Inference is, Though this Penitent Thief had Paradiſe promiſed to him, as to one that was both an Heir of the Promiſe and an Heir of Paradiſe too; yet dyeth he that miſerable death of the Croſs, and hath his Bones broken, *&c.* to ſhew that even the Heirs of Heaven may meet with their Croſs (from which they are not exempted) upon Earth, and may have their Bone-breaking Afflictions, *Pſal.* 51. 8.

The 3*d* Inference is, Here we have a fair Specimen, and a Pious Pattern of the beſt poſture of the Heart of Man in a dying hour, to be more careful of the Soul than of the Body at that Juncture. All the care that Wicked *Ahaziah* took at his Death was, [*Shall I recover of this Bodily Sickneſs,*] 2 Kings 1. 2, 16. there be many that ſay, [*Who will ſhew us any bodily good?*] Pſal. 4. 6. but few ſay, [*Lord lift up the Light of thy Countenance upon my Soul,*] and there be many that cry, [Lord Heal my Body for I am Sick] but few cry, [*Lord heal my Soul for I have ſinned,*] Pſal. 41. 4. *David* did deſire thoſe two Soul comforts, whatever became of his Senſe-comforts. There be alſo many that in Ship-wracks at Sea, and in Houſe-firing at Land, can be careful enough

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in securing their best Goods, their Cash, Plate and Jewels, but how few there be that can take half that care in securing that Precious Jewel the Soul (though of more worth than the whole World, *Mat.* 16. 26,) when the Body (as the Ship) is just a splitting upon the Rock of Death by some burning Fever, *&c.* and so leting out the Soul into another World.

The 4*th* Inference is, Because this Penitent Thief was called in the Eleventh hour of his Life, and Repented of his long and lasting lewdness at his last gasp, so had hope in his Death with the Righteous, *Prov.* 14. 32. and a Promise of a place in Paradise after Death, *&c.* yet let no profligate, prophane and profuse Sinner promise to himself the like priviledge: For a particular Instance ought not to be drawn into an universal Favour, and both the Promise here and the Performance of it did peculiarly belong to him, seeing his Conversion was one of the Seven Miracles, that Christ honoured the Ignominy of his own Death by, and none can expect such an happy *Exit*, but such as can Attain to his great Grace and Faith upon a Dying Saviour, *&c.*

The Fourth Grand *Remark* is the Miracles that Christ wrought upon the Cross, puting forth some mighty Beams of his Divine Nature, even at that time when the state of his Humane Nature was at its lowest ebb, that the Indignity of his Disgraceful Death might be Graced and Dignified thereby.

The First of those Miracles was the Conversion of the Thief already discoursed upon, adding thereunto only this here, that his Conversion was the very first Fruits of the Power of Christ's Death, even while he was but a Dying, and before he was Dead: Who can but admire both those branches of this first Miracle? That 1*st*, There should be such an Efficacy and Vertue in a Dying Jesus, while he was but just now paying that prodigious *Debt* for Man's Sin (according to the Covenant made betwixt the Father and the Son before the World began) which *Debt* was not fully compleated, before the *Death* of the Son of God was fully Accomplished. And 2*dly*, That this Penitent Thief should have such a power of Faith given him, to hang the whole weight of the Pardon of his (almost) unparallelled Sins, and of the Salvation of his precious Soul upon a dying Saviour, while both He and his Redeemer were both Hanging upon the Cross, and before the Ransom-Money for Sins was yet paid, and Redemption for Souls was yet purchased. *N. B. Note well*; If this Penitent Sinner had such Incouragement to believe in Christ while He was but a Crucifying, and so but in paying the *Debt* for [his Sin] how much more may we do, seeing Christ is now Crucified and the whole *Debt* is paid, and our Surety (who paid it) is now set down (having done all that Work) at the Right Hand of God.

The Second Miracle Christ wrought upon the Cross was, that strange Eclipse of the Sun at that Juncture, which was not a Natural or Ordinary, but a Miraculous and Extraordinary Eclipse, because it was upon the Fifteenth day of the Paschal Feast, which was always in *Plenilunio* or Full-Moon, whereas every customary Eclipse is alway in *Novilunio* or New-Moon. Those cursed Kill-Christs call'd for a Sign, and then they would believe, behold here is a greater Sign and Miracle than if Christ had come down from the Cross, *&c.* Such a wonderful Eclipse, not made by the Interposition of the Body of the Moon betwixt the Earth and the Sun (as always happeneth in the New-Moon meeting the Sun's Body in the two Nodes, either the *Dragon's Head*, or the *Dragon's Tail*) but by the Almighty Power of our Wonder-working Redeemer even at the Full-Moon, when in a direct opposition to the Sun; which brought an universal *Darkness* upon the whole Land, to the Amazement of all Beholders, and which was the more Astonishing, because it began at Noontide or Twelve a Clock (when the Sun is in its greatest strength for Heat and Light) and lasted full three Hours, till three a Clock in the Afternoon, and therefore must be Miraculous and Extraordinary, seeing no Natural and Ordinary Eclipse lasteth so long, because in the common Course of Nature, the Interposition of the Moon taketh away the Light of the Sun only Gradually and by Inches, and the Sun by his swift Motion soon wadeth out of the Moon's shadow, and accordingly recovers his Natural Lustre Gradually and by Inches again. So that no natural Eclipse can cause any *Darkness* of such a long continuance as this was, besides there cannot properly be a total Eclipse of the Sun by the Interposing Moon, because her Body is much too narrow in its Circle, to cover the vastly more large Body of the Sun, no, not with all its Advantage of being Situated in the lowest of the Seven Celestial Orbs, wherein the seven Planets have their several distinct Motions, Eclipsing one another at their full Conjunctions. But this extraordinary Eclipse, caused by Christ's Miraculous might, covered the whole Land with a continued uninterrupted *Darkness*, more like that

Plague

Plague of *Darkneſs* which *Moſes* by a Miracle did puniſh the Land of *Egypt* with; *Exod.* 10. 21, 23. *A Darkneſs that might be felt*, yet could not the *Egyptians* ſee one another, or ſtir out of their Places, *&c.* It was a thick, ſudden, and a continued darkneſs, without any ſucceſſive Increaſing or *Decreaſing* as is done in a Natural *Darkneſs*. Such a *Darkneſs* was this for three Hours (at Mid-day to three) as was that for three *Days* without ſucceſſion of *Degrees*, yet differing in this (as well as in time) that the *Egyptians* were more ſenſible of their Plague, than the *Jews* were of theirs here; though this *Darkneſs* (for the time) was worſe than that, becauſe there was light in *Goſhen*, when *Darkneſs* overſhadowed *Egypt*, but this was Univerſal, no place was exempted from it as *Goſhen* was: It covered (at the leaſt) all that whole Country of *Judea*, even the whole Land (without any exception) *Mat.* 27. 46. & *Mark* 15. 33. and though many Expoſitors do confine this *Darkneſs* to the *Jews* Country only, as underſtood by that phraſe [*The whole Land*] yet other Authors do judge it more extenſive, both becauſe the Evangeliſt *Luke* affirms it [*to be over all the Earth*,] Luke 23. 44. but alſo becauſe the ſame Miracle Amazed many men in the Remoter parts of the World: 'Tis true, *Luke*'s phraſe [of the whole Earth] may be Interpreted thus narrowly by his other phraſe, [*The whole World*,] Luke 2. 1. which is no more than the *Roman* World, to wit, thoſe Provinces only that pertained to the Empire of *Rome*. But this limited ſenſe is oppoſed by various Teſtimonies that this ſtrange Eclipſe was Obſerved and Admired in other Countries far diſtant from *Paleſtine*; *Phlegon*, *Lucian* and *Dionyſius* (learned Heathens, good Hiſtorians, and great Philoſophers all three) recorded both the *Day* of the Week, and the very Hour of the *Day* when it happened, and that in *Plenilunio* or Full Moon too. It was ſo Amazingly obſerved in *Egypt* by *Dionyſius*, that he wrote of it to *Policarp*, as Hiſtory tells us, which farther affirmeth, that it was ſeen of *Tiberius* the Emperor at *Rome*, as alſo that *Ptoſomy* was ſo affrighted with it, that he broke out into that paſſionate ſpeech, [*Aut Natura terminatur, aut Deus Naturæ patitur*,] Either Nature in the whole World was about *Determining*, or the God of Nature, and the Maker of the World was now in Suffering, *&c.*

Many Reaſons may be rendered why our *Dying* Redeemer wrought this Miracle of *Darkneſs*, at this juncture.

As *Firſt*, That by this ſtupendious Prodigy, the Divine Majeſty of Chriſt the Meſſiah might be vindicated even in the loweſt ebb, of his humane Infirmity, for he did not ſo empty himſelf in his ſtate of Humiliation as not at ſome times to let out ſome ſparklings of his Glory and Deity, thus that he might ſhew himſelf the Lord of Heaven and Earth, here, he commands the Sun to be Eclipſed in Heaven, and this Darkneſs to cover as with a black Curtain the whole Face of the Earth.

The *Second* Reaſon was, Our Lord hereby did (as it were) ſpread a black Vail, and draw this Curtain of Darkneſs over his own naked body, while he hung on the Croſs in open view, that the Good Women might be preſent and himſelf die with Modeſty. Therefore ſuffered he not the Sun to ſhine out with its light, and to ſhew forth its Luſtre and Glory, while its Maker is ſuffering the extremity of ſhame.

Thirdly, This prodigy was wrought at this time to demonſtrate the heinouſneſs of the prodigious ſin of thoſe Kill-Chriſts, at which the very Sun of the Firmament hid his Head, and wrapped it ſelf up as in a Mantle of black Darkneſs, as diſdaining to behold ſo ſad a Spectacle, and even aſhamed to ſee thoſe indignities and injuries done by thoſe worſt of the Sons of Men to that Innocent Lamb of God, the Sun of Righteouſneſs, *Mal.* 4. 2.

Fourthly, This Work of Wonder might be now wrought alſo, to declare the Aggravation of our Mediator's Suffering, as well as his Murtherers Sinning, inſomuch as our Lord had not that common comfort and benefit of Sun-light, while he ſuffered death upon the Croſs. *Solomon* ſaith, 'tis a comfortable priviledge for the Eyes to behold the Sun, and the Light thereof is very ſweet, *Eccleſ.* 11. 7. yet is dying Jeſus denied of this alſo and of other Allays of his Sorrows and Sufferings.

Fifthly, This three hours Darkneſs, was to give an opportunity for all the Powers of Darkneſs to make their Aſſault and Battery upon our Bleſſed and Bleeding Redeemer. The Devils in Hell concurred with thoſe Incarnate Devils the *Jews* to lay load upon Chriſt on the Croſs, but he proves too hard for them, he Conquers and Captivates thoſe Aſſaulting Devils, and (as the Roman Conquerors in their Triumphs uſed to do) tyed their hands behind their backs, *leading Captivity Captive in Triumph*, Eph. 4. 8. & Col. 2. 15.

Sixthly, This prodigy was an alarming providence to awaken thoſe wretched Prieſts and People, whoſe Eyes were blinded with too much light that they could not (for light)

light) see light, so labours to blow out the Light of the World. Yet all this (without Grace) would not awaken their seared Consciences. As God gave the *Egyptians* three Days Darkness to Repent in (during which time *Israel* might have made an escape out of *Egypt*, but that they scorned to steal a deliverance) so God gave those Pestilent *Jews* three hours Darkness to Repent in, but they were like *Jezabel*'s Children, to whom *God gave a space to Repent in, but they repented not*, Rev. 2. 23. They had the Space, but not the Grace of Repentance, *N. B. Note well*; God is quicker and shorter now in his long-sufferance of Sinners. They of old had three days, and these but three hours to Repent in.

Seventhly, This portentous Darkness, did portend the Black and Gloomy days that were drawing nigh to fall upon the whole Nation of the *Jews*. Thus the Prophets predicted most dismal calamities coming upon *Judea* under this very Notion of Darkness, as *Isa.* 5. 30. & 8. 22. & *Lam.* 3. 2, 6. & *Jer.* 13. 16. *Joel* 2. 2. *Zeph.* 1. 15. These Prophesies came to pass in Babylonish Captivity, but what Christ foretold that such a dismal day of Darkness should come upon the Land of *Judea* at the final destruction of *Jerusalem*, and now at hand, as had not been since the Creation of the World, *Matth.* 24. 29. *Mark* 13. 19. where 'tis called Affliction it self, as if all Evils were in its Bowels.

Eigthly, There be other curious Criticisms which I shall sum up together under this last head of Reasons. As *1st*, That there might be an harmonious congruity betwixt the two *Adams*: The first *Adam* did fall from his state of light into darkness (as some say) about the midst of the Sixth Day, and continued for three hours in that darkness after the Fall, before the Promise of Grace by Christ came to him: So long lasted this darness also at the Second *Adam*'s Death. Yet others do affirm, that Christ died at the same hour of the Day wherein *Adam* Fell and brought in Death into the World, *&c.* 2*dly*, That these three hours darkness did denote the three days of Christ's lying (after his Death) in the darkness of the Grave, after which came light in his Resurrection, *&c.* And 3*dly*, That though this darkness lasted till Three in the Afternoon, yet then began the light again: So though darkness be now upon the *Jews* and light upon the *Gentiles*, yet when the fulness of the *Gentiles* be come in, in the Afternoon of the World, the *Jews* recover light again.

The Third Great Wonder Christ wrought upon the Cross was, that at the very moment of his dying, he could cry with a strong and with a loud voice, and that two several times, *Mat.* 27. 46, & 50. after he had hung six hours upon the Cross with so many unsupportable Burdens upon his Back (as is before related) still his natural strength was not at all Abated, nor any decay of Nature was upon his Vitals, his Voice was loud and strong still even at the very point of his giving up the Ghost, *Mark* 15. 34, 37. Whereas in the common course of the World, Dying Men (who die a lingring death as our Lord did) become weaker and weaker, the nigher that death approacheth toward them, they thrattle in the Throat, and their Voices can heardly be heard by the By-standers. This Wonder is recorded not only by *Matthew* and *Mark* (as above) but also by the Evangelist *Luke*, chap. 23. 46. that *he cried with a loud voice* at the very minute of his breathing out his last breath: And those strong Cryings are mentioned also by the Authour to the *Hebrews*, Heb. 5. 7. Therefore *Pilate* (with the Centurion and Souldiers) *marvelled that he was so soon dead*, Mark 15. 44, 45. & John 19. 33. now no natural Reason can be rendered why Christ died so soon, before the two Malefactors that were Crucified with him (who, because they were not already dead as our Lord was, had their Legs broke to dispatch them) for it happened beyond the common course and custom of ordinary Nature, seeing those that died this death, of the Cross, usually lived several days (as above) yet Christ died at the end of Six hours. The reason hereof must be supernatural, to wit, though his death was a violent death as to wicked men; yet was it a voluntary death as to himself. He laid down his life when himself pleased; *No man* (saith he) *can take my life from me, but I lay it down of my self, I have power to lay it down, and I have power to take it again; and because I lay it down so voluntarily of my self, therefore doth my Father love me*, John 10. 17, 18. *N.B. Note well*; Thus also, the more voluntary our Services are both in Dying or in Suffering, the more grateful they are to God. Moreover the strength our Lord had at the ending of the three hours Darkness was an evidence that his Wonder-working hand wrought both the beginning and continuance of it so long; for as *Moses* stretched out his hand toward Heaven, to bring the three Days Darkness upon *Egypt*, Exod. 10. 22. So the Messias here stretched forth his Voice and Power (when his hands were stretched forth upon the Cross) and commanded this Plague of the three hours Darkness upon

Judea. *Moſes* was a Miniſter of Legal wrath, ſo he inflicts a longer date of Darkneſs than the Meſſias (who was a Miniſter of Evangelical Love) did. Yet *Judea* (though the Land of Promiſe, and the Lord's own or *Immanuel*'s Land, *Lev.* 25. 23. *Iſa.* 8. 8. & *Hoſ.* 9. 3.) muſt not altogether eſcape unpuniſhed, *Amos* 3. 2, &c. but ſhall have a ſhorter date of darkneſs than *Egypt*, notwithſtanding its ſinning againſt ſo much light and love. But beſide all this, the very poſture of Chriſt's dying makes his Death the more wonderful, for 'tis ſaid [*He bowed his Head and gave up the Ghoſt*] as if he bowed it to meet Death in the Teeth. Whereas in the common courſe of Nature dying men do not cuſtomarily fall, or bow down the head until they be downright dead, but our Lord, in his Dying, comes forth to be a Conquerour over Death, for before Death could come at him (as it doth at Weaklings that can live no longer, but are ready to drop down and die at every breath) he fets upon Death it ſelf, and Conquers it. So ſtrong was Chriſt, as to cry with a loud voice, and to give up the Ghoſt at his own choice and pleaſure, not at Death's demand. *N. B. Note well*; Now it was, that Death (as the Bee) loſt its ſting upon Chriſt, and can ſting no more, but hath quite loſt its Victory through Chriſt's *Death*, 1 *Cor.* 15. 54, 55, 56. Chriſt hereby hath delivered us from the commanding power of Sin, from the condemning power of the Law, and from the conquering power of *Death*. Though the redeemed in Chriſt do die, yet can they not be kill'd with *Death* as *Jezabel*'s Children were, *Rev.* 2. 23. the ſecond death hath no power over them, *Rev.* 2. 11. & 20. 6, 14. & 21. 8. Our Lord's ſtrong voice may be the more wondered at, conſidering how he was ſpent with blows, blood, *&c.* yet now it was the loud voice of his Triumph over *Death*, *&c.* There be yet four Miracles behind (to be diſcourſed briefly upon) all wrought wonderfully by a dying Chriſt upon the Croſs by the power of his *Deity*.

The Fourth Wonder is, [*The Rending in twain of the Vail of the Temple from the top to the bottom*,] which the Evangeliſt puts a [Behold] upon, as a thing very wonderful, *Mat.* 27. 51. and as wrought by the force of Chriſt's laſt loud cry, *ver.* 50. then the Angels (Preſidents of the Temple) departed from it, as *Jerom* ſaith. As Chriſt's laſt cry upon the Croſs was the ſign and ſymptom of frail Man dying, ſo his promiſing of Paradiſe-Happineſs to the Penitent Thief, was a clear demonſtration that he was alſo the Great God Living, for none hath the Key of Paradiſe but the Great God only. Nor did our Lord only demonſtrate his *Deity* (as above) while he was yet living, and while his Humanity was in the way of dying. But alſo when he was verily dead and had given up the Ghoſt, he ſtill declares himſelf to be a Wonder-Working God in all the following Inſtances whereof this of [Rending the Temple's Vail in Twain, *&c.*] was the firſt wonder after his *Death*. The diſtance of the Temple from the place out of the City where Chriſt was Crucified could not exempt it from the ſtroke of this Wonder-working Hand when thoſe wretched Prieſts had made that Houſe of Prayer a *Den* of Thieves. this Vail now Rent was the Partition-Wall that divided betwixt the Holy Place (or the Prieſts-Court) and the *Sanctum-Sanctorum*, into which the High-Prieſt entered only once in the year, *Exod.* 26. 31, 33. 1 *Kin.* 6. 19, 21, 31. 2 *Chron.* 3. 14, &c. *Heb.* 9. 3, 4, 6, 7, 8, &c. *N. B. Note well*; This Wonder; to wit, of rending this Mid-Wall, was wrought, upon a threefold Account. *1ſt*, To ſhew that Chriſt's *Death* was the Accompliſhment of the Levitical Law, and that now all the Ceremonies thereof were rent down and done away. *2dly*, That now by the Goſpel (ſealed up in his *Death*) a new way to Heaven was opened, *Heb.* 10. 19, 20, 21, 22, *&c.* And 3. To ſhew that the Mid-Wall of Partition betwixt the outward Court of the *Gentiles*, and that of the People of the *Jews* was broke down by the death of Jeſus, *Eph.* 2. 14, 15. This Vail is call'd [the Separation betwixt the Prophane Place and the Sanctuary,] *Ezek.* 42. 20. Now the Ceremonial Law ſhould no longer divide thoſe two, but Chriſt became the bleſſed Cement to unite all believing *Jews* and *Gentiles* into one Goſpel-building, himſelf being the knitting Corner-ſtone, *&c.*

The Fifth Wonder Chriſt wrought upon the Croſs (which is the ſecond after his *Death*) was the dreadful Earthquake, *Mat.* 27. 51. now that our Lord was dead as to his Man-hood, he ſtill letteth forth the Power and Glory of his God-head, more than he had done before, and whereas he had ſhewed himſelf the Lord of Heaven, by cauſing an extraordinary Eclipſe of the Sun, and covering the whole face of the Firmament with a *Curtain* of *Darkneſs*: So now he appears to be Lord of the Earth alſo, by cauſing it to ſhake and tremble; As the Heavens had given their Teſtimonial, and Acknowledged their Homage to his *Lordly Dominion* over them, in hiding their Glory while their *Lord* was Suffering Shame; So the very Earth here payeth her Reſpect and Reverence in an humble Submiſſion to her Almighty *Landlord*, in her Trembling before his

his powerful Presence, when the Lion (that King of Beasts) doth Roar, all the Beasts of the Field do Tremble. Now did this Lion of the *Tribe of Judah* roar with a loud Voice, and we may well suppose what a Trembling seized upon those Beasts of the Temple (the Christ-Killing Priests) when they saw the Vail of their Temple Rent in Twain from top to bottom (at their hastening now to their Evening Sacrifice. Thus well prepared with the Tincture of this Innocent blood) more especially when they felt that sad sight seconded by an Earth quake, this could not but cause an Heart-Quake and a consternation in them, fearing that the Earth might now cleave Asunder and Swallow them all up as it had done *Korah*'s Company of Conspirators, these, as well as they, being now become a Burden too heavy for the Earth to bear, and (as weary of them) would bury them quick. This Earthquake might also predict the performance of what God had promised, that Christ would shortly shake not only the Earth once more (as was done in *Sinai* at the Promulgation of the Law) but even Heaven also by the Gospel, *Hag.* 2. 6, 7, *Heb.* 12. 26, 27. especially when the desire of all Nations shall come, and shake all Wickedness out of both the Heavens (of Church) and the Earth (of State) and then give those promised New Heavens and New Earth, wherein dwelleth Righteousness, 2 *Pet.* 3. 13.

The Sixth Wonder was the *Rocks were Rent*, Mat. 27. 51. where the first word [*Behold*] doth spread it self over all the parts and several parcels, of all those Miracles mentioned in that verse. *Behold the Vail was Rent*, &c. *Behold the Earth did Quake, and Behold the Rocks were Rent* to denote the marvellousness of those things, and mostly in this, because herein Rocks are rent by the Rock, and one Rock rendeth many Rocks, the Rock that rent the Rocks was Christ, 1 *Cor.* 10. 4. he was the creating Rock, *Deut.* 32 4, 31. 1 *Sam.* 2. 2. & 2 *Sam.* 22. 2, 32. that rent all the other created Rocks, &c. This was a Work of greater difficulty to rend the Rocks, than it was to rend the Vail, &c. yet the Power of the Death of Christ doth effect this Work of Difficulty; *N. B. Note well*; To shew that no Heart is so hard and rocky, but the vertue of Christ's Death can rend it into Repentance. Though those Christ-Killers had made their Hearts as hard, yea harder than an Adamant, *Zech.* 7. 12. yet when their time of love came, *Ezek.* 16, 8. their Month of Christ's finding them, *Jer.* 2. 24. and when the Hammer of God's Word. *Jer.* 23. 29. began to beat upon them, as Animated and Actuated by the power of his Death, oh how kindly did their Hearts Thaw, Break and Melt into Tears and Tenderness, *Acts* 2. 36, 37. with 41. & 4. 4. When *Moses* smote that Rock (upon which God stood) with his Rod, then there guthed out Streams of Water, *Exod.* 17. 6. no Heart can be so hard or obstinate but Christ can conquer and overcome it, when he pleaseth to put forth his power upon it, *Manasseh* had made himself an obdurate Sinner, yet is greatly humbled proportionably as he had greatly sinned, 2 *Chron.* 33. 12.

The Seventh Wonder was the opening of the Graves, *Mat.* 27. 52, 53. which might be the Issue of the Earth quake, and of rending the Rocks out of which they used to Hew their Sepulchres, *ver.* 60. this was done to shew that our Lord died indeed, but not to remain under the Power of Death, for his Grave must be opened also, as well as the Graves of those Saints that had only slept in their Bodies until his Death, then are they Quickened and Raised up from the Sleep of Death to Life again, and came forth out of their opened Graves, &c. And all this was done; *N. B. Note well*; To let us understand, that the power of Christ's Death, and even those that believed on the Messiah before his Incarnation, have an Interest in Christ's Death, &c. and when Christ seems dead, then comes the opening of the Graves, *Ezek.* 37. 12, &c.

CHAP. XXXIII.

THE 5*th Grand Remark* is; Our Lord's seven last Words or Sentences which he uttered while he hung upon the Cross The First was his Prayer for his Enemies [*Father forgive them, for they know not what they do,*] this he prayed for them while he was Bleeding to Death by their Bloody Hands. His Face all swollen by their barbarous Blows and Buffets (so that his Visage was marred more than any Mans', *Isa.* 52. 14.) His Shoulders all Torn by their brutish Lashes and Scourgings, so that the Cross (laid upon those galled parts) must needs notoriously pinch those tender places. Yea while both his Hands, and both his Feet were pouring out his precious blood, at the four Wounds the Murderers had made with their Savage Nails in all those Members, yet even then was

his bleſſed Mouth opened to pour out this Pathetical Prayer for thoſe Monſtrous Miſcreants, which proved a Prayer ſo prevalent not only for the Converſion of the People (who were but the leſſer offenders herein) as before, but alſo for the Converſion of many Prieſts, who were the Capital Criminals, and Chief Ring-leaders in this Diabolical Dance and Deſign. Yet Chriſt ſo far prevailed by his Prayer here, that not only many thouſands of the People, *Acts* 2 41,&c. & 4.4. but alſo [a great company of the Prieſts became obedient to the Faith,] *Acts* 6.7. *N. B. Note well*; Oh the kindneſs of Chriſt to his Enemies even in the midſt of their Acting Enmity againſt him, yea their unparallelled Villany. Was there ever ſuch love to Enemies, as this of His! to be ſo kind to the unthankful and to the evil, *Luke* 6.35. Let us cry with *David* [*This is not after the manner of Men O Lord God,*] 2 Sam. 7. 19. Theſe were more like the Bowels of God and not of Man, *Hoſ.* 11. 8, 9. I am God, and not Man: And becauſe our Lord was God as well as Man, therefore this matchleſs compaſſion was found in his Heart toward his Enemies.

The Second Sentence or Word Chriſt ſpake on the Croſs was [*His bidding John to take Mary for his Mother,*] John 19. 26, 27. Oh marvellous filial compaſſion and commiſeration towards his Mother (now a Widow and very Poor) in the midſt of his own matchleſs miſery, yet cannot he forget her, but in the very height of his own Torments, hath his Mouth opened in her Remembrance, commanding his Beloved Diſciple to take care of his better Beloved Mother after his Deceaſe, ſeeing her Huſband *Joſeph* (the Carpenter) was then Dead, and her Son *Jeſus* (the Redeemer) was now Dying. *John* beholding *Jeſus* ſo careful and conſcientious in diſcharging his Duty to his Earthly Mother, while he was paying that prodigious price of the World's Redemption to the Juſtice of his Heavenly Father; *N B. Note well*; To ſhew that Duties, done in Obedience to the Firſt Table, ought not to Juſtle out the doing of Duties in Obedience to the Second. 'Tis Godly honeſty to pay Man his Due as well as God, &c.) Hereupon *John* takes that Holy Virgin to the beſt home he had, Accounting her the moſt bleſſed *Depoſitum* or matter of Truſt, the Richeſt Jewel that ever (as to perſons) he was betruſted with, verily expecting that every place, where ſhe came, would be bleſſed by, and better for her Abode in it. See more of this and of the firſt in Chriſt's carriages on the Croſs.

The Third Word Chriſt ſpake upon the Croſs was to the Penitent Thief, [*This Day verily thou ſhalt be with me in Paradiſe*, Luke 23 43. If the laſt words of Dying Saints be deemed Living Oracles. How much more the ſeven laſt Words of our Dying Saviour, his laſt Sayings and Sentences (who was the grand Prophet and Infallible Oracle of God's Church) deſerve to be Writ in Letters of Gold, and to be laid up (as the *Manna* was) in the Golden Pot of a Sanctified Memory, that they may be retained by all the Godly in everlaſting remembrance.

Mark Here in theſe laſt Words of our Lord to this Good Thief, that though Chriſt had promiſed Paradiſe to the Penitent in the General only, yet doth he perform more than had been either promiſed to him, or prayed for by him in particular as is aboveſaid. This Thief begged only a bare Remembrance in General, yet Chriſt grants him the high Advancement of Paradiſe, and that with Expedition, even that very ſame day, &c.

N. B. Note well; 1*ſt*, If ſo bad a Man proved (through Grace) ſo good a Penitent even at the laſt Gaſp, then ought we to deſpair of none, becauſe we know not whoſe Names are Writ in Heaven, *Luke* 10. 20. we never looked into the Lamb's Book of Life, *Rev.* 13. 8. The Election obtains Grace, *Rom.* 11. 7. though it be not till the Eleventh hour of the Day (at the laſt Minute) *Mat.* 20. 6, 9, &c. As many as God ordains to Life, do believe, *Acts* 13. 48. This Gift of God is given to them, *Eph.* 2. 8. & *Phil.* 1. 29. All thoſe whom God Predeſtinateth, he effectually calleth, &c. *Rom.* 8. 30. Therefore ſeeing no mortal is of God's Privy Counſel to peruſe the Records of Eternal Predeſtination, that Man ſaid not amiſs who cried [*dum Spiro Spero*] while I breath, I hope, Grace may come [*Inter pontem & fontem*] betwixt the long Race of a Wicked Life, and the fatal ſtroke of final Death as here.

N. B. Note well; The 2*d* Note here is, If our Lord have ſuch a precious Promiſe of giving that Beatifical place of the Celeſtial Paradiſe to the vileſt of Sinners as this Thief was when becoming a Penitent; how much more are they Accepted of him, that fear God and Work Righteouſneſs, even the greateſt part of their Lives, &c. *Acts* 10. 34, 35.

The Fourth Word Chriſt ſpake upon the Croſs was [*Eli, Eli, Lamaſabachthani,*] Mat. 27. 46. or, *Eloi, Eloi*, &c. (after the Syriack-Tongue then in uſe) *Mark* 15. 34.

The

The occasion whereof was this. Our Lord about the end of the three hours Darkness and a little before his own Death, being now under the full Weight of the Curse due to our sins (now burdening him as our Surety, *Heb.* 7. 22.) and finding all sensible consolation (both from Heaven and Earth) now withdrawn from his Humane-Nature, breaketh forth into this sad Exclamation most heavily Representing the deplorable case of his undertaken Surety-ship in the Words of the Psalmist, [*My God, my God, Why hast thou forsaken me*, Psal. 22. 1. and some say, that he being that *Aijeleth Shahar* or Morning Stag (the Title of that Psalm) repeated also, *ver.* 2, 3. and so on to the end thereof, *&c.* Now were the Sufferings of our blessed Saviour's Soul, as well as of his Body come to their Akmh or utmost extremity, as he became the deputed Surety to Satisfie God's Justice for Man's Sin. Now did the Wrath of God (due to all the Elect for their Sins) lye with the most Ineffable and Incomprehensible weight upon the Humane Nature of our dear Redeemer, both in his Soul and on his Body. Now such and so unsufferable was his horrour hereby, insomuch that his Humanity here cried out for the want and withdrawment of his Divinity, not as if he thought that his Divine Nature was now separated from his Humane, but because it now (as it were) slept, and did not manifest it self with supplies of any sensible comforts. *N. B. Note here*; Though the Hypostatical Union had assuredly such a stability as could not possibly Admit of either any Dissolution, or any Desertion, in respect either of God's Love, or of supporting Grace, or of Inherent Holiness; yet was it not only possible but also necessary that the Mediator of Sinful Mankind, should for a time be Deserted of all sensible Comfort, and should taste of that most horrible bitterness accompanying such a Desertion, that so he might bear the punishment proportionably for our sins, and feel the sad effects of the Wrath and Curse of God (due to us for them) in so high a degree and measure, as must be Equivalent to our Eternal Destruction, and fully satisfactory to Divine Justice for all our offences. *N.B. Note well*; Though God be full of Mercy, yet will he not suffer his Mercy to Justle out his Justice, (whereof he is full also) but will be merciful in a just manner, first his Justice must be satisfied, and then he lets out his Mercy in Accepting Satisfaction from our Surety in his short Sufferings, whereas the rigour of his Justice might have exacted it from our selves in our Everlasting Damnation. *N. B. Note Well*; Here Christ cries out, as one forsaken of God, because of the Intolerable Anguish and Agony of his Soul. This might as well consist with the personal Union of the two Natures, which gave way to this as it did to the Torture and Death of his Body. *N. B. Note well*; That the Union with the Divine Nature did firmly remain is plainly evident, by his promising Paradise to the Penitent Thief, as he was the Great God just before, he cries out as a Dying Martyr and as a Man in our stead forsaken of God for Sin, yet was it not the out-cries of Despair, seeing he still trusted in God, saying, [*My God, my God,*] when in most Horrour by God's Wrath both upon his Soul and Body, so that though his Holy pure Nature (through the sense of matchless Torture) could not rationally but cry out of God's forsaking him, yet there remained a Pious persuasion still, both of the personal Union of the two Natures, and of the necessity and commodity of his unparallelled Passion: The Divine Nature was no more departed from the Humane at this time, than is the Soul of Man departed from the Body in Sleep, at which time it acts not, nor manifests its Indwelling in the Body. His Exclamation of being Deserted here was not absolute but comparative only, his present case (wherein he felt nothing but confusion by bearing the Curse of God for Man's Sin) compared with that Glory which he had in common with the Father before the World began, *John* 17. 5. and all the Ages of the World, he still held that Glory till the Fulness of time came for his state of Humiliation, the sad *Catastrophe* whereof, he was now Accomplishing, yet without the least murmuring at, or quarrelling with the Father for Imposing upon him such a prodigious punishment.

N. B. Note well; *Objection*, Some may say, How could this Suffering of Christ (which was but for a short time) be a full Satisfaction to God's Justice for our Sins, seeing we have deserved Eternal Suffering, the Demerit of our Sinning?

Answer, Beside the proportion and equivalency betwixt the Sufferings of our Redeemer, and our own perpetual destruction (as is abovesaid) seeing never any sorrow and suffering were like his in their own Nature, never any was so forsaken of God, so Assaulted by Devils, and so Tortured and Taunted by Wicked Men as Christ was, who yet was Innocent, and deserved not the least of these sufferings, therefore they must be meritorious in their own Nature, though they were not everlasting: Beside this (I say) the Dignity of the Person thus suffering ought duely to be considered:

'Twas

'Twas not any mere Man, no nor an Angel that ſuffered thoſe unſufferable Sufferings, but it was the Eternal Son of God, though not in his Godhead, yet in his Manhood, which he Aſſumed, that the ſame Nature, which had ſinned might alſo ſuffer as a Surety in our ſtead: Now we muſt look upon the perſon of this Son of God, his Deity, Majeſty, Mercy, Juſtice, Obedience, *&c.* to be all Infinite and Eternal; This made that which he ſuffered to be of an Ineſtimable, Value and Vertue, and of no leſs force and worth than if Divine Juſtice had been ſatisfied by Eternal Torments upon us, yea even upon the whole World: For as the *Death of David* (who was reckoned more worth than ten thouſand Deaths of his People, 2 *Sam.* 18. 4.) or the *Death* of any Prince (being but a Man, yea a ſinful Man) is of more eſtimation than the Death of a whole Army of Common Soldiers, becauſe he is the Prince: How much more ſhall the *Death* and Sufferings of the Son of God (the Prince of Princes, yea the Prince of Life and of Glory, *Dan.* 3. 25. *Rev.* 1. 5. &c. Not Finite but every way Infinite and without Sin) be of more value and reckoning with the Father, than the Sufferings of all the World: and though the time of the Son of God's Sufferings was but ſhort, yet had they more Intrinſick worth (from the worthineſs of the Sufferer) with his Father, than if all the People in the World ſhould have ſuffered for evermore.

N. B. Note well; Now when Chriſt had cried, [*Eli, Eli*, &c.] out of the 22 *Pſalm* (wherein this Agony was foretold, a worſe Agony than that in the Garden, which only ſqueezed clods of Blood out of his Pores, but this exhauſted his very Soul out of his Body) even theſe words of his *Dying* Speech were wreſted: Some ſay, by the Ignorance of the Souldiers, not underſtanding the Syriack tongue. I rather judge, the miſtake was by the Malice of the Prieſts, who miſ-interpret his cry, as if he now made *Elias* his Patron, when forſaken of God: [Some of the Spectators ſtanding by, and hearing this cry of Chriſt, ſaid, [*This man calleth for Elias*] Mat. 27. 47. that they might fill up the meaſure of their Mocking him top full and running over; They add this Taunt to a Tortured Jeſus over and above the redundancy of Mocks aforementioned, As if he had now turned his Back of truſting in God, and prayed to *Elias* for his Patronage.

N. B. Note well; 1*ſt*, No wonder if the Servants of Chriſt be ſlandered in their ſufferings, and rendered Ridiculous, ſeeing our Saviour himſelf was thus ridiculed for his Prayer to God in the Anguiſh of his Soul, *&c.*

N. B. Note well; 2*d*, The practice of the Papiſts in praying to Saints, *&c.* is a Ridiculous practice even in the common Reaſon of thoſe Prophane Wretches, who made a Mock of Chriſt's calling on *Elias*, ſuppoſing he had done ſo.

N. B. Note well, 3*d*. The Devil by his Inſtruments labours to run down diſtreſſed ones into *Deſpair*, as Chriſt here, of whom they ſaid [*Let him alone, let us ſee whether Elias will come and take him down,*] Mat. 27. 49. Mark 15. 36. Thus Inſolently do they Inſult over a dying Jeſus, telling him, (to drive him into Deſpair) that he was now forſaken both of God and Man as to any help, *&c.* whereas his Prayer was not Deſpair but a Conflict, wherein he called not upon any Man, but upon his God, *&c.*

The Fifth of Chriſt's laſt Words upon the Croſs was [*I thirſt*,] John 19. 28. *N. B. Note well*, Some of Chriſt's laſt ſayings are recorded by one Evangeliſt, and ſome by another: Therefore ought we to compare all the Evangeliſts together, to compleat the Hiſtory of Chriſt's *Death*, ſeeing this ſaying is Recorded by the Evangeliſt *John* only.

N. B. Note well; Wherein is obſervable, 1*ſt*, The Occaſion of our Saviour's ſo ſaying, [*I Thirſt*,] no wonder, that he now cried out of thirſt, if it be well conſidered, how we find not any refreſhment he took after the Paſchal Feaſt and his Inſtitution of the Lord's Supper, no mention is made of any Meat or Drink offered to him, after that his laſt Supper any where, by any Hand, ſave only the *Vinum Myrrhatum*, the Wine mingled with Myrrhe, which he refuſed, *Mark* 15. 23. as is aboveſaid with the Reaſons of that Refuſal; *N. B. Note well*; Adding thereto only this here, Chriſt received willingly all the other Evils and Injuries offered him, As to be Taunted, to be Buffeted, to be Scourged once and again, to be Stripped as well as ſtriped, and to be Cloathed with a Fool's Coat, yea to be Crowned with Thorns, and to be Crucified upon the Croſs, *&c.* for all theſe things pertained to Man's Salvation, and were fore-ordained and fore-told that the Surety for Man's Sin, and the Saviour of the World ſhould ſuffer as the Price of our Redemption, but his *Drinking* this Bitter *Drink*, was an Arbitrary Action and not neceſſary for our Ranſom, therefore he received it not. Now ſeeing he had received nothing to refreſh his Nature ſince the Paſſover-Evening

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and considering well withal, how he had been spent with his Agony and bloody Sweat, in the Garden before his Apprehension, and when Apprehended, with the Toil they put him to in Tossing him from place to place, all the Night long, (not suffering him the least Refreshing Slumber all that time) and the next Morning, with their Turmoiling him still from *Pilate* to *Herod*, and back to *Pilate* again; and when Condemned, how was he still more spent with his Renewed Buffets and Scourges, with bearing his Ponderous Cross from the City, to *Golgotha*; but most of all, with his Hanging on the Cross in unparallel'd pain, for six Hours together, *&c.* No wonder, (I say) that our Saviour, (so spent over and over again, and void of all Refreshings) should now cry, [*I Thirst.*]

N. B. Note well; The *2d. Observable*, is the Provision that is made for quenching his Thirst, upon this sad occasion, We must suppose here, that the Sacrifice of the World was now a Roasting in the Fire of the Father's Wrath; and therefore no wonder if he were dry, and cryed [*I Thirst,*] but behold those Monstrous Miscreants, (when our Lord could have been content to quench his Thirst with a Cup of cold Water) do deny him that cheap kindness, of the common Element; and Barbarously gave him only sour Vinegar to Drink, *Matth.* 27. 48. *Mark* 15. 36. and *John* 19. 29. Whereas it is a frequent favour to dying Malefactors, that some Refreshing Drink is granted to them; yet such was the Justice of God, and the Malice of those Men, as Christ must not have Water, but Vinegar to Drink, *N. B. Note well*; These Monsters had once given him Vinegar mingled with Gall, *Matth.* 27. 34, &c. This they did at *Golgotha*, before he was Nailed to the Cross; and then he received it not, for Reasons before Related: And now again they give him Vinegar, (when he was just upon the point of breathing out his last, after his six Hours hanging upon the Cross) which now he did receive, *John* 19. 29, 30. When he had nothing now to do, but to Die, [knowing that all things, (save Death) was now Accomplished,] *ver.* 28. for fullfilling that Scripture, *Psal.* 69. 21. They gave me Gall to Eat, and Vinegar to Drink: *N. B. Note well*; And why did he drink this Vinegar of sowr Affliction; but that he might purchase for us, the priviledge of Drinking full Draughts of the Wine of Consolation; yea, even New Wine with him, in his Father's Kingdom, *Matth.* 26. 29. [They filled a Spunge with Vinegar, and put it upon *Hyssop*,] *John* 19. 29. both the Spunge and the *Hyssop*, signifie, Christ cleansing our Souls from the guilt and filth of Sin, *Psal.* 51. 9. & *Hebr.* 9. 14, &c.

Inferences from hence are, 1. Oh! How ought we to love this Lord Jesus, who was content to Drink the bitter; that we might Drink the Sweet, he Thirsted, that we may not cry out of Thirst in Hell, as *Dives* did, begging a drop, *&c.* No Consolation, no not so much as a Cup of cold Water, must be given to him; while he was purchasing all kinds of Consolation for us, such as are Strong, Spiritual, and Eternal, *&c.* 2. If Christ cry, [*I Thirst.*] for us; How much more should we all cry we Thirst] especially, seeing he hath pronounced them Blessed, that Thirst after him, and promiseth to satisfie them, *Mat.* 5. 6. Yea, makes open Proclamation, for all such to come in freely for Satisfaction, *Isa.* 55. 1, 2. *John* 7. 37. & *Revel.* 22. 17. 3. Our Lord did thus Thirst here, that he might quench our Thirst with living Waters, *John* 4. 10, 14. that we may, (after an hearty Draught thereof) never Thirst any more after any of the Vanities of the World, or Villanies of Sin: 4. He Thirsted, that we may Drink better Drink, as we do daily, *&c.*

The *6th* Of the last words of Christ upon the Cross was, [*It is Finished,*] when Jesus therefore had received the Vinegar, he said, it is finished, *John* 19. 30. Then had he no more work to do or Suffer, not to Descend into Hell, either in Soul or in Body, as some *Romanists* say. As the Vinegar was the last bitter Dose he received from the wicked Hands of those Villains: So the Receit thereof, was the last bitter part of his Unparallel'd Passion: The first time of their offering him Vinegar, (before he was Nailed to the Cross) he received it not; but only Tasted thereof, and did not drink it up, for he left the rest, wherein his Redeemed must pledge him of the same bitter Cup, filling up the measure of the Afflictions of Christ, *Col.* 1. 24. but here he drinks all off, to shew, that he took the whole Curse for Sin, into himself; so that now *N.B. Note well*; our Sufferings by Afflictions for our Sinnings against God, come not in the Nature of a Curse, but of a Cure: They are more Medicinal, than Penal; and there is rather a Spiritual Remedy, than any Divine Vengeance now in them; they come now all out of Divine Faithfulness, as *David* saith, [*I know, that out of thy very Faithfulness, thou O God, doth Afflict me,*] *Psal.* 119. 75. As if he had said, [*Lord*, thou wouldst not be Faithful to my Soul, unless thou hadst thus and thus

Afflicted

Afflicted my Body.] The ground of our being Afflicted, is now offended love; and the end thereof, is fuller Embracements, *Jer.* 31: 18. 20. All our Sorrows and Sufferings, as they come to us through the Sufferings of Chriſt, (as through a Colature, Sile- or Strainer) they leave the Curſe behind them there; our Dear Redeemer drank up all that Vinegar, leaving none of it for us; it was our Saviour ſolely, that fully ſatisfied God's Juſtice for Man's Sins, by his Meritorious and Mediatory Sufferings, and left not the leaſt part thereof unſatisfied, for us to ſatisfie by any Sufferings of ours: The Lord looked upon the Travel of his Soul, and was ſatisfied with all our Souls, *Iſa.* 53. 11. *N. B. Note well*; So that if Inquiry be made, what muſt be the Antecedent to this Relative, [*It*] in this ſaying of our Dying Saviour, [it is finiſhed] the Anſwer in general muſt be, that full Satisfaction to God's Juſtice for Man's ſin, was now fully ſatisfied, when our Redeemer received this laſt bitter Potion of the Vinegar, all the parts of his unparallel'd Paſſion, were now Accompliſhed, ſave only his commending his Spirit into his Father's Hands, he had nothing now to do, but to Die; and to give up the Ghoſt: *N. B. Note well*; But more particularly, what is ſaid to be finiſhed here, muſt have a beginning, and an Intervening midle, as well as end or finiſhing: Now the beginning of Chriſt's *Paſſion*, was at the beginning of his Incarnation when he Diveſted himſelf of that Divine Glory, (which he had with the Father, before the World was, *John* 17. 5.) and puts on him the the Form of a Servant, *Phil.* 2. 6, 7. in his Humane Nature; and the Intervening Midle from his *Cradle* to his Croſs, was a continued *Series* of Suffering, all his Life long, both in the Private, and in the Publick part thereof, his whole life was indeed, (as is above ſaid) but a lingring Death; he was deſigned by bloody *Herod* to *Die*, ſo ſoon as he began to Live; and this *Diabolical* deſign for Deſtroying him, was carryed on unceſſantly by the *Scribes*, *Phariſees*, and *Prieſts*, even all his Days: But now when his Hour was come, for Finiſhing his Paſſion, behold the Man, how many little Deaths he endured, (in his Agony, Buffetings, Scourgings, Mockings, *&c.*) before he came to *Die*, that worſt of Deaths, even the *Death* of the *Croſs*: *N. B. Note well*; Behold how Commenſurate was the Second *Adam's* Paſſion, to the Firſt *Adam's* Tranſgreſſion: *Adam* had ſinned in Paradiſe, (the moſt pleaſant place in the World) and his ſin conſiſted in ſeeing the lovelineſs of the forbidden Fruit, in his Touching and Taſting it; for the Eating of which, he was Derided by God, with an Holy Deriſion. *Gen.* 3. 22. 'tis an Ironical Irriſion, [Man is become as one of us,] for his vain Affectation, of Aſpiring unto a *Deity*: What God ſpeaks there Laughing, we all ſhould always Read with Weeping; for *Hinc illæ lacrimæ*, from hence ſprung in all Miſery and Miſchief upon Mankind; this foul Fact of his Eating Forbidden Fruit, plainly opens *Pandora's* Box, (as the Poets feign from *Moſes's Pentateuch*) and pulled up the Sluce, to let in an Inundation, of Sin and Miſery; and all Evils to fly out upon us: *N. B. Note well*; Behold how the Circumſtances of Chriſt's Suffering, do wonderfully Correſpond and carry an Accommodated contrary proportion, proportionable in thoſe points, to *Adam's* ſinning: As 1. His place of ſinning, was the beſt place, even Paradiſe; ſo Chriſt's place of Suffering, was the worſt place in the World, even *Calvary* call'd ſo, from *Calvus*, or *Bald-pate*, 2 *Kin* 2. 23, 24. This *Calvary* or *Golgotha*, was a place of Skulls, ſuch as were Bald, all the Hair being rotted off. a ſtinking place for our Sweet Saviour to Suffer in: 2. As *Adam* ſinned, by ſeeing the lovely look of the Forbidden Fruit, *Gen.* 3. 6. So our Saviour ſuffered, by ſeeing this ſad Spectacle of ſuch an Heap of Bald Skulls: No doubt but his Tender Heart was much Afflicted, with beholding ſo doleful a ſight, ſeeing ſuch a Slaughter of Men, was all made by ſin: 3. As *Adam* ſinned in pleaſant Touching, ſo Chriſt to Expiate *Adam's* ſin, was not only touched with our Infirmities, *Heb.* 2. 17. & 4, 15. but alſo had the Torturing Touches of the wicked one, (1 *John* 5. 18.) in his Torments upon the *Croſs*. 4. As *Adam* ſinned in his ſweet Taſting, ſo did *Chriſt Taſt*, not only of the Vinegar mingled with Gall, but *Drank* up the Second *Doſe* thereof; yea, and Taſted the bitterneſs of *Death*, for every Man, *Jew* and *Gentile*, *Heb.* 2. 9. 5. As *Adam* was derided for vainly affecting a *Deity*, ſo Chriſt was mocked for ſaying, truly he was the Son of God, *&c.* And he was mocked for many other Crimes, yet doth he challenge his mockers, to convince him of any ſin: *John* 8. 46. beſides 6. The ſecond *Adam* *Died* in the ſame *Day* of the Week, and at the ſame Hour of the *Day*, (as is noted before) to bring Life into the World, that the firſt *Adam* ſinned, and brought *Death* into it thereby:

The *7th* and laſt of the ſeven laſt words or ſayings, of our Bleſſed *Saviour* upon the Croſs was, [*Father, into thy Hands I commend my Spirit,*] *Luke* 23. 46. This was the laſt of all our Saviour's Sayings; for immediately after he had ſo ſaid, (while he

was

was yet living under his six Hours Torments upon the Cross, and having a power to lay down his Life, when himself pleased, *John* 10 18.) He gave up the Ghost, thus commended into his Fathers Hands by Prayer; and this Golden Sentence that drop'd from the dying Mouth of our Dear Redeemer, in his last Breath, is Recorded only by the *Evangelist Luke*; which still farther Demonstrates, how necessary it is to have an Harmony of all the four *Evangelists*, without which, we cannot have a full History of our Lords Passion and Death, seeing what Circumstance thereof, is omitted by any one *Evangelist*, the same is all along seasonably supplyed by another: Now when Christ had wrought, and was working of seven Wonders upon the Cross, wherein all Creatures could co suffer with their Creator, a Crucified Christ; for the Sun was Eclipsed, the Heavens were Darkened, the Earth Quaked, the Rocks Rent asunder, the Graves opened, and the Vail of the Temple did dwindle away; yet all this time, of all other Creatures, only Miserable Man, would not Co-suffer with Christ, though for Man only it was that Christ suffered:

And when Christ was speaking the last words, he had to speak before his Death, this Sentence was the last of the last: And this last is also borrowed out of the Book of the *Psalms*, (as his [my God, my God, *&c.*] before said was) to shew the Congruity betwixt the Literal and the Mystical *David*, the former being the Father, and the Figure of the latter, as the other, [*Eli, Eli, &c.*] was drawn out of *Davids* Quiver, *Psal.* 22. 1. So is this last word out of *Psal.* 31. 5. where *David* in great distress, commits his Spirit to God, and here Christ commends his Spirit to God: This Denotes, how our Lord loved to Dig in *Davids* Delf; and to Dive into his depth, in deriving those sayings from the *Psalmist*, to shew the fullfilling of the Scripture; and the Symbolizing of the Type, with the Antitype, though with some small difference in this last, for 1. *David* Literal, was but the Adopted Son of God; but *David* Mystical here, was the Natural Son of God: 2. *David* Resigns up his Spirit to his Redeemer, that is, to Christ our only Redeemer, the Lord God of Truth, that alone Redeemeth us: But Christ here Resigneth up his Spirit to his Natural Father; 3. *David* uses the word [*Commit*,] but here Christ useth the word [*Commend*,] which difference of the *Verbs*, may admit of this Criticism; things of small value, may be committed to the Trust of a Keeper, and commonly are so, though they cannot be highly commended for any Intrinsick worth in them, being only of common commodity and usefullness, as ordinary Vessels of Wood, Stone, Glass or Clay: Such an one was *David*, as compared with Christ, *David* saith of himself, [what profit is there in my Blood] in the very *Psalm* before this, *Psal.* 30 9. but Oh, the unspeakable profit that is in the Blood of Christ, the Blood of God, *Acts* 20. 28. Not the Blood of a meer Mortal Man, but of that God-Man the Lord Jesus: Therefore it is called the most precious Blood, 1 *Pet.* 1. 19. and in the Blood, (as in a *Vehicle*) is the Life of the Body, *Gen.* 9. 4. *Levit.* 17. 11. Now as Christ's Body was of the Finest, and most Refined Temper of Mankind, (being purposely fitted by the Father, for uniting with the Divine Nature, *Psal.* 40. 6, 7. *Hebr.* 10. 5. So his Soul, (that Particle of Divine Breath) that Animated such a prepared Body, must needs be the most precious Soul in the World: And if the Soul of Man in general, be of more worth than the whole World, as Christ himself, (who best knew the worth of a Soul; because he only paid down the full price of a Soul) plainly declareth, *Matth.* 16. 26. Then assuredly the Soul of this our Redeemer, (which he was to powr out, as an offering for sin, *Isa.* 53. 10 and which was to pay the price of Redemption, for all the Souls of the Election, all Ages of the World) must needs be of a most prodigious value, and a most Inestimable Jewel: This is that precious Gemm, which our Dying Jesus here commends to his Father, which Teacheth also, that his Soul did not Descend into Hell, the place of the Damned, for he immediately commends it into his Fathers Hands, *&c.* had he gone down to Hell, *Luke* must mention it, but not one word of this, *Acts* 1. 1. yet of all else, *&c.* and to Teach us what we ought to do in a dying Hour; 'Tis a standing Duty Incumbent upon all that fear God, to commit their Spirits to Gods Keeping, all the Days of their Lives, as *David* did, *Psal.* 31. 5. and to commit their Souls to God, as to a Faithful Creator, in all ways of well-doing, as *Peter* Requireth, 1 *Pet.* 4. 19 Those that can thus commit their Souls to God while living, may most comfortably commend, (that most precious Jewel) the Soul to God when dying, as Christ did here.

CHAP. XXXIV. *Seven Signs of Christs Triumph.*

THE Sixth Grand *Remark* is, the seven Signs of Christ's Glorious Triumph, over even his most Ignominous *Death*, at that Juncture of Time, when his State of Humiliation was at its lowest Ebb, in its last Accomplishment: As Christ's seven last words, had a kind of coincidency with his seven last Wonders, in some particular Branches: So likewise those seven Signs of Christ's Triumph over Death, while yet he did Hang upon the Cross, have an Happy Coincidency with both his last words, and his last Wonders; and therefore little more than a bare Narrative of them, need be added here, save only a *Discourse* in brief, upon the first and the last of those Seven, which have not been at all touched upon before: These seven Signs are these, 1. The Title upon the Cross of Christ, [*Jesus of* Nazareth, *the King of the* Jews,] *Mark*, the Over-ruling Hand of Almighty God: That this very Title of Christ's Crime, should stand unalterably in these very Terms, when the Chief Priests, *&c.* did use their utmost Indeavours for the Alteration of this Inscription, *John* 19. 19, 20, 21, 22. Though those Priests could prevail with *Pilate*, to pass the Sentence of *Condemnation* upon Jesus, contrary to the conduct of his own *Conscience*, yet can they not, (with all their Rhetorick, *&c.*) perswade him to alter this Inscription: But stands stiffer in this, without any yielding, than he had done in *Condemning* Christ, for popular Applause: But he, who pleased the People in that, will not please the Priests in this, saying, [what I have Written, I have Written,] it was as unalterable a Superscription, as if it had been the Law of the *Meeds* and *Persians*, a Decree not to be changed, *Dan.* 6. 8. whereas indeed, it was the unchangeable *Decree* of Heaven, that it should stand thus; for the Great God, (by whom all Men Live, Move, and have their Being, *Acts* 17. 28.) Thus guided *Pilate's* (the proconsuls) Hand, and Governed his Heart both to write this Title, and to Ratifie this writing against the Priests Minds. And *Pilate* wrote this Title to the *Hebrew*, *Greek*, and *Latin*; that all People out of every Nation, (flocking to *Jerusalem* at this Paschal Feast) might be able to Read and understand it, in some or other of those three Tongues; and of one Tendency, to wit, for the Honour and Glory of Christ Crucified; and not either for the Vindication of the Justice of the power Condemning, (which was not a little to *Pilate's* own prejudice, in his Reputation and Injustice) or for the Shame and Disgrace of the party Condemned, as is usual in other Superscriptions, fixed upon Dying Malefactors: But this, (however it was intended, as an Accusation to brand *Christ* falsly with the Calumny of usurping an Earthly Kingdom) Assuredly tended much for his Glory, seeing he was indeed Jesus the *Saviour*; and he was indeed a King, more especially of the *Jews*, and the True *Israel* of God: Thus the Mouths and Hands of Wicked Men, are so overpow'red by the Omnipotent *Jehovah*, that all is turned to the *Honour* of Jesus, which they design for his *Dishonour*; and the very Title upon his Cross, (devised to shew the Crime, for which he was Crucified) becomes no less than a Crown of Glory to Christ beside: This Inscription being written in *Hebrew*, *Greek*, and *Latin*, made an open and publick *Proclamation*, to all the Knowing and Learned Men, in all parts of the known World, that our Lord Dyed as a Faultless Man, and altogether Innocent, even in the Judgment of Judge *Pilate* himself, who had so oft Absolved him before, and now could fix no Slanderous Superscription upon his Cross, save this that had such a *Divine* and *Convincing* Truth in it, without any foul Reflection, or *Real* Fault at all.

And *Lastly*, By this Title thus writ in those three Tongues, our Lord hath Sanctified those three Learned Languages upon his Cross; so that the *Hebrew*, *Greek*, and *Latin*, may be Holily Studyed, Learned and Improved by Holy Men, for which they ought not to be upbraided with Learning the Language of the Beast, *&c.*

The 2*d* Sign of Christ's Triumph over *Death*, was the Conversion of the Thief, it being the first Fruits of the *Power* and Efficacy of Christ's Death, before he was actually dead, and the price of *Redemption* was fully paid, that Vertue should flow from *Christ's* Death, before he dyed, even such Soveraign Vertue, as not only to Save this Penitent now; but also all the Old Testament Saints, before he was in the Flesh, a the Lamb Slain from the Foundation of the World, *Revel.* 13. 8. in God's Decree, and in the Types of the Law, this was the Antitypes Signal Triumph.

The Third, Fourth, Fifth, and Sixth *Signs* of Christ's Triumph over *Death* were, 3. The Suns Eclips, 4. The Rending both of the Vail, and of the Rocks, 5. *The* Earth-

Earthquake, 6. The Opening of the Graves; in all which Works, our Lord proclaimeth himself the Mighty Lord of Heaven and Earth the Sun of Righteousness, (when he was even going down under the Earth, and setting from the Worlds sight) had still a Triumphant power over the Sun of the Firmament; and could draw a Curtain of *Darkness* upon it's Splendour at Noon-time. And as he then did shew the signs of his Triumph over the Heavens, so much more at that time likewise, over the Earth; for then as Lord of the Temple, he comes suddenly into his Temple, in his Triumphant power, *Mal.* 3. 1. And Rends the Vail of the Earthly Temple, from the top to the bottom; yea, and Extends his Rending power to the firmer Rocks of the Earth; nor is this all, but he shakes the very Foundation of the whole Globe of the Earth, shewing himself to be the Lord of it, as well as of Heaven; and causing both of them to do Homage to him, their *Lord* and *Soveraign*: For as the Heavens here, (like those *Seraphims*, *Isa.* 6. 2.) covered their Faces with a Vail, being dazled with beholding his Invisible Glory, (now dying on the Cross) 1 *Pet.* 1. 12.) So the Earth Trembled at his presence, feeling even then the power of its Omnipotent Creator; Moreover, to shew more fully a sign of his Triumph over *Death* and the Grave, his *Death* opened the Graves of others, before he went down into his own Grave: His *Death* was the *Death* of *Death* it self, *Hos.* 13. 14 and swallowed up the Grave in Victory, 1 *Cor.* 15. 54, 55.

The *Seventh* and last sign of Christ's Triumph was the *Centurions* Testimony, together with that of the *Souldiers*, *&c.* *Matth.* 27. 54. *Mar.* 15. 39. *Luke* 23 47. 48. Now when the *Centurion* and many more *People*, saw the Wonders wrought by our Dying Redeemer, these wonders wanted not their Wonderful Effects; for 1. The Captain of the Guard, (this *Centurion*) was wonderfully wrought upon by those wrought wonders, insomuch, that he Glorified God, (by confessing the Truth) saying, This was certainly a Righteous Man, this was surely the *Son* of God: And 2. The Pagan *Souldiers*, (with their Captain) were convinced, that such Wonders could not be wrought by one, that was only a meer Mortal Man; but as that Mighty Monarch and Pagan, Emperour *Nebuchadnezar*, saw something of the Glory of the *Son* of God, *Dan.* 3. 25. So those poor *Pagans*, got some glimmerings of Christ's Glory, when the blind *Priests*, and *Learned Rabbies* of the *Jews*, were so stupified, that their *Seared Consciences*, had no *Sense* or Conviction at all: And 3. All the *People* that came together to that *Sight*, beholding the things that were done, *Smote* their Breasts, and returned: *Luke* 23. 48. They *Smote* their Breasts, as the penitent Publican did, *Luke* 18. 13. being now awakened by those Wonders, and smitten with their own Guilt, in giving their consent to the *Crucifying* of *Christ*; and so furious was this *Reflection* upon themselves, that out of Revenge and Indignation against themselves, (as 2 *Cor.* 7 11.) They would have smitten their own Heinous sin, could they but come at it, when they thus smote their Breasts, *&c.* *Learn* hence, 1. God convinceth Men by his Works, as well as by his Word; when he is pleased to speak in, and by them; and causeth Providences, to become Ordinances to us, as here by those works of Wonder: 2. There is much more hope of gaining poor *Pagans*, and such as never yet had the means of Grace, and of winning them over to God and Godliness, than of convincing *Learned* Heads, that have wicked Hearts; and such as have blown upon the Gospel. 3. So free is Christ's *Love*, that while sinners are giving Death to him, he is Handing out *Life* and *Salvation* to them.

To all these *Seven* signs of Christ's Triumph, may be added the double sign, which the Wound (made in his Dead Body upon the Cross by the *Souldiers Spear*, *John* 19. 34.) powred forth, even the Water and Blood, as a Twofold Witness, that not only he was now Really Dead; but also that he was the Grand *Sacrifice* which had now Expiated the sins of the World, and now had paid the full price for sinful Mans Redemption according to that Eternal Covenant, made betwixt the Father and the *Son*, before the Foundation of the World: *Though* the Testimony of the *Centurion*, *&c.* be Recorded by all the three former *Evangelists*; and not by *John*, yet this Testimony is *Recorded* by *John* only, and by none of the other, so necessary it is to compare all the four *Evangelists* together, for compleating the whole Account of the *Life* and Death of our Dear *Lord*. And this *Evangelist John*, assures us of this great Truth, as being an Eye-witness of this double Witness in the blood and Water, *John* 19. 34, 35. No more than what he saw with his Eyes, doth he declare to us, 1 *John* 1. 3. He saw one of the *Souldiers*, pierce the sides of Christ, (after he had given up the Ghost) with a *Spear*, and forthwith came there out Blood and Water, which the same Author in his first Epistle, calls the two things that bore *Record* or Testimony upon Earth. This is he that came by Water and Blood, not by Water

only, but by Blood alſo, 1 *John* 5. 6. Here was the foretold Fountain opened *Zech* 13. 1. even the ſides of our Saviour, to waſh away Man's ſin and uncleanneſs. The God of Nature hath in ſuch Wiſdom, qualified the Natural Heat of Man's Heart, that not only the Lungs are ſo placed, as to blow cool Air upon it; but alſo it is Situated as in a Veſſel of water, (called the *Pericardium*) for the Farther cooling of it; and this is a Received Rule, among all Learned Naturaliſts, that if this *Pericardium*, (or skin of water about the Heart) be pierced, it is impoſſible for the Heart, (which is the *primum vivens & ultimum Moriens*, the firſt part that lives, and the laſt that dies in Mankind) ſhould preſerve life in it any longer: So that this Wound the Souldier gave our Saviour in his ſide, was a moſt manifeſt witneſs of the Death of Chriſt; and as the Water and Blood did Repreſent the two Goſpel-Sacraments, (Baptiſm and the Lord's Supper) which did properly flow from the ſides of Chriſt, (all the other five Mock-Sacraments, in the *Romiſh* Church, flowed only from the ſides of Antichriſt) ſo they Reſembled the two Grand Graces, the Water had the Reſemblance of the Grace of Sanctification, and the Blood of the Grace of Juſtification: Theſe two Graces, this beloved Diſciple would not have divided each from other; Therefore he ſaith, that Chriſt came by both, not by Water only, but by blood alſo: To ſhew, that we are both Sanctified and Juſtified, by the Death of our Dear Jeſus; the water of our Sanctifying grace, waſhes us from the filth of ſin; and the Blood of Juſtifying Grace, cleanſeth and purgeth us from the guilt of ſin: And ſeeing we are but in part, and not throughly Sanctified; (for there is ever ſome remaining Corruption uncleanſed, *Joel* 3. 21, *&c.*) and 'tis only carryed on gradually, and (as it were) by Inches, therefore the main matter of the Joy of our Salvation, conſiſteth more in our being Juſtified; becauſe the grace of Juſtification, is one gracious Act, changing our State of Wrath at one inſtant, into a State of Favour with God; and ſpreading a Mantle, (as it were) to cover out of God's ſight, the Multitude of our black ſins (paſt, preſent, and to come) by the Red Robes of our Redeemers Righteouſneſs, imputed to us: So that this blood and water, hold forth both the imputed and the imparted Righteouſneſs of Chriſt, and what our Lord hath joyned together, that let no Man put aſunder: No Man can be truly made partaker of that Righteouſneſs, which is imputed, unleſs he have alſo that which is imparted, our Sanctification, is a bleſſed Evidence of our Juſtification: We have not need of the blood only, but of the water alſo: And tho' this Apoſtle in 1 *John* 5. 8. make three Witneſſes on Earth, the Spirit, Water, and Blood; yet he ſaith, theſe three agrees in one; for Gods Spirit, doth witneſs with our Spirits, that we are truly Juſtified and Sanctified by Chriſt, *Rom.* 8. 15, 16. And this is highly Remarkable, that theſe Kill-Chriſt's can do nothing againſt him, but as God had Decreed, they may kill him, and wound him when killed; but the leaſt bone in this Paſchal Lambs Body, they cannot break, as it is written, *Exod.* 12. 46. *Numb* 9. 12. No more can Satan or his Imps, break the leaſt bone of Chriſt's Myſtical Body his Church. Let us now take a general proſpect of the *Death* of our *Dear* Redeemer; and make ſome profitable *Inferences*, from the Sundry Circumſtances thereof.

The 1. *Inference* is; Oh! What an heinous Evil, an only Evil, *Ezek.* 7. 5. a very bitter thing, *Jer.* 2. 19. is ſin, that could by no poſſible means admit of any proportionable Expiation or Commenſurate ſatisfaction for it; but either by the Death of the Son of God, the ſinners Surety, or by enduring the Eternal Flames of Hell in the ſinners themſelves, every Man, as well as the firſt Man *Adam*, hath eaten the Forbidden Fruit of Sin; and the Divine *Doom* for that Crime of High Treaſon, againſt the Great God of Heaven, (the King of Kings) is dreadfully Denounced in the open Court of the Holy Scriptures; to wit, that the Sinner ſhall ſurely Die, either by himſelf, or or by his Surety: There is an infinite offence in every Act of ſin, as it is acted againſt the Authority of an Infinite God: And ſhould the ſinner live for ever upon Earth, he would ſin for ever againſt Heaven; therefore Eternal Torments are appointed, for that Eternal principle of ſinning in the ſaln ſinner, to ſatisfie Divine Juſtice. And ſuch ſuitable ſatisfaction thereunto, the Higheſt and moſt Glorious of all the Created Angels in Heaven, (much leſs any Mortal Man, or the Mightieſt Monarch upon Earth) could not poſſibly undertake to make: No, it muſt be only the only Son of God, that could pay down the full price of our Redemption.

The 2. *Inference* is; Oh! what a ſad caſe is this, that of all Impenitent Ones and Unbelievers, who have no intereſt in the Death of this Son of God, who *Dyed* as the Son of Man, to ſatisfie the Juſtice of God, from the ſins of Men: Theſe cannot ſay, that Chriſt dyed for us, as *Gal.* 2. 20, *&c.* He gave his Life a Ranſom for many, *Matth.* 20. 28. But for none ſuch as theſe; and therefore they are like, (unleſs they

Repent

Repent and Believe) to bear the Eternal Wrath of God, (yea, and it may be of Man for a while too) in themselves, which our Dear Redeemer hath born upon the Cross, for all True Penitent and Believing Persons.

The 3. *Inference* is; Oh! how Hateful and Sinful, *Rom.* 7. 13. should Sin be to every Soul, that cost our Saviour so much unparallel'd Sufferings, to satisfie for it, surely could we but take a view of Sin, as it lay on our Saviour's Back with such weight, as to squeeze out his very Hearts blood out of his Body, we should then hate it with a perfect Hatred, for Torturing him whom our Souls love, Nature teacheth us to avoid that Wound, which is hardest to Cure, and most Mortal to Life; therefore do we guard, (to our utmost) our Heads and Hearts, with holding our Hands betwixt them and the Blows: And should not Grace teach us to avoid Sin, which makes the worst Wound in the World, as it wounds the Soul, and so hard to Cure; that the Son of God must be killed before the Soul, (*Stab'd* by Sin) can be Cured: No less than the warm Blood of Christ on the Cross, can be a *Salve Soveraign*, and sufficient enough to heal that Incurable *Sore*: They are fools that think it an easie thing, which Christ found so costly to Reconcile sinful Man unto an Holy God:

The 4. *Inference* is; Oh! that we could do to the Cursed Body of Sin, (so called, *Rom.* 6. 6. *Col.* 2. 11.) what those Cursed Kill-Christs, did to the Blessed Body of our *Saviour*: As they did to him, so should we do to Sin: We should 1. Apprehhend it in its places of Retirement, knowing its Haunts, as *Saul* did *David's*: 2. When Apprehended, bind it Hand and Foot, that it may not break out into any more Misbehaviour. 3. Lead it, (bound with Hands behind) away to be Judged in the Court of Conscience: 4. Arraign it at that Bar, not with false Witnesses, but true ones, whereof we need not want great *Store*, when Process and Pleading against it, are impartially managed, Oh! what black large and long Bills of Indictement may be drawn up against Sin; for doing us Mischief, *Imprimis*, at such a time and place. *Item*, in such a day and duty, and a Thousand *Items* to follow that to the end. 5. Condemn it therefore, saying with *Saul*, that which hath done this *Deed*, shall Die, though the *Lot* fall on my *Son Jonathan*, my *peccatum in Delicijs* my best beloved Sin: 6. Then spit in its face, the time would fail to *Descant* upon all, 7. Crown it with Thorns, 8. Beat it, Buffet it, and *Scourge* it, yea, let it be stripped, as well as striped. 9. Nail it to the Cross so fast, that it may never stir Hands or Feet more, but be Crucified:

The 5. *Inference* is; Oh! that we could behold the Man, how this God-Man Christ Jesus, dyed with his Arms spread on the Cross, as the place of his Birth was an Inn, which entertains all that come to it, with great Gates wide opened: So this was the posture of his *Death*, ready to Imbrace all that come by Faith and Repentance, and such as do so come, he will in no wise cast them out, *John* 6. 37.

The 6. *Inference* is; Oh! how should our Consciences bleed, to behold Christ bleeding to Death upon the Cross, considering these following Motives, as First, that we were those Hard-hearted *Jews*, and our *Sins* were the Nails, which fastened our sweet Saviour to his suffering, that worst of Deaths, (the most Accursed, Shameful, Painful, Lingring, and most exposed Death) upon the Cross; where he was Hanged thereon, as our Surety in our stead: Though those that beheld him then, did mostly Taunt and Deride him, while he was in Crucifying, (as above) yet may not we do so, when we behold Christ Crucified before our Eyes, in his Word and Sacraments, *Gal.* 3. 1. 1 *Cor.* 2. 2: We must mourn over him, whom we have pierced, *Zech.* 12. 10. and behold him with bleeding Hearts, and not Crucifie to our selves, the Son of God afresh, and put him again to an open shame, *Hebr.* 6. 6. How much sorer punishment are such Sentenced to be worthy off, *Hebr.* 10. 29, *&c.* It was we who Eat the sowr Grapes, (the forbidden Fruit) and our Saviours Teeth are set on edge therewith, *&c.*

Secondly, That Christ Dyed the basest of Death's, to teach us the Desert of our sins, for which we all deserve to Die the worst kind of Deaths, as he did for us; whereby he hath not only purchased a more Calm, Quiet, and Comfortable Death, that we may die in our Nests, (as *Job* saith) *chap.* 29. 18. that is, at my own Home, and upon my own Couch or Resting-place: But also he Sanctified all sorts of Death to his *Saints*, whether they be Hanged, Drowned, or Burned, whether they be sawn asunder, or slain with the *Sword*, *&c. Heb.* 11. 37. Our Lord and sinless *Saviour*, deserved to die the best of Deaths; yea, not to die at all, seeing Death is the Wages of sin, *Rom.* 6. 23. Where no sin is found, there no Death is due: Yet as he became the surety for sinful Man, so the worst of Deaths (due to us) himself dyed for us: He dyed in a shameful place, to purchase a better place for us to die in, he died in the Field, that we may die in our Houses; he dyed in that base place of *Skulls*, that we may

die

die in the beſt Room of our Dwellings; and he dyed on his Croſs, that we may die in our Beds, and that among our Friends, and with Eaſe and Comfort: For Chriſt's dying among his Enemies, and with utmoſt Extremity and Deſertion, hath purchaſed it for us. But ſuppoſe any Saints be brought to die *a Dolorous*, and violent Death, (as their Lord did; and as many Martyrs in all Ages have done, and ſtill daily do) and tho' they muſt ſay therein, as the Penitent Thief ſaid upon the Croſs, [*we indeed are juſtly in this ſame Condemnation; for we Receive the due Reward of our Deeds;*] *Luke* 23. 40. 41. yet hath our Saviour, by ſuffering the bittereſt of Deaths, ſo Sanctified all ſorts of ſuch ſhameful and painful Deaths to his Saints, that there is not one Dram, no, nor ſo much as a Grain, (though Deſerted Souls do find a Scruple) of the Poiſon of the Wrath of God therein: *Naturaliſts* do relate, that the *Beaſts* of the Field dare not drink of the Fountain, untill the Unicorn come firſt to dip in his Horn; which ſucks up all the Venom out of the Waters, and then the *Beaſts* dare drink moſt freely: So our Saviour by his Curſed *Death*, hath ſucked up all the Curſe of every ſort of Death, into himſelf, he hath drunk up the bitter part of the Cup, leaving only the ſweet for us: Inſomuch that all who die in the Faith, *Hebr.* 11. 13. (though they be drown'd in Water, or burn'd in the Fire, *&c.*) yet do they die in the Favour of God, though they die by the Frowns of Men: Therefore ſhould our Conſciences be greatly concerned, and our Hearts bleed freely, melting kindly into Tears, and Tenderneſs while a bleeding Dying Jeſus is ſet before our Contemplations: Oh! how melting ſhould be our Meditations upon Chriſt's Death: 'Tis a Rule in Phyſick, that Diverting the Circulating courſe of the *Blood*, is the beſt Expedient for Curing any exceſſive bleeding in any part, as bleeding a Vain in the Arm, ſtops immoderate bleeding at the Noſe: Would to God we could thus correct our exceſſive Weepings for Loſſes and Croſſes, by Diverting that over-free, (becauſe a Natural) iſſue, by giving a due Vent to our Weeping over our Dear Redeemer, thus Dying, and bleeding to Death for ſaving our Souls, and making ſatisfaction for our ſins.

Laſtly, Learn hence to love the Lord Jeſus, our *Jonah*, as that Prophet *Jonah* could not endure the *Eaſt-wind* to blow, and the Sun-ſhines *Heat* to beat upon his *Head* for himſelf; yet could he be content to be caſt over board into the Sea to be Drowned, for ſaving the Ship and its whole Crew. So our Lord would not turn ſtones into Bread, nor come down from the Croſs, when he could have ſo done to ſave himſelf; yet turns water into Wine for us, and is content to be Crucified for ſaving his Church and Children: Our *Jonah* is caſt overboard, then Juſtice is calm, the Storm ceaſeth, *&c.*

CHAP. XXXIV. *Of Chriſts Burial.*

HAving diſpatched the Life and Death of Chriſt, now come we to the *Burial*, wherein there be three grand Remarks in its Antecedents, Concomitants, and Conſequents:

The 1. *Remark* is; The Antecedents of his *Burial*, which is the loweſt ſtep in his State of *Humiliation*: Now Chriſt is dead, 'tis thought expedient he ſhould be buryed, that there might be the Congruity foretold, betwixt the Type (of *Jonah* in the Whales *Belly*) and the Antitype, Jeſus in the *Bowels* of the Earth: As this was Chriſt's loweſt ſtep he took in his *Humbled* State, ſo it was the turning ſtep towards his Exalted State; for when he had ended the ſhame of his Croſs, and had given up the Ghoſt, now muſt he be *Buryed*; yet ſhall have an *Honourable Burial*: Therefore *Joſeph* of *Arimathea*, (the Prophet *Samuels* City, 1 *Sam.* 1. 1. an *Honourable* Counſeller taketh care that Chriſt (now Crucified) ſhould not be *Buried* in the common Graves of Executed Malefactors; but to be Intombed in his own Tomb, *Matth.* 27. 57, to 60 *Mar* 15, 43, to 47. *Luke* 23. 50 to 54. and *John* 19. 38. to the end. All the four *Evangeliſts*, do Record this Remarkable Action, though with ſome difference in Circumſtances, yet with none in the Subſtance: One of them calls him a Rich Man, another a Good Man, ſo that 'tis poſſible for a great Man to be good, greatneſs and goodneſs are not Inconſiſtent, though not many Mighty; yet ſome are called in all Ages, to own the good ways of God: Where-ever the free-grace of God cometh, no difference is made betwixt the Rich and the Poor, both Plenty and Poverty may be Sanctified to the owner; and as there is room for both in the *Kingdom* of Grace, ſo there is room for both in the Kingdom of *Glory*: Chriſt's Parable, *Luke* 16. tells us, that poor *Lazarus* ly's lodged in the *Boſom* of *Rich Abraham*; the *Evangeliſt* more ſaith, that this *Rich good Man*

Man went boldly in to *Pilate*, and begged the Body of Jesus, which he durst not have done, had he not been Good as well as Rich; for he (being a *Priest*, or a *Levite*, and one of the Council Chamber of the Temple) could not but expect that his Inraged fellow Priests, and Privy-Councellours of the *Sanhedrim*, would pick a quarrel with him; and would at least fleece him of his Wealth, for favouring the Body of him, whom they had Executed as an Heretick and Traitor, if they did not flea his Skin from of his Back, for being a pattern to such a Person, they having Threatned *Pilate* to Article against him, for High Treason to *Cæsar*, if he still persisted to Patronize the Innocency of Jesus. Therefore this was a bold Act in *Joseph*, thus to begg a supposed Traitors Body, *Mark* addeth, that *Pilate* wondred Christ should be so soon dead; and when assured by the *Centurion*, that it was so, he granted this Counsellors Request: St. *John* joyneth *Nicodemus* with *Joseph*; who were both Members of the Ecclesiastick Court, and we may well suppose of them both, what St. *Luke* affirms of the one only, that neither of them had consented with that Privy Council, to the Condemning of Christ. These two Night Disciples, became bold and publick Patrons of a Dead Jesus; and Conjoin their helping Hands, to bury the Body Honourably, when all the Day-Disciples, (excepting *John*) durst not shew their Heads, but Dwindle away: These two Timorous *Proselites*, do now openly declare themselves to be the Disciples, even of a Dead Saviour, each of them acted their part, *Joseph* begs the Body, takes it down from the Cross, at the leave of the Chief Magistrate, (*Such a Friend was our Lord to Magistracy*, both in his Life and Death: He will have Justice satisfied, both in his Dying, and when Dead; he will not be taken down without *Pilates* leave) his part was also to wrap up the Body in Linnen Clothes, and to provide a New Sepulchre, (Hewen out of a Rock in his Garden, wherein never any Man lay before him, a Tomb that *Joseph* had prepared for himself; but willingly Resigns it up to his Lord and Master, who should, (from good Manners) be first served before the Servant; and who within three Days after, Resigned it up to the lending Landlord, no greater loss have they that lend to the Lord, the Borrower, *Prov.* 19. 17. as well as the Lender of Mercy, he borrows only of us, what he first lends us, and what we willingly lend to God, he more willingly repays again with Interest, as *Joseph* had his own New Sepulchre, (lent to the Lord for three days only) Restored to him again with Advantage; for Christ's Body (lying that little time in it) did Marvelously Perfume, Consecrate, and Sanctifie it for the better Reception of his own Body, against the time of his laying it down: As it was *Joseph's* part to prepare the Tomb for the Body, so it was *Nicodemus's* part to prepare most precious Spices, for Embalming the Body, the same was done by the good Women likewise, for further Imbalming him, when their Sabbath was over, all testifying their Love to their Lord, but in that very preparation, they all shewed how little Faith and Hope they had concerning speedy Resurrection, though he had oft foretold it to them.

The 2. *Remark* is; The Concomitants of Christ's Burial, (after the Antecedents and Preparatory Actions) every Circumstance whereof, Denominates it a very Honourable Burial.

As 1. The Persons Imployed in Interring the Crucified Body of Christ, were two Honourable Persons, some suppose, they were (for their Eminency of Prudence, Piety, and Justice, *&c.*) called to be of Council by *Pontius Pilate*, the proconsul of the Country of *Judea*, besides their Membership of Dignity in the *Jewish Sanhedrim*, who yet consented not to that Cursed Vote therein; Namely, [He is guilty of Death] *Matth.* 26. 66. He was not buryed by the hands of those Scoundrels that Crucified him, as probably the two Thieves were.

2. The place where his *B*ody was *B*uried, was an Honourable place; for he was not *B*uried in a Dunghil, (as some Sordid Persecutors and Tyrants have been) nor among the Carcasses of Executed Malefactors in *Calvary*, but in a Garden, (the best and most Honourable of places) *John* 19. 41. As the first *Adam* had sinned, and did fall in a Garden, (even in a Paradise) the Garden of God: So the Second *Adam* will be buried in a Garden, even in the Garden of an Holy and Just Man, *Joseph*, that the place of Christ's burial might bear a proportion to the place of *Adam's* Fall: The place of Christ's *B*urial, was the place of his Resurrection also; and so, as all in *Adam* did fall in a Garden: So all in Christ Rose again in a Garden.

3. The Tomb it self, was an Honourable Tomb, not only for its Situation in a Garden inclosed, (so not exposed to Annoyances by Hogs, Dogs, *&c.*) but also for its own Honourable Excellencies in Sundry particulars, as 1. For its Newness, all New things are commonly *H*onoured, and accounted excellent things, *Isa.* 48. 6. Hence

New

New Wine, the New Song, the New Spirit, and the New *Jeruſalem*, are all in Scripture-Phraſe, Deemed deſirable, and Delectable things. 2. For its firmneſs, it was hewn out of a Rock, ſo not eaſily obvious to any kind of Annuiſances: *Here* is a Rock within a Rock; which is called a Munition of Rocks for defence, *Iſa.* 33. 16. This Rock, (buried in a Rocky Tomb) was Chriſt, 1 *Cor.* 10.4. who is called the Rock of Ages, *Iſa.* 26.4. yet lay but a little time within this Rock; the Rock-Creator, could not be long contained in this Rock Created: 3. For it is Virginity, it was a Virgin-Tomb, never had any Man laid in it: *Divine* Wiſdom ordered it thus, that *Humane* Folly ſhould have no occaſion to imagine any *Cheat* in our Lords Reſurrection; Chriſt's Grave, was not like the Grave of *Eliſha*, wherein another Man was buried beſide his *Body*, 2 *Kin.* 13.20. For in this, never any Man before was laid, *Luke* 23.50.53. & *John* 19.41. *Hereupon Theophylact* Noteth, no *Momus* might cavil at Chriſt's Reſurrection, as though ſome other body, that had been buried therein, had riſen out of it; but now no other body could riſe out of this Virgin-Tomb. As our Lord before his Birth, lay in a Virgin-Womb, ſo after his Death, he lay in a Virgin-Tomb; and he is accordingly found formed, and liveth in a Virgin-*Heart*; *Paul* ſaith, he Travell'd in Birth, till *Chriſt* were formed in the *Hearts* of the *Galatians*, *Gal.* 4. 19. And he tells them, it was not he that lived, but Chriſt lived in him, *Gal.* 2. 20. and ſuch as have Chriſt Formed, and living in them, are called Virgins, *Cant.* 1. 3. *Revel.* 14. 4. Such Souls as love Chriſt with a Pure, Chaſt, Virgin-Love, are the right lovers, and True followers of the Lamb. 4. The manner of his Burial was *Honourable* alſo: It was not a Clandeſtine private Interrment, done by ſtealth; but managed with Solemnity, both by Famous Men, and by Famous Women, whoſe praiſe is in the Goſpel: *Here* was the *pompa Mortis*, the *Honourable* Attendence of Mourners; theſe good Women, (named by the *Evangeliſt*) manifeſted their love to our *Lord*, in their laſt Office of Love, by looking on to behold where he was laid; becauſe they could do no more in Aſſiſting the *Burial*, *Matth.* 27. 55, 61. *Luke* 23. 55, *&c.* Love to Chriſt, fears no colours, no inconveniencies, as the Men were not aſhamed of this Service to *Chriſt*, in taking care of *Chriſt's* Crucified *Body*; ſo, nor did theſe Women think it a ſhame, to lend their laſt look of love to their *Crucified* Lord; for which Fervent and Zealous Affections, they are accordingly Dignified by God, with a *Divine* Record thereof in the Goſpel: As our *Lord* hath many Witneſſes of his *Death*, *Pilate* himſelf, was ſatisfied therein by the *Centurion*, inſomuch, that no Room was left for doubting the Reality of his *Death*: So had he ſome, (ſo many as were ſufficient) Witneſſes of the Truth of his *Burial*; and 'tis a wonder, that while *Chriſt* was Warring with the Devil, (who had the power of Death here, *Hebr.* 2. 14.) and with *Death*, (which had now brought our Redeemer into its own *Den*) even weak Women are called forth to be Witneſſes; and are indeed, Marſhal'd in the Forefront of this Teſtimony, Chriſt Teſtifying hereby, that he was minded to confound his ſtrongeſt Enemies, by the weakeſt means; and that himſelf would ſhortly make a glorious Triumph over both Death and the *Devil*, in Riſing again.

Thus where True love to Chriſt is, (whether in Men or in Women) ſuch will not ſhrink from *Chriſt*; no, not when he is *Crucified*, theſe True lovers of him, ſtick cloſe to him, even when he is Dead, *Love* will creep to Chriſt, when it cannot go: Though theſe weak Women could not roll the great *Stone* to the Door of the *Sepulchre*, (which was the work of a ſtrong Man, *Matth.* 27.60.) no more than they could roll it away from the *Sepulchers Mouth*, (which was likewiſe the work of a ſtrong Angel, *Matth.* 28. 2.) Theſe Women ſaid among themſelves, [who ſhall roll us away, the ſtone from the Door of the *Sepulchre*.] *Mar.* 16.3. This Obſtruction of their Imbalming his *Body*, they found removed by an higher *Hand*, *ver.* 4. Though (I ſay) they could not do either the one or the other; yet do they ſit by, and look on as Witneſſes, that our Redeemer was now ſhut up in the very *Den* of Death; and that if he *Roſe* again, he muſt conquer Death in his own *Den*, our *Lord* is content to lie in this Den till the third Day: Yet will not this *Lord* of *Life*, lie under the power of Death, beyond thirty ſix *Hours*; and ſo long was the day, wherein the Sun ſtood ſtill in the days of *Joſhuah*, *Joſh.* 10. As that *Joſhuah* had that one long day, ſo this *Joſhua* or *Jeſus*, had this one long Night, it was onely one Night, lengthened out to the length of that longeſt *Day*; though it be called by Chriſt himſelf, the ſpace of three Days, and three Nights, *Matth.* 12.40. whereas it was but two Nights, and one whole Day, and two ſmall parts of two more; therefore the words of *Chriſt*, in comparing his time of being *Buried*, to the time of *Jonah's* lying in the Whales *Belly*, muſt be taken *Synecdochically*, the part for the whole, according to the known Dialect of the *Jewiſh* Nation in both their *Talmuds*, wherein any part of the Day, is

reckoned

Reckoned for the whole thereof: But here the Malice of the Kill-Christ's, is highly Remarkable; for they club'd their Wits, not only one with another, but even with the Devil himself, how to protract those Thirty six Hours, to last so long as the World lasted, even until the General Resurrection; in pursuance of which Project they did not think the Sepulchre sure enough, with the great Stone that Joseph had, (out of upright loving kindness) Rolled to the Mouth of it: But still they are Disquieted with him, as while living all along, so now when dead also: They can never secure themselves from the Torturing Fears of their own Guilty Consciences, the chief Priests and Pharisees are yet afraid, that a Crucified Christ, would prove a Conquerour over them; and therefore do they Assemble together, and make an Humble Address to Pilate, that he might command a Guard to watch the Sepulchre, and to set his Imperial Seal upon the great Stone, *Matth.* 27. 62, 63, &c. least the Disciples of that deceiver, (as they Blasphemously call'd him) should come by Night, and steal him away, &c. Thus with that utmost craft, which the Devil (their Master) could teach them; they indeavour as carefully as they could, to obscure the glory of Christ, by securing the Sepulchre; and thereby thinking to secure Christ, and keep him fast in the Grave: Venerable *Bede de locis Sanctis, cap.* 2. saith, that those Malitious Monsters of Mankind, did bind the Tomb of Christ's Body, with strong Grapples and Labels of Iron, on purpose to cross the Tales, (as he saith) and disappoint the unchangeable Decrees of the divine Determined Counsel: But mark how God here overshoots the Devil in his own Bow, Gods Providence, makes use of those Enemies Malice, to make the matter of our Lord's Burial and Resurrection, much more Conspicuous and Manifest to all Men; for the more their crafty Counsel and carefullness, was to keep Christ under the Earth, and to prevent his Resurrection, by their politick provisions; all this did but render our Lord's Resurrection the more Divine and Glorious, because it was accomplished *Maugre* the Malice of Men and Devils: They can expect no good Success, that dare fight against God: Thus have we an account of our Lords Body, how it was held faster in the Grave by the Divine Decree, than by all those Humane, (yea Hellish) Devices before mentioned; it must not lie so long Buried, as these Miscreant Men would have it, which they designed to be for ever; no, it must lie no longer than the most Wise God would have it, according as it was foretold in his Holy Scriptures: God ordained that Christ's Body should lie Buried until the Third Day, least his Adversaries should object in their Cavilling and Malicious manner, that he had not been really dead; yet shall it not lie there until the fourth Day, least his Disciples Faith should flag and founder, through his too long absence from them, which he had told them often, should be but for a little time; and besides this, the word saith, that *God would not suffer his Holy one to see Corruption*, *Psal.* 16. 10. & *Acts* 13. 35. He must not stink as *Lazarus* did, at the fourth Day:

The next *Inquiry* is; where was Christ's Soul all this time, that his Body was buried in the Grave? The *Romanists* Answer, That Christ's Soul went down to Preach unto those Souls in Purgatory, from their mistaking that Text, [by the which he also went, and Preached unto the Spirits that are in Prison,] 1 *Pet.* 3. 19. as also that Article of the *Creed*, [*He Descended into Hell*,] both these Errours may briefly be thus corrected.

As 1. That cannot be the Sense of the Apostle Peter's Sentence, for the Relative, [*by the which*] can have no Antecedent, but [*the Spirit*,] *ver.* 18. whereby he was quickened; now the Spirit there cannot signifie the Soul of Christ, unless we will affirm, that he was quickened, and Raised out of the Grave, by the Vertue and Power of his own Soul, which ought not to be affirmed: But we must say, this was done by the Efficacy of his Divine Nature, which is call'd [*the Spirit*] in this place, and in that, 1 *Tim.* 3. 16. [*Justified in the Spirit*,] that is, the power of the Godhead did so manifest it self Marvelously in that weak flesh of Christ, that though he became a weak Mortal Man; yet the Vertue of his Divine Nature, (whereby he Raised himself from the Dead) did so convincingly shine forth, as to make all the World believe, that he was, and is God: And thus that Apostle must be understood, that though Christ was not present in the Old World, with his Corporal presence, as he was at his Incarnation in the New World; yet was he present with those *Antediluvians*, in his Divine Nature, (which is both ever, and every where) whereby he Spirited *Noah*, to be a Preacher of Righteousness, unto the Disobedient of that Day, who because of their Disobedience to Christs call at that time, (sent by the Spirit to call them to Repentance) were then Drowned in that Universal Deluge, and now Imprisoned in that Everlasting Prison of Hell, where they lie confined till the Day of Judgment;

and then their drowned Bodies ſhall be brought to their damned Souls, to receive the full recompenſe of their Rebellion againſt God, that as Soul and Body ſinned together, ſo they muſt ſuffer together for ever more.

As to the 2*d* Errour or Cavil grounded upon the Article of Faith, [*He deſcended into Hell*] muſt be thus corrected: The word *Sheol* which ſignifies Hell, is largely Interpreted for the Grave alſo, therefore that phraſe [*Thou wilt not leave my Soul in Hell*] Pſal. 16. 10. is read [*in the Grave*] in the Old Tranſlation: And *Sheol* is read [*the Grave*] in the New Tranſlation, *Gen.* 37. 35. [*I will go down into Sheol or the Grave unto my Son,*] ſaith *Jacob* concerning *Joſeph*, who was too good a young Man to go down to Hell, and who was not gone down to the Grave neither, in *Jacob*'s Sentiments, for he conceited *ſome Evil Beaſt had devoured his Body*, ver. 33. Therefore by *Sheol*, *Jacob* muſt mean the State of the Dead, wherein He thought *Joſeph* to be, and neither in the Grave nor in Hell. And thus 'tis ſaid of *Jeſus* (who is *Joſeph* our Brother) that *He deſcended into the Deep*, Rom. 10. 7. which is there explained by its *Antitheſis* [*to bring him from the Dead,*] and 'tis ſaid of him, that He deſcended into the lower parts of the Earth, *Epheſ.* 4. 9. Yea Chriſt ſaith of himſelf that he muſt lie ſome time in the Heart of the Earth (which *David* calls, in *Pſal.* 139. 15. His Mothers Belly, as the Earth is the Grand Mother of all Living and Dying) *Mat.* 12. 40. but 'tis no where ſaid in Scripture, that Chriſt's Soul Deſcended into Hell, which is the place of the Damned, but the contrary is Aſſerted even by our Saviour himſelf, that, the ſame day wherein he Died, the Soul of the Penitent Thief ſhould be with his Soul in Paradiſe, *Luke* 23. 43. So that Chriſt's deſcending to [*Hades*] can admit of no other meaning, than of his going down into the State of Death, and his Body lying under the Power of Death till the Third Day.

The 3*d* *Remark* is, The Conſequences and Effects of Chriſt's Burial, which are all exceeding comfortable to us.

As 1*ſt*, Our Lord was Buried, as well as Died, to make a more compleat Conqueſt over Death. As he had Conquered that Adverſary in the open Field upon the Croſs (in giving up the Ghoſt at his own good will as above, and not at the ill will of commanding Death) ſo now he purſues Vanquiſhed Death into its own Den, and its Retreating Fortreſs, and there becomes Death to Death it ſelf, ſtrangles and unſtings it upon its own Dunghill, and looſing, yea breaking the bonds of it, 1 *Cor.* 15. 55. *Acts* 2. 24, 27, 31. & 13. 29, 30, *&c.* *Sampſon*'s Victory was the Greater, that he ſuffered his Enemies to bind him: So was our Saviour's, who ſuffered himſelf to be bound with the Chains of Death, and to be laid in its Strongeſt Hold, in the very Houſe and Cabin of *Death*, *Job* 17. 13. and then conquers it.

2*dly*, That he might deſtroy him who had the Power of *Death*, that is, the *Devil*, *Heb.* 2. 14. as Satan is the Author of Sin, ſo, in that reſpect he is ſaid to have the Power over *Death*, for Sin brought in *Death*, and *Death* is the Wages of Sin: Hence doth the Tempter Tempt Mortals the more to Sin, that he may exerciſe his Power over *Death* the more among them; but Chriſt in the Grave (as it were) cuts the *Devil*'s Throat with his own Weapon Death, and that in *Death*'s own Den, both *Death* and the Devil loſt their Dominion, *Rom.* 6. 9.

3*dly*, As in reſpect of both Death and Devil, ſo in reſpect of Sin alſo: Our Saviour was Buried that our Sin might be Buried with him, only with this difference, He hath his Burial for three days only, and then had his Reſurrection out of his Grave, but he makes ſuch a Burial of our Sin in his own Grave, as ſhall be for ever, without any Reſurrection at all thereof. That Sin which is once buried in Chriſt's Grave, ſhall never riſe again, either, (1.) To be remembred before God any more, *Iſa* 43. 25. *Heb.* 8. 12. Or, (2.) To Reign over us any more, *Rom.* 6. 14. with 5. 21, *&c.* As Sin is then ſo fully remitted by God, as no more to be remembred, and as if it had never been committed againſt God. So Sin loſeth not only its Damning, but alſo its Domineering Power, in the Grave of Chriſt. God caſts Sin into the deep Sepulchre of our ſweet Saviour, and into the depths of the Sea, *Mic.* 7. 18. ſo as it ſhall never be buoyed up again, either to Damn or Domineer, if not to defile us.

Inferences hence are, 1*ſt*, As Chriſt broke not down from the Croſs (though his Murtherers wiſhed him to do ſo) but ſtaid there till he had compleated his Redemption-Work, and till *Joſeph* and *Nicodemus* took him down: So he was content to continue in the Tomb, till God raiſed him thence, *Acts* 13. 30. which teacheth that Chriſtians ought not to Break Priſons, but wait there till the time that their Word come as good *Joſeph* did, *Pſal.* 105. 18, 19. and as did this Good Jeſus, who ſaith to us; [*I am Joſeph your Brother,*] Gen. 45. 4. and whom we caſt into the Grave, as they

did

did him into the Pit, out of which *Joseph* scrambled not, but was passive till taken out, *&c.*

The 2*d* Inference is, As Christ literal (our Redeeming Lord) will not always lye buried, but only till the third Day, and then Rose again: So Christ Mystical (his Redeemed Church) shall not alway be buried, but after two Days she shall be revived, and the third day God will raise her up, and she shall live in his sight, *Hos.* 6. 2, 3. *The Graves shall be opened,* Ezek. 37. 12. she shall not alway lie among the Pots, *Psal.* 68. 13.

The 3*d* Inference is, Christ's going into the Grave hath Perfumed, Sanctified and Consecrated the Grave to all the Godly. That place of Stench and Rottenness, *Mat.* 23. 27. is turned into a sweet Bed for sleeping peaceably in till the Resurrection, *Isa.* 57. 2. We may not fear to go down, where our best friend's footsteps are before us. The worst of the Saints sufferings is to be buried, they can go no lower, *&c.* Christ hath by his burial made it a Portal to Eternal Life at the last day, by his passing through it, as we are buried with him by Baptism, *Rom.* 6. 4. as his Death kills Sin, so his Burial buries it: Therefore the Baptized should *die to Sin, and live to God, ver.* 2, 6, 9. & 2 *Cor.* 5. 15. not rooting Sin out of the Grave to make a stench again, as Carcases Infect the Country, *&c.*

The 4*th* Inference is, Learn hence the force of sincere Love to our Lord, *Joseph* and *Nicodemus*, though Rich Rulers both, yet disdain not to soil and foil their hands with the Blood that came out of Christ's Wounds: They took him down from the Cross, *&c.* with their own hands, and not by the hands of their Servants: Love expels all squeamish Niceness, to climb a Tree is Boys Work, yet *Zacchens* thinks it no shame, from love to look on Christ. *Luk.* 19. 4. Thus weak and Timorous Disciples may have strong Affections to Christ, which may last longer than these of the stronger, now *Judas* had betrayed him, *Peter* had denied him, and all the other open Disciples were run away save *John*, who yet durst not so openly own a Crucified Christ, yet these two Night-Birds stick to him under the greatest *Di*sgrace in the open *D*ay-light, which shews weak Brethren may not be despised, *Rom.* 14. 4. They may stand, when those of greater Abilities may fall, *&c.*

The 5*th* Inference is, Learn hence to bury all our Sins in the Grave of Christ, which we will not do till they be dead, *Col.* 3. 1. *Rom* 8. 13. break its Legs, the Thieves were so, then bury it and hate it, as loathsome Corps, bury thy dead out of thy sight though loved before, as *Abraham* did *Sarah*, and when buried cast Mould on it, that the Devil may not come to put life into it again, and make thy end worse than thy beginning. We read in that famous Burial of that Wicked *Gog*, that there were Searchers appointed to go thorough the Land, who where they found any Dead Mens Bones, were to stick up a Stick or a Stone (for a mark that some were scattered there) whereby the Buriers were informed to find them, and so come to bury them, *Ezek.* 39. 13, 14. so ought we to do, our Consciences are the Searchers which must find out our Sins that are as *D*ead Mens Bones (the Relicks of the Crucified Body of Sin) and when we have found them, we must set a mark upon them, and never be at ease within till they be buried, and when we have put them into the Grave, we must set a seal upon the Sepulchre, that they may remain therein till they see corruption, and consume away to nothing, much less may we open the Grave our selves, and stir up our old stinking sins, that have perhaps been longer buried than was *Lazarus* (who stank at four days end) this will Poison the Air all about, both in the Country of the Churches and of our own Consciences; Therefore as Christ was buried, that we might have power to bury Sin, so by the power of his burial we should keep sin down from rising again.

The 6*th* Inference is, Christ's Love to us is still farther commended, considering how poor he made himself to make us rich, 2 *Cor.* 8. 9. so poor in his Life, at his Birth, he was born in another Man's House, in Preaching he Preached in another Man's Ship, in Praying, he Prayed in another Man's Garden, at Meal-times Women Ministred unto him, mostly eating in other Mens *D*wellings, in Riding (which was but once) he Rode upon another Man's Ass, and now for his Burial, he is Buried in another Man's Grave. So that though Christ was the Creator and right Owner of All Things, yet doth he so *Exouthenize* and strip himself for us, as to have nothing peculiar to him but his *C*ross, which none would touch or take from him; *Was ever love like his?* This Sanctifies Poverty to us, *&c.* His Grave was Rich *Joseph's*, Isa. 53. 9. Behold how he loved us, he borrows our Nature to be born, live, die, and be buried for us, as the Wife leaves all for her Husband, goes to Prison with him for love, *&c.*

CHAP. XXXV.

Of Chriſt's Reſurrection.

HAving diſcourſed upon, and diſpatched the Burial of Chriſt (which was the loweſt ſtep of his ſtate of Humiliation, and the very turning ſtep as before, ſo he deſcended not into Hell, into the place of the Damned, but only into the Grave, for the Horrour of Hell, had been before upon him, both in his Agony and on the Croſs, in the three hours Darkneſs, *&c.*) now come we to ſpeak of his ſtate of Exaltation, 'tis ſaid, [*Him hath God Exalted*, &c.] Phil. 2. 7, 8. The Degrees whereof be four. Firſt, His Reſurrection. Secondly, His Aſcenſion. Thirdly, His ſitting down at the Right Hand of God. And Fourthly, His Interceſſion there for us till he come to Judgment.

Firſt, of the Firſt, His Reſurrection. In the General, this Excellent Truth Ariſes from the Connexion of theſe two States, that as Chriſt had his time of Humiliation, and then his time of Exaltation, ſo alſo have Chriſtians both in a Literal and in a Myſtical ſenſe, a time of ſcattering and of caſting down, and a time of Gathering and of Lifting up, *Job* 22. 29. There is a *time for all things*, Eccleſ. 3. 1, 2, 3, to 9. and theſe ſeeming caſualties and contingencies to Man are all over-ruled, and ordered by the Wiſdom and Providence of the only Wiſe God. He hath ſet the one over againſt the other, *Eccleſ.* 7. 14. that we may not ſurfeit of the one, nor deſpond in the other, as the Church has her time of Burial, ſo ſhe ſhall of her Reſurrection, *Iſa.* 55. *ver.* 7. 8. More particularly of Chriſt's Reſurrection, which hath alſo theſe three Grand Remarks. (1.) Its Antecedents. (2.) Its Concomitants. And (3.) Its Conſequents and the effects thereof.

The Firſt Grand *Remark* is, The Antecedents of it, the firſt whereof was the terrible Earth quake. This is this ſecond time that the Earth paid her Homage to her Lord and Creator, as before at Chriſt's Death, *Mat.* 27. 51, 52. ſo now again at his Reſurrection, *Mat.* 28. 2. The former Earth quake was to declare what power there was in his Death (though it ſeemed to be nothing elſe but weakneſs) and to diſtinguiſh the extraordinary vertue of it. While mighty Monarchs do live, they may do great matters, but when they die, all their might dieth with them, they can then do nothing, they cannot command the Clouds to cover the Face of the Firmament, the Earth trembles not, the Stones ſtir not, the Graves open not at their Deaths, as all theſe did at the Death of Chriſt, for *All Power in Heaven and Earth was given to him*, Mat. 11. 27. & 28. 18. And *He hath the Keys of Hell and Death*, Rev. 1. 18. So that Death had not taken away any of the Power of Chriſt, ſeeing, when he gave up the Ghoſt, he could cauſe the Earth to ſhake, Rocks to Rend (as well as the Vail) and Graves to open: But now when this Lord of Heaven and Earth, had lain three nights and three days in the Bowels of the Earth, there was greater cauſe of the Earth's Trembling again, no wonder if there were ſtrange *Tormina* and Horrible Concuſſions in her Belly by the Almighty Power of her Creator, whom ſhe had now incloſed. Neither Death nor the Grave had abated or diminiſhed the leaſt part of the Power of Chriſt. But he ſwallows up both theſe (while they ſwallowed up him) in Victory, 1 *Cor.* 15. 54. 55. This ſhould teach us (poor lumps of Earth) to tremble at his Preſence, eſpecially at our Keeping Chriſt down as buried in our Earthly Hearts, when he hath been Riſing in our Hearts by the Motions of his Spirit, and ſtill we labour to ſuppreſs him, and keep him at under. Did the Dumb-Earth Tremble for keeping Chriſt under but three days, How much more we for ſo doing, not only for three, but for many days, yea many years.

The Second Antecedent is, The Apparition and Operation of an Angel: Thoſe cruel Kill Chriſts thought it not enough to have Chriſt buried in a Grave, and a great Stone rolled upon the Grave's Mouth, but to keep him ſure in his Sepulchre, they put the Magiſtrate's Seal upon the Stone, and ſet a guard of Souldiers to watch it. Notwithſtanding all thoſe projects for ſecuring their purpoſe, and keeping him down in the Tomb. The Lord ſends an Angel to Miniſter unto Chriſt the Lord of Angels, this Angel rolls away the Stone, frights away the Souldiers, and comforts the Good Women, who came to ſee the Sepulchre. So fooliſh an undertaking it is either in Men or Devils to fight againſt God, the Church is called Chriſt Myſtical, 1 *Cor.* 12. 12. her Adverſaries may think they have made ſure work of her, cut her down, caſt her into

into a Grave, and roll'd a great Stone upon the Mouth of it, so that they are Cock-sure, Religion shall never be able to rise any more. Therefore they rejoice together with mad Merriments, and send gifts one to another, *Rev.* 11. 10, 13. yet for all this opposition, so sure as *Israel* came out of the Thraldom of *Egypt*, the *Jews* out of the Bondage of *Babylon*, and Christ out of his confinement in the Grave, so sure shall his Church and Gospel rise again, maugre the Malice of Men and Devils, though the great Gates of Hell lay upon it, yet shall not prevail against it, *Mat.* 16. 18. This burdensome Stone will break their backs that would lift the Church out of her place, *Zech.* 12. 3. and no Weapon *that is formed against Sion shall prosper*, Isa. 54. 17. And though the Bush may be burning, yet is it not consumed, *Exod.* 3. 2, 3. for the Good Will of God is in the midst of the Bush, *Deut.* 33. 16. either to consolidate the boughs, or to restrain the flames, or both. The Good Will of God, and a Flame of Fire from Man may consist together in the same subject. This Text [*Behold there was an Earthquake, for the Angel of the Lord descended from Heaven, and Rolled back the Stone from the Door, and sat upon it,*] Mat. 28. 2. may serve to comfort us sundry ways if well considered.

As 1*st*, Suppose we have not an Holy Man on Earth to Roll away the Stone, and raise us up with Salvation (for it may be with us as with them, *Jer.* 5. 1. where not one Man was found to stand in the Gap) yet hath God an Holy Angel in Heaven to send down to save us, as he did *Lot* out of *Sodom* (the Angel took Lot by one Hand, and his Wife by the other, and led them from the destroying Flames) as he did *Hezekiah* from *Senacherib*'s Army (the Angel smote an hundred fourscore and five thousand of them. As he did *Daniel* in the Den of Lions (the Angel shut up their Mouths, &c.) and as he did *Peter* out of Prison, *Acts* 12. *God sent his Angel* (at the Church's Prayer for *Peter*) *who brought him forth and set him in safety.* And should not God send his Angel now, yet hath he promised that his own Arm should bring Salvation, when neither the Arm of a Man can, or of an Angel doth it, *Isa.* 51. 18. 59. 16. & 63. 5.

2*dly*, May we be but found in Union with Christ, then are we in League with Angels, and that Angel which kept fallen *Adam* from returning into Paradise, with a drawn Sword in his Hand, shall be Reconciled to those that are renewed by the Second *Adam*, and all the Angels shall be imployed to Roll away the Tomb-stones of the Saints, and to remove the Mould that is laid upon their Bodies or Bones, and will gather them from all the quarters of the World, *Mat.* 24. 31. and shall hand them into a better Paridise than that which *Adam* lost.

3*dly*, God makes his own Use, and Works his own Glorious ends, by all sorts of his Creatures according to his own pleasure. He makes use of wretched Miscreants to Crucifie Christ, of two good Men (*Joseph* and *Nicodemus*) to Bury him, and of an Angel to Roll away the Stone at his *Resurrection*. The only Wise God Acts several Ways by several Instruments, and all according to the Counsel of his own Will.

The Third Antecedent was the Approach of Holy Women to see into the Sepulchre, and Imbalm Christ's Body with sweet Odours, probably not knowing that *Joseph* and *Nicodemus* had done it before them, or however being Ignorant, that God would not suffer his Holy One to see Corruption: These Women *Matthew* names *Mary Magdalen*, and the other *Mary*, the Wife of *Cleophas*, the Mother of *James* the less and *Joses*, and Sister to the Virgin *Mary*: *Mark* adds *Salome* to the two, and *Luke* adds *Joanna*, but *John* names *Mary Magdalen* only, as being the most notable, the ring-leader of the rest, and having the largest love to her Lord, (*Luke* 7. 47.) She laid out the most Money for the Imbalming Ointments, yea most early stirring both to come from *Bethany*, and to call out the other Women from their Homes, &c. which might take up all the time betwixt its being very Dark, and the Rising of the Sun, and which (well considered) will reconcile the differing terms, that the Evangelists express the time of their coming to this Sepulchre-work: They came to see what the Pharisees had done to the Lord's Body the Day before, (hearing they had been tampering with *Pilate*, &c.) not knowing what was done, for as they were in the Way thither, their thoughts were only troubled about rolling away the Stone, but not a word of who shall remove the Watch, or who shall break open the Seal for us. When the Women came to the place, they find all those *Remora*'s (both those thought on and those not thought on) removed, the Watch was fled, being frighted away by the Earthquake, fearing to be buried Alive (as *Korah*'s Conspirators were) while they watched the Buried Body of Christ least his Disciples should steal it away. The Imperial Seal they find broken up, and the great Stone rolled from the Door by a glit-

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tering and glorious Angel, whom they ſaw ſitting upon the Stone on the Right Hand of their entering in, and when they were entered into the Sepulchre they ſaw another Angel, both which told them, that the Lord was Riſen before they reached the place. *&c.* thus *Matthew* and *Mark* (who ſpeak but of one Angel) may be reconciled to *Luke* and *John* who ſpeak of two, the two other Evangeliſts thinking it enough to mention that principal Angel only (which ſome ſuppoſe to be *Gabriel* that brought the firſt Tidings of the birth of Chriſt, *Luke* 1. 26. &c.) who ſpake moſt to theſe Women, and becauſe they aſſumed the Bodies of Young Men (ſeeing Spirits are Inviſible) therefore are they called ſo.

This Hiſtory teacheth theſe remarkable Myſteries.

1*ſt*, *The Battel* (ſaith *Solomon*) *is not alway to the Strong.* Here the weaker Sex Women excel the ſtronger Sex Men: Not only in ſo much as *Mary Magdalen* and the other *Mary*, *Salome* and *Joanna* ſtick cloſe to Chriſt Living and Dying, and when Dead too, ſo that (as 'tis ſaid of *Boaz*, Ruth 2. 20.) they left not off to ſhew kindneſs to Chriſt both while he was Living and when he was Dead, whereas his Men-Diſciples became Cowards, and hid their Heads in Holes, not daring to own him now either Living or Dead: But alſo when thoſe deſperate *Roman* Souldiers ran away as Daſtards, being daunted at the terrour of the Earth quake, and with the ſplendour of the Angel. Even then thoſe Holy Women dare ſtand it out, in their Attendence upon a Dead Saviour, and like true Daughters of Faithful *Sarah*. They are not afraid with any Amazement, 1 *Pet.* 3. 6.

2*dly*, 'Tis Prudent Piety ſo to moderate our outward expreſſions of our Inward love to, and zeal for Chriſt, as not to neglect any known commanded moral Duty: Thus theſe Holy Women dare not neglect the ſanctifying of their Sabbath, but ſtayed till the Duties thereof were ended, before they came forth to Imbalm Chriſt's Body. They began not their Preparations till [in the end of the Sabbath,] *Mat.* 28. 1. whereas thoſe Prieſts (who had ſo oft accuſed our Lord falſly for a breaker of the Sabbath) do not ſtick to do ſervile work on their Holy Sabbath-day, in going to *Golgotha* to make Chriſt's Sepulchre ſure, Sealing the Stone, and ſetting a Watch, *Matth.* 27. 62, 66. And now on that Day they ſeemed to Dance upon his Grave, as thinking themſelves cock-ſure of him. Though but a little before this, they pretended great Reſpect for the Sabbath, in not permitting the Bodies of Chriſt and of the Thieves to Hang on the Croſs upon that Day, for fear (for ſooth) of polluting it, *John* 19 31. *&c.* yet now themſelves do pollute it by doing this drudgery work.

3*dly*, So Gracious is our God, as he is pleaſed to paſs by our well-meant weakneſſes when the Heart is ſincere and upright, as in thoſe good Womens preparing ſweet Spices for Imbalming Chriſt's Body, which was a ſuperfluous zeal, and whereof there was no need, nor uſe, yet God Accepts of the Will for the Deed, and 'tis Recorded for their Eternal Honour.

Theſe Three Antecedents, are the Introduction of that moſt prodigious Act of Chriſt's Reſurrection, the preciſe Time or Hour, wherein he Roſe, is unknown (as *Jerome* ſaith) to all Men, for none of all the Evangeliſts make any mention of the moment thereof, only they give an Account that Chriſt was Riſen before thoſe Holy Women were got to the Sepulchre, for when they entred in, *they found not the Body of the Lord Jeſus*, Luke 24. 3. and the Angel told them (about the Riſing of the Sun) *He is Riſen, he is not here*, Mark 16. 2, 6. 9. & Mat. 28. 6. So that it may undoubtedly be affirmed, that our Lord Roſe as theſe good Women were in their way to the Garden, the Sun of Righteouſneſs aroſe about the time when the Sun of the Firmament, was preparing to Riſe, and to come out of his Chamber, *Mal.* 4. 2. *Pſal.* 19. 5. And his Reſurrection muſt be in the midſt of the Earth-quake, which opened all obſtructions early in the Morning of the Firſt Day, and was a ſignal Symbol of Chriſt's Victory over the Devil, Death, Sin and the Grave: Some ſay, the Earth-quake was cauſed by the Deſcending Angel, who, when he came to ſit down upon the great Stone, he had rolled away from the Sepulchre, made the whole Earth to ſhake, like a mighty Man, when he ſits down upon a Bench, makes the whole room ſhake under him: But 'tis more probable the Deſcending of this Angel was not the Cauſe but the Conſequence of the Earth-quake, for Chriſt himſelf was the cauſe thereof, who, no ſooner began he to ſtir in the Grave, but he ſhakes the Foundations of the Earth, ſo that the Earth was in pain, the pangs of a Travelling Woman was upon her (as the word [ὠδῖνας] *Acts* 2. 24. ſignifies) till ſhe was delivered of him and the bonds, wherewith Death had bound him in the Grave, He, by the Power of his Divine Nature, more eaſily broke aſunder, than *Sampſon* (his Type) did the New Cords (wherewith the *Philiſtins* manacled him) when

when the Spirit of God came upon him: As this was a Triumphal Sign of Christ's Power over the Earth and Hell, and over all the Powers of both: So, that it may be demonstrated He was Lord of Heaven (as well as of Earth and Hell) He commands the Holy Angels from thence to come and do him Homage, hence that Angel (which was the chief Speaker to the good Women) calls Christ [*The Lord,*] *See the place where the Lord lay*, Mat. 28. 6. intimating that he was not only your Lord, the Lord of Saints, but also our Lord, the Lord of Angels too, therefore he stiles him [the Lord] Absolutely, for at his Resurrection did Christ begin his Kingdom, whereunto Angels as well as Saints do belong as Subjects, *Ephes.* 1. 19, 20, 21, *&c.* Moreover the *Syriack* reading saith here, that this *Gabriel* called Christ [Our Lord] to the Women, which shews, that Christ was truly and properly God.

In this sense some say, that the Angel (which rolled away the Stone) was sent as an Officer to let his Lord out of Prison without the Keepers consent, and that he sat down upon the Stone, in contempt of all the Weapons that the Souldiers (who watched the Sepulchre) held in their Hands, and which indeed did fall out of their Hands, at their woful sight of this glorious Angel, who, though he appeared in Humane shape, did by his splendour appear to be more than a Mortal Man, the Majesty of his Visage shewed his mighty power, as his Habit did his Innocency and Holiness, which raised an Heart quake in the Bodies of the Keepers, when the Earth-quake had been shaking the Pillars of the Earth. 'Tis no wonder, that the lustre of this Angel did drive the Watchmen into the Paroxysm of a shaking Ague, being now made sensible that they had been bearing Arms against Almighty God, and were now become obnoxious to his Irresistible and Unavoidable Wrath: *'Tis a fearful thing to fall into the Hands of the Living God*, Heb. 10. 31. How great must be the Majesty of our Lord Jesus (a beam whereof He put forth at his Transfiguration) when this Angel's (but our Lord's Servant's) *Countenance was like Lightening, and his Garments white as Snow.* And if the splendid Appearance of but one Holy Angel, did so Affright a company of Couragious Souldiers (such as the *Roman* Armies, which had now Conquered the World, consisted of.) *How then shall Wicked Men stand in Judgment at the last Day*, when the Lord of Angels shall come with whole Myriads of glorious Angels to Judge the World. Oh the unspeakable Akings and Quakings of Conscience, and the unconceivable convulsions of Heart, that shall then seize upon and surprize them in that dreadful day, when the World is all of a light fire about their Ears, *&c.*

Nor may we think that Christ stood in need of this Angel to help him out of the Prison of the Grave, by rolling away the Stone, for such was the Almighty Power of his Divine Nature, that nothing could resist his naked Nod, and thereby could as easily Arise out of the Grave, when the Stone was unrolled away, as he did Appear in the Room among his Disciples when the Doors were shut, without any penetration of Diameters as the School-men phrase it, *John* 20. 19, 26. but more of that in its place afterward.

This Ushers in the 2*d* Grand *Remark*, concerning the Concomitants of Christ's Resurrection, in respect of its Time, Manner, and Manifestation.

First, The Time when, the precise point whereof is not recorded in Scripture (as is aboveſaid) but the Day (whereon it was) is by all the four Evangelists, to wit, the *first day of the week*, and not without intimation that it was Early in the Morning of that day, when the Earth-quake was, for as the Earth had shook at Christ's Passion, because it could not bear his Suffering, so now again it shakes at his Resurrection, to shew that it could not hinder his Rising, and (as *Hilary* hath it) Hell it self shaked also as much as the Earth did, because he who was Lord of all, *Acts* 10. 36. and had the Keys of Hell and Death, Rose from the Dead in Despight of all the Infernal Spirits, who therefore, then fall into a trembling Fit, *&c.* As the time of Christ's Rising from the Grave was [*Oriente Sole*] when the Sun was about Rising, but yet did not appear in its shining lustre above the Earth, for it was meet (according to the rule of Good Manners) that the Sun of Righteousness (who was the Creator) should have the preeminence of Rising before the Sun of the Firmament (called *Shemesh* which signifies but a Servant) it being but Christ's Creature. So in this sense is our Lord called the Bright and Morning Star, *Rev.* 22. 16. as well as the Day-Star, 2 *Pet.* 1. 19. which shineth brightest of all the Stars, betwixt the Dawning of the Day and the Rising of the Sun, betwixt those two terms (it may well be supposed) our Saviour Arose from *Mat.* 28. 1. *Mark* 16. 1. *Luke* 24. 1. & *John* 20. 1. In all which four Quotations, no mention is found concerning the Hour (much less the Minute) of Christ's Rising, it being enough for us to know the Day and the Morning of that Day: Wherein All the

Evangelists

Evangeliſts do concur in their fourfold Teſtimonies, which is one above the threefold Cord, that cannot eaſily be broken.

Here Inquiry is made, Why our Lord roſe on the firſt day of the Week?

Anſwer, The Reaſons are, 1*ſt*, The ſame Day of the Week, that the firſt and old Creation began with, the ſame day muſt the ſecond and new Creation begin with alſo: Now this was the firſt day (of all the ſeven) which the Lord made, *Pſal.* 118. 24. with *ver.* 22, 23. All which are applied to Chriſt and his Reſurrection, *Acts* 4. 11. 1 *Pet.* 2. 7, &c. As God on the firſt Day of the Week drew the World out of that confuſed Chaos, as well as out of that abhorred eſtate of nothing, and brought Light out of Darkneſs, *Gen.* 1. 2, 3, 4, 5, &c. Even ſo did Chriſt (upon the ſame Day) draw his Redeemed People out of that horrible *Tohu Va-Bohu* or confuſion through the Fall, out of an eſtate worſe than nothing, and brought Life and Immortality to light by the Goſpel, 2 *Tim.* 1. 10. By the Power of his Reſurrection, revealed therein.

The 2*d* Reaſon was, to transfer the Legal Sabbath of the Seventh Day, to the Evangelical on the Firſt Day, becauſe, (1.) The Old Creation-Sabbath could not hold congruity with this New Creation by Chriſt, who came now to *Create New Heavens and a New Earth*, ſo, *as the former ſhould not be remembred, nor come into mind*, Iſa. 65. 17. 2 Pet. 3. 13. *Yea to make all things new*, Rev. 21. 5, *&c.* (2.) Nor could it ſeem any other than Incongruous, that this Day of our Lord's Reſurrection, which began a New Kingdom, to wit, Chriſt's Kingdom of the Goſpel, ſhould paſs away into the Old Sabbath, that had for its Baſis or Foundation, the Remembrance of the World's Creation, as well as of *Iſrael*'s Deliverance from *Egypt*, &c. And (3.) It muſt be judged very convenient, that a peculiar Sabbath ſhould be given to Chriſtians, that they might be diſtinguiſhed from the *Jews*, as they were by their peculiar Rites from the *Pagans*.

The 3*d* Reaſon was, We read in Scripture of four Terrible Earth-quakes, the firſt at the promulgation of the Law of *Moſes*, Exod. 19. 18. the ſecond was at the Death of our Redeemer, the third was at his Reſurrection, and the fourth ſhall be at the Day of Judgment, when the Law (before given) ſhall then be required. How can it rationally be rejected, that this double Earth-quake at Chriſt's Death and Reſurrection (within three days each of other) to ſignifie the ſhaking of the whole World (in both Judaiſm and Paganiſm) by the Kingdom of the Goſpel, ſhould not ſhake the Sabbath from off its old foundation upon a new one, eſpecially conſidering how 'tis ſaid, [*I will once more ſhake not only the Earth* (as at the giving of the Law, *Exod.* 19 18. *but alſo the Heavens*, Hag. 2. 6. Heb. 12. 26. So that there ſhould be a wonderful change both in Church and State, and as the Earth-quake at Chriſt's Death did rend the Vail of the Jewiſh Temple from top to bottom, (whereby the Sabbath, ſo far as it was Jewiſh, as well as Sacrifices and Ceremonies were all unbottomed) ſo the Earth-quake at Chriſt's Reſurrection did ſhake it again unto, and upon a new bottom in reſpect of the Morality and Perpetuity of it. For 'tis more than probable that as the firſt famous Earth-quake at God's giving the Law by the Hand of *Moſes*, and by the Diſpoſition of Angels, (*Acts* 7. 53. *Gal.* 3. 19.) made ſuch a mighty change, and the laſt at Chriſt's judging the World by the Law and by the Goſpel too, will make the greateſt change of changes. Even of this preſent evil World into that to come. So the two middle Intervening famous Earth-quakes (eſpecially being ſo contiguous, touching almoſt each other as it were, and being within the ſpace of thirty ſix hours one of another, ſo that the Earth had got but a very ſhort reſt from the firſt Convulſion, but preſently it falls into another quaking fit) muſt neceſſarily produce this wonderful Alteration, ſeeing they did ſo nearly conjoin their influences to effect it.

The 4*th* Reaſon of this change of the Sabbath is, that Chriſt's Reſurrection was the firſt Degree or Step of his ſtate of Exaltation, whereby he became (from the form of a Servant) to be an Exalted Prince, *Phil.* 2. 7, 8, 9. *Acts* 5. 30, 31. The Lord of All, *Acts* 10 36. and Lord over All, *Rom.* 10. 12. yea more particularly the Lord of the Sabbath, *Mat.* 12. 8. Though the Son of God by his Incarnation became the Son of Man, yet did not this diminiſh his Divine Authority, as he was the Second Perſon of the God-head, and therefore wanted no power to maintain the Authority of the Fourth Command, and to appoint any one day of the ſeven according to the pleaſure of his Soveraign Will, for the obſervation of the Command touching Sabbath-Day Duties, ſeeing *he is Lord even of the Sabbath*, and the Moral neceſſity lies in this point, that one day of the ſeven muſt be ſanctified duly to the Lord, and ſure I am it only is the Soveraignty of this Lord of the Sabbath, to chuſe his own out

of

of the seven days for his Service, that the Son may be honoured with the Religious Remembrance, and Holy observation of his first Resurrection day, as the Father (till then) had been honoured with the like Devotion upon his first Resting day, from the work of Creation, and he that thus honoureth not the Son (by despoiling him of his due day and duty) himself saith, *Honours not the Father at all*, John 5. 23.

The 5th Reason is, The Emphasis and Extraordinary Accent, that the Holy Scriptures put upon Christ's Resurrection, as of highest Importance to Man's Salvation: For the Great Truth of Christ's Resurrection (upon which the observation of our Lord's Day is grounded) the word of God gives greater confirmation of, than of other Gospel Truths.

As 1st, 'Tis confirmed by Figures and Significant Types; to wit,

(1.) By *Adam* sleeping while *Eve* (*the Mother of all the Living*) was formed *ex ejus latere*, and taken out of his side. then the Man awaked: So the Second *Adam* fell asleep, and out of that large Wound in his side came forth the Church (the Mother of us all, *Gal.* 4. 26.) then He, as God-Man awakened.

(2d) By *Isaac*, who was bound upon the Altar to be burnt as a Sacrifice, but freed from Death by the Angel, and restored to his Father, who reckoned God raised up his Son as from the Dead, *Heb.* 11. 19. Accordingly it was with our *Isaac Jesus*, &c.

(3d) By *Joseph*, who was shut up in Prison, where the Iron entered into his Soul, *Psal.* 105. 18. as the old Translation reads it, and then by a mighty hand of God he was restored to his Father with great Joy. So it was with Jesus, this *Joseph* our Brother, &c.

The 4th Figure was, By *Samson*, whom the *Philistines* thought they had secured safe enough, when they had him inclosed in *Gaza*, a City with Walls and Gates, but he rose up before it was day light, plucks up the Posts and Gates of the City, and carried them away upon his Shoulders to the top of an Hill, *Judges* 16. 3. Even so it was with our Saviour, whom the Chief Priests thought they had fast enough in a sealed and guarded Sepulchre. But he (stronger than *Samson*) raised himself up, and by his Irresistible power removed all obstructions, carrying the Gates of Death and Hell (which could not prevail against him, *Mat.* 16. 18.) away with him, &c.

The 5th Figure is by *Jonah* (a figure that *Jesus* made of himself as to his Resurrection) who was raised up out of the Whale's Belly, which *Jonah* calls the Belly of Hell, *Jon.* 2. 2. So our Jesus was raised out of the Belly of the Earth, his Grave and with *Jonah* was cast upon dry ground, *Mat.* 12. 40. and Preached after, &c. These are the five figures or types of our Lord's Resurrection, even in the Old Testament times, long before his Incarnation. This great truth of Christ's Resurrection is secondly confirmed, as by those aforesaid Figures, so by Testimonies of two sorts, 1. The foregoing, and 2. The following Testomines.

1st, The foregoing, such as were long before Christ came into the World, as well as the Figures afore-related, and these were the Prophecies of our Lord's Resurrection, such as,

(1.) That of *Moses*, Gen. 3. 15. [*The Seed of the Woman shall break the Serpent's Head*,] to wit, in conquering Sin, Death, Hell and the Devil, which Christ could not have conquered, unless he rose from the Dead.

(2.) That of *David*, Psal. 16. 10. [*Thou wilt not leave my Soul in Sheol or Grave, nor suffer thine Holy one to see Corruption.*] This *David* could not Prophecy concerning himself, because (as the Apostle strenuously argueth, *Acts* 13. 35 36, 37.) *David* saw Corruption, but Christ the Son of *David*, did not so. and therefore it was an Error in those Good Women, who would have embalmed his Body to preserve it from Corruption: The like arguing is found in *Acts* 2. 29, 30, 31, 32, 33, 34, 35, 36. All grounded on this Prophecy of *David*.

(3.) That of *Isaiah*, Isa. 53. 12. [*He shall divide the spoil with the Strong*,] which the Father promises to the Son as a reward of his Sufferings: The *Adjective* [Strong] must be supplied with its *Substantive* thus, strong Sin, strong Death, strong Grave, and strong Devil: He shall *spoil all principalities and powers*, Col. 2. 15. and take the spoil of all these as a Victorious Conquerour doth of his Conquered Enemies. (which he could not have done, had he not risen again) this was the promised Wages for his performed Work, in the Great Service of the World's Redemption: He shall spoil all those spoilers, and take their Booties and Treasures from them, *Luke* 11. 21, 22. yea and leave them empty of Prey.

(4.) That of *Hosea*, [*Oh Death I will be thy Plagues, Oh Grave I will be thy Destruction*, &c.] *Hos.* 13. 14. which the Apostle Interprets that the Death of Christ was the

Death of Death, *ſwallowing it up in Victory*, and giving the Conqueſt over both Death and the Grave unto us by his Reſurrection, 1 *Cor.* 15. 54, 56. Thus the Enigmatical Emblem of the Phenix in the Fable [*Dum parit perit, & Dum perit parit,*] while ſhe brings forth her Young, ſhe dies her ſelf, and when ſhe dies her ſelf, ſhe brings forth her Young. Thus did our dear Redeemer, by his own Death he brought Life to his Church and Children, and by his own Burial, he ſo ſwallowed up thoſe two ſwallowers up of him (Death and the Grave) that neither of them ſhould ſwallow us up forever, becauſe he is Riſen: When the Head riſeth, it raiſeth up gradually all its Members. There be more Prophecies in the other Prophets (as *Dan.* 9. 24, &c.) might be added here, were it not too voluminous, *&c.*

The Second ſort of Teſtimonies were the following Signs (as the above-mentioned were the fore-going Prophecies) thoſe ſigns following Chriſt's Reſurrection were,

1*ſt*, The Earth-quake, whereby the Earth declared a ſtronger power had Conquered it, and therefore ſhe muſt yield and vomit up Chriſt's Body out of her Belly, as being too hot a Mouthful, and too heavy a Belly-full for her to hold any longer, *Acts* 2. 24. & *John* 16. 21. and *Acts* 26. 23.

The 2*d* Sign was, The great Stone rolled away by the Hand of a Mighty Angel, who, when he had ſo done, ſat down upon it as a Conquerour in deſpite of all the Chief-Prieſts Guards, who ran away as Cowards at his Appearance) yet ſtood he as a Porter before the Door of Chriſt's Sepulchre, to let in the Good Women, whoſe coming he waited for, while he ſat upon the Stone. Thus though our Lord's Death (while he ſuffered the puniſhment due to us for our ſins) was in its own nature notoriouſly ſhameful, yet his Reſurrection for our Juſtification was wonderfully glorious, being thus attended by this glorious Angel.

3*dly*, The empty Sepulchre. Thus the Angel ſaid to the Women, [*He is not here, he is Riſen, come ſee the place where he lay,*] Mat. 28. 6, *&c.* Chriſt's Body after his Reſurrection retained the natural properties of a Body to be circum-ſcribed in one place at one time, the Scripture knoweth no Ubiquity of his Body, as the Doctrine of Tranſubſtantiation deviſeth. If his Body be Riſen out of the Grave, then 'tis not here in the Grave, ſaith the Angel, if ye will not believe him nor me, believe your own Eyes [come ſee an empty Sepulchre,] 'tis a ſufficient Argument to prove that Chriſt's Body is not preſent in ſuch or ſuch a place, when our ſenſes do not perceive it to be preſent, for thus the Angel argueth (otherwiſe than the Romaniſts for their Real Preſence) proving that Chriſt was not in the Sepulchre, becauſe he was Riſen out of it, and they ſaw he was not there, *John* believed Chriſt was not in the Tomb, becauſe he ſaw it empty, *John* 20. 8.

4*thly*, The Grave-cloaths were left behind and in order, *John* 20. 5, 6, 7. This the Evangeliſt mentions as a clear evidence of Chriſt's Reſurrection, and this alone (beſide other Arguments) were enough to detect that Damnable lye, which the Prieſts taught the Souldiers to tell, [*Say ye, his Diſciples came by night and ſtole him away, while we ſlept*, Mat. 28. 13, 14, 15. how could a louder lye be well told even by the Father of Lies, for theſe following reaſons.

1*ſt*, If it were ſo, the Governour might juſtly ſay, you kept a good Watch the while, you ſhall all be ſlain, becauſe you were all aſleep.

2*dly*, If you all ſlept, who told you, his Diſciples ſtole him away?

3*dly*, But ſuppoſe the whole Guard of Souldiers were all ſleeping at once (which is Improbable enough) could they all be ſo faſt aſleep as none of them to be awaked, either by the great Stones rolling away, or at leaſt by the horrible Earth-quake?

4*thly*, Was it probable that Chriſt's few and fearful Diſciples ſhould now become ſo fool-hardy as to undertake this exploit in deſpite of the Guard of ſo many ſtout Roman Souldiers, but ſuppoſe all theſe Souldiers were faſt aſleep.

5*thly*, It muſt be concluded, that as this was more than thoſe timorous Diſciples (when they came out of their lurking Holes together) could expect, ſo they muſt make but little noiſe in accompliſhing this great work, that none of the Guard could hear their Actings to Accompliſh the ſtealth.

But 6*thly*, It had been more convenient for thoſe Diſciples, to have taken away the Body as they found it wrapped up in the Grave-cloaths, for they could not but be too fearful of the Souldiers (though all aſleep) as to take up ſo much time, in ſtripping off the Winding Sheet, and untying the Napkin that was about his Head, yea and in laying and leaving them all in good order. Notwithſtanding this ſix-fold unlikely-hood of this loud Lye, yet is this Grand Impoſture of the Prieſts (who had given *Pilate* ſome hint of it before, *Mat.* 27. 64.) is commonly believed for a Truth among the

Jews

Jews until this day, *Mat.* 28. 15. They are given up to believe this gross Lye, because they received not the Truth in love, that they might be saved, 2 *Thes.* 2. 10. and thus the Chief Priests and Elders gave a large round sum of Money (though they sold the Saviour of the World for the Trifle of thirty pieces) to bribe that Nation into unbelief, among whom this most sublime and vilest piece of Knavery finds belief with Misbelievers.

The result of all this Discourse is, That seeing 1*st*, Christ's Resurrection hath so many famous and memorable *Remarks*, as all those abovementioned, put upon it:

2*dly*. Seeing Christ came not out of his Grave, as *Lazarus* came out of his, [*fast bound about with his Grave cloaths*,] and therefore Christ when he raised him from Death to Life) said, [*Loose him, and let him go*,] John 11. 43, 44. He rose up with his Hands, Feet, and Head bound fast with those bands of Death, because he rose not up as Victor or Conquerour, but rose to die again, and remained bound above ground, until Christ commanded his release: But Christ, as a Conquerour releaseth himself, (having the power of laying down his Life, and taking it up again in his own hands, *John* 10. 18.) and loosed off his own Grave cloaths, wherewith he was bound, laid them in that due order (mentioned in Scripture) and left them behind him in his Sepulchre, *&c.*

3*dly*, Seeing the Great Apostle, in relating his full Chest of comfort, wherewith he makes his challenge against all condemning Powers, *Rom.* 8. 33, 34. He puts a most remarkable [*Rather*] upon the Head of Christ's Resurrection, as the chiefest Box of all his other Spiritual Cordials.

4*thly*, Seeing Christ himself Hands in this very consideration [*I was dead, and am alive again*,] as a Cordial to the Church of *Smyrna*, in a time when those *Asian* Churches were under some sad Apostacy, as the Apostle Imports, saying, [*All them of Asia are turned from me*,] 2 Tim. 1. 15. and some of them had *a name to Live and were Dead*, Rev. 3. 1. Hereupon Christ comes in with this seasonable and suitable comfort, behold *I, who was dead, but am alive again*, Rev. 2. 8. will make thee who art now in a dead and dedolent disposition, to be alive again, and to become lively for God and Godliness: *I am the first, and the last* (saith Christ to sweet smelling *Smyrna*) who out-live and out-last all mine and thine Adversaries: Therefore should we be oft searching in this Box that so abounds with comfort.

And the result (I say) of all these premises is, that therefore the Day of Christ's Resurrection (having all these most eminent *Remarks* upon it) doth mostly require the uppermost Room in our Remembrance above all other days. See more of this point in my Christian Walk upon the Lord's Day. And more hereof here when we come to Christ's Manifestation.

Secondly, Having thus discoursed upon the time When, the next point is the manner How this Resurrection of Christ was managed, wherein, consider,

1*st*, By what Power Christ Rose again? This was not done by any Extrinsick, Forreign, or Borrowed Power, as was the Resurrection of *Lazarus* (*ut Supra*) but Christ Rose again by his own Intrinsick, Innate, and Congenial Power, and that in despite of Death, Men and Devils: Because he was the Son of God, so it was not possible that any bands of Death or Devil could hold him down, *Acts* 2. 24. and his rising again after this manner, did declare him to be no less than the Son of God, *Rom.* 1. 4. Therefore if the manner of Christ's Rising be more particularly inquired into: It must be Answered, that as the Angel of the Lord (whom some suppose to be the Son of God, who loved to be oft among the Sons of Men, long before his Incarnation, *Prov.* 8. 30, 31.) did wonderfully in *Manoah's* Sacrifice, *Judg.* 13. 18, 19. so undoubtedly our Lord herein did wonderfully: As our Lord died wonderfully in dying willingly, and not of coaction (though it was of necessity in respect of God's Immutable Decree, *Acts* 2. 23. & 4. 28.) therefore when he gave up the Ghost, he cried with a loud Voice, which shews (as is aboveſaid) that his Vital Spirits and Strength was not spent at that time, but he might have retained his Life longer, if he would, and thereupon the Centurion concluded him to be the Son of God, *Mark* 15 39. so and much more than so, must our Lord rise again wonderfully, for his Resurrection hath an Apostolical [*rather*] put upon it, *Rom.* 8. 34. and this act above all other acts in his state of Humiliation did declare him to be the Son of God, *Rom.* 1. 4. It being the first step of his state of Exaltation. The Centurion did but suppose him to be so by the Miraculous Manner of his Death, but all the Saints are assured of it by the Miraculous Manner of his Resurrection; which indeed was the more Miraculous, if we take it for granted that Christ conveyed his own self-quickened Body, through the Great Grave stone that lay upon his Tomb. But some may object against this opinion,

ſaying, [what need we grant this, ſeeing 'tis expreſly affirmed by the Evangeliſts, that the Angel of God rolled away the ſtone.

Anſwer, None of the Evangeliſts do ſay, that the Angel did this to let Chriſt out of the Sepulchre, for Chriſt was riſen indeed in the Earth-quake before the Stone was rolled away, and that great thing was done, not to let Chriſt out (who was gone already) but to let the Good Women in, to be the firſt Witneſſes of this great Truth of his *Reſurrection*, for ſo ſoon as the Angel had rolled away the Stone, he ſat down upon it, expecting the Women (who were now at hand, and were ſaying one to another, *Who will roll away the Stone for us?* Mark 16. 3.) that he might be as Chriſt's Gentleman-Uſher to hand them into the empty Sepulchre: The Angel did not roll away the Stone out of any neceſſity our Lord had for its removal, in order to his own *Reſurrection* (for he by the Power of his Godhead could riſe without it) but it was from a neceſſity for the Good Women, without which they could not enter into the Sepulchre: It was only for Chriſt's honour to have ſuch an Heavenly Herald, for the firſt ſolemn Proclamation of his Glorious *Reſurrection*. Learn hence to cry with theſe Holy Women. (1.) Who will roll away the Stone of an Hard Heart. (2.) Of the Curſe of the Law, which was Writ in Tables of Stone, not only to ſhew its duration, but alſo our obduration. (3.) Of the *Darkneſs* of the *Durus Sermo* or Hard ſaying, *John.* 6. 60. which we meet with here and there in Chriſt's Word, that needs an Interpreter. (4.) And Laſtly, Who ſhall roll away this Stone of Offence, for the Churches Inlargement, that in this Valley of *Achor* (or trouble) a door of hope may be opened: All theſe are only done by an Heavenly Hand.

But again it may be *Objected*; If the Angel rolled not away the *Stone* to let the Lord out of the Tomb, how could he get out? *Did* the Lord's Body penetrate and paſs through the Body of the *Stone*? A penetration of *Diameters* thus, is againſt all *Rules* of Philoſophy.

Anſ. 1*ſt*, This Queſtion may well be anſwered by asking other queſtions of the ſame Nature: This way of Anſwering is well warranted by our Lord's own Example, *Mat.* 21. 23. &c. *Mark* 11. 28. &c. & *Luke* 20. 2. &c. when Aſſaulted with Cavillers, he doth *Nodum Nodo Diſſipare*, Untye one Knot with another, and Anſwers one Queſtion by Asking another, in ſtead of giving a direct Anſwer. So here, I ask (1.) How Chriſt paſſed through the Womb of that Virgin Woman (his Mother *Mary*) yet ſhe ſtill retained her Virginity? (2.) How he paſſed through the *Doors* which were ſhut, and ſtood in the midſt of the *Room*, where his *Diſciples* were Aſſembled? And (3.) How his Body paſſed through the Body of the Heavens (which ſome ſay are as ſolid as Braſs) at his Aſcenſion into Heaven?

The 2*d Anſwer*; If Chriſt in his ſtate of Humiliation (while his Fleſh was mortal) could miraculouſly make the fluid Waters to bear the weight of his ſolid Body, when he walketh upon the weak Waves of the Sea, as upon the firmeſt Pavement, then no doubt need be made of this now in his ſtate of Exaltation, but that he could by the ſame miraculous power make his now glorified Body to paſs through this great Stone? 'Twas a greater Work that Chriſt by his Creating Power wrought, when he did hang the Ponderous Body of the whole Earth upon nothing, *Job* 26. 7. *Ponderibus librata ſuis.* Hanging like a Ball in the midſt of the Thin Air, which compaſſeth it round about. Chriſt the Creator, *John* 1. 3. did this Father: *Jerom* (who ſaid, the Manner of Chriſt's riſing is not revealed to any mortal, as before) yet ſaith in this point that Aſſuredly the Creature did yield to the Creator, though we know not the diſtinct manner how, Modern Divines ſay, it was by Rarefaction and Attenuation, for now he, being declared to be the Almighty Son of God, *Rom.* 1. 4. might eaſily rarifie his own Body, or Attenuate and Dilate the great Stone, what cannot the Omnipotent Power of Chriſt the Creator do? Common experience demonſtrates that the Sun of the Firmament can pierce (in his Beams) through a Glaſs Window, *&c.* How much more may this Sun of Righteouſneſs (when Riſen in Power) make his glorified Body to paſs through a ſolid Stone, and that with as much eaſe, as our Mortal bodies do paſs through the Air or through Water, and none but Atheiſts do doubt that ſuch Bodies as are buried in an Iron Coffin, ſhall be made able to riſe through ſuch Coffins at the general Reſurrection: Undoubtedly ſuch is the Power of a Glorified Body that it may paſs through thoſe Bodies that are ſolid. Natural Philoſophy is no Rule for Super-natural Divinity: Chriſt's Divine Nature did effect this for his Humane.

The 3*d Anſwer*, Seeing the Romaniſts do miſimprove thoſe aforeſaid Motions for palliating their Doctrine of the *Real* Preſence, though to no real or convincing purpoſe; (for Chriſt appeared in his own form viſibly to *Mary Magdalen*, &c. but ſo he doth not

not in the Popish Mass) therefore we say, that Christ by the mighty Divine Power (wherewith he raised up his Body, *Ephes.* 1. 19.) might raise up the Great Stone, open the Grave, and shut it again: This is the more probable, because a Created Angel could open the Prison-Doors (always of great strength and weight) and shut them again with all safety (as if they had not been opened at all) for releasing the Apostles, *Acts* 5. 19, 23. and another Angel made the Iron-Gate to open on its own Accord for *Peter*'s release, *Acts* 12. 7, 8, 9, 10. How much more might the Lord of Angels do this, as he came in among his Disciples, when the Doors were shut, *John* 20. 19. (no Doors can keep Christ out from his) which the Popish Doctor (disputing with Mr. *Robert Smith* Martyr) urged to prove Christ's presence in the Bread, because he could pass through the Doors to his Disciples. But the Holy Martyr gave the Doting Doctor this smart *Repartee*, saying, [Although it be said, that, when Christ came to his Disciples, the Doors were shut; yet have I as much to prove, that the Doors opened at his coming, as you have (Mr. *Doctor*) to prove that he passed through the Door; I know (saith *Job*) thou canst do every thing, *Job* 42. 2.

2*dly*, As the Manner of Christ's Resurrection was wonderful in respect of the Almighty Power, by which he raised himself, *Ephes.* 1. 19, 20. where we have a most emphatical heap of most Divine, and Significant words, to express that which can never be fully expressed, no nor sufficiently comprehended in any humane conceptions: A six-fold Gradation the Apostle useth, to shew what a prodigious power God putteth forth, in quickening the Heart by Faith (so that he useth more than a meer moral swasion, contrary to the Arminian Assertion) even the same Almighty Power, that he put forth in raising his Son Christ from the Dead: So it was wonderful also in respect of its *Singularity*. Though Christ was not the first that was raised from the Dead, yet was he first that ever was raised up in so singular a manner, not only by his own Intrinsick Divine Power, but also by putting off his own Grave-cloths (wherewith *Joseph* and *Nicodemus* had wrapped his dead Body, *John* 19. 40.) and leaving them folded together, and laid in their proper places, behind him, *John* 20. 7. we read of many others in Scripture, who were indeed raised up from Death to Life, both in the Old Testament and in the New. (1.) In the Old (omitting other Instances) the Man, whom the *Israelites* (in a fright) cast into *Elisha*'s Sepulchre, to lie buried there, upon the touch of the Prophet's Bones, and the Dead Corpse indeed *revived and stood upon his feet*, 2 Kin. 13. 21. but we read not of any Power the Revived Man had to untye his own Winding-sheet, or the Napkin that tyed up his fallen Chaps. (2.) In the New Testament we read of three dead persons raised up to Life, one in the Chamber of Death, to wit, the Ruler's Daughter, as she lay newly dead in the room of her dying Bed, *Mat.* 9. 24, 25, &c. Another that had been dead some due time, and was carried forth upon a Bier, towards the place of his Burial, this was the Widow's Son, *Luke* 7. *v.* 12, 15. and a Third who had been Dead some time, and even buried four days, so upon the Borders of Putrefaction, namely *Lazarus*, John 11. 39, 44. yet as none of these Three had any power to raise or revive themselves, so nor to loose off their own Bands (wherewith Death had bound them) when revived. As the Moral, or Mystery of that one Instance in the Old Testament History, was not only to signifie that double Spirit of *Elijah* which rested upon the head of this his Successour *Elisha* (who prayed for a double portion thereof, 2 *Kin.* 2. 9. and it was granted him, whereby he wrought sixteen Miracles, whereas *Elijah*, his predecessor wrought but eight, and that while he was alive, but this raising up the Man to Life, was wrought by *Elisha* even when he was dead, but also it was a double sign of the vertue of the Death of Christ, whereby both that the old Church of the *Israel of God* should be raised up from their present Dead estate, and those *dry Bones should be made to live again*, Ezek. 37. 12, &c. And that the Saints of the new Gospel-Church should be revived through a touch of Christ's Body by the way of Faith. So the Mystery of the History of those three Instances in the New Testament may be this, to shew that Christ raiseth up to Spiritual Life all sorts of Sinners that are dead, dead in Sin, according to the several Degrees therein. The *Psalmist David* most divinely denotes, there be three degrees of evil Persons, evil Actions, and evil States or Conditions, *Psalm* 1. 1. where we have a most elegant *climax*, or gradation, going lower and lower towards Hell and Damnation. 1*st*, There is (1.) The Ungodly. (2.) The Sinners, and (3.) The Scornful Persons. 2*dly*, As to Actions, there is, (1.) Walking, (2.) Standing, and (3.) Sitting. All these are worse and worse. So 3*dly*, As to States, there is, (1.) The Counsel of the Ungodly. (2.) The Way of Sinners, and (3.) The Seat of the Scornful, or the Chair of Pestilence. All these were a descending lower,

and

and lower, and by every ſtep nigher the Mouth of the bottomleſs Pit. As it is worſe to be an Habitual Sinner, than to do an ungodly Act, and to ſtand (as reſolved) in an evil way, than only to walk or take a turn (which may have a return) in Evil Counſel. So 'tis worſt of all to ſit down in the Scorner's Seat, as the Obſtinate do, even hating to be Reformed, and refuſing to return, though God call and knock by the Hammer of his Word, and by the Hand of his Spirit, theſe ſeem to be given up to a Reprobate ſenſe. Thus alſo our Lord the Son of *David* (who was his Father and Figure) tells us of three ſorts of Sinners. 1. Such as ſtand Idle in the Market-place of the World, only till the Third Hour of their Lives. 2. Others till the Sixth and Ninth. And 3. Yet others till the Eleventh, where juſt expiring, *Mat.* 20. 3, 5, 6. Chriſt calls and quickens dead Sinners at all theſe three tearms of time. 1. Such as are found newly dead in the Chamber of Sin, as *Jairus*'s Daughter was found dead in the Houſe when Chriſt came to raiſe her up to life, *Mat.* 9. &c. So ſuch Sinners as are dead in ſin by conſent only: As *Solomon*'s Tempted Youngſter to caſt in his lot of conſent with the Tempters, *Prov.* 1. 10, 13. If thoughts beget delight, and contemplative delight do beget conſent as in him, whoſe Will complied to go along with the Flattering Harlot, *Prov.* 7. 21. Such an one (if Chriſt find him with a time of love before the Act, and pluck him as a Brand out of the Fire) is indeed found dead in ſin, yet ſtill in the Houſe or Chamber, not yet carried out, *&c.*

2*dly*, Such Sinners, on whom corrupt conſent begets and brings forth the curſed Act of Sin, wherein a *Dart ſtrikes through the Liver of the Actor*, Prov. 7. 23. are (with the Widow's Son, *Luke* 7.) born out upon the *D*evil's Bier, towards a Burial in the *S*uburbs of Hell, if Chriſt meet them not in the Way to ſtop and quicken them, theſe are carried out of the Chamber and out of the Houſe, in order to be Buried.

But 3*dly*, Such *S*inners, in whom delight brings forth conſent, conſent the action, and the action cuſtom, and ſo (by conſequence) a neceſſity of *S*inning, are truly ſaid to be (with *Lazarus*) *R*otting and *S*tinking in the Grave of *S*in: Yet even theſe (thus far gone) Chriſt can quicken and raiſe up to newneſs of Life as he did *Lazarus*. He can bring *S*inners back from the very Gates of Hell to Heaven.

Thirdly, As the Manner of Chriſt's *R*iſing was wonderfully *Singular*, in his leaving behind him (in the Grave) all the Ornaments of *D*eath in Order, all the *S*ignatures of Mortality (which never was done by any other, and which ſhould alſo teach us, when we are raiſed up from prophaneneſs to a profeſſion of *R*eligion, to put off the Old Man, *&c. Epheſ.* 4. 24. *R*etain none of our Grave-cloaths, but leave all (as he did) behind us, not one *R*ag of *S*in unrepented of, whereby the *D*evil may keep poſſeſſion of us, *&c.* So Chriſt's *R*iſing was in a wonderful manner, in reſpect of the company that roſe with him, though he died alone (as in point of time, *&c.*) yet did he not riſe alone, for *many Saints Roſe with him*, Mat. 27. 52, 53. To ſhew he roſe not again as a Private, but as a Publick Perſon, that we might know his *R*eſurrection appertains to us, and though we die, yet by the Power of Chriſt we ſhall all riſe again. What the Evangeliſt *Matthew* ſaith here of the *S*aint's *R*iſing, it is ſpoke by Anticipation, for relating the whole ſtory of them at once, for they roſe not, till Chriſt was riſen. The firſt Earth-quake at Chriſt's *D*eath opened their Graves only, but it was the ſecond Earth-quake at his *R*eſurrection, which revived their buried Bodies, and brought them forth alive, *&c.* Six Inquiries are to be Anſwered in this Hiſtorical *R*elation.

The 1*ſt* is, What ſort of Men were then raiſed? *Anſwer*, 'Tis ſaid they were *S*aints in the General, not one Wicked among them, for they have no part in the firſt *R*eſurrection, *Rev.* 20. 6. and no part in the *R*eſurrection of Chriſt, who is not their Head, Chriſt indeed will raiſe them at the laſt *D*ay, by the Power of a Juſt and Almighty Judge, not by the vertue of a *R*edeeming and *R*iſen Jeſus. Chriſt is the Head of the *S*aints only, and they are his Members. As the Head, being got above the Waters, draws up the whole Body, and leaves not ſo much as a little Toe behind. So Chriſt, being lifted up out of the *D*en of *D*eath, draws up all his *S*aints to him, *John* 12. 32. The *S*aints *R*iſe with Chriſt (who is therefore called a quickening *S*pirit, 1 *Cor.* 15. 45.) by vertue of their Union with Chriſt their Head, but the Wicked riſe by the Almighty Power of God, with *Cain*, *Nimrod*, *Pharaoh*, *Herod*, *Judas* and with the reſt of that Wicked *R*abble. Oh then what a bleſſed thing it is to be a *S*aint, a ſanctified Godly Soul, ſuch and ſuch only are Intereſted in all the benefits of Chriſt's *R*eſurrection. And how deplorable is the ſtate of the Wicked, *&c.*

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The 2*d* Inquiry is, How many roſe? *Anſw.* A multitude, [*Many Bodies of Saints* (ſaith the Evangeliſt) he doth not ſay All, but many only, for it was a Special, not the Univerſal Reſurrection, yet ſo many as might be ſufficient by their Reſurrection to Teſtifie and Demonſtrate the Vertue and Power of the Death and Reſurrection of Chriſt, nor may we think that theſe Bodies Roſe without their Souls to Animate them: Theſe many were raiſed, both to ſhew the Amplitude of Grace in the Efficacy of Chriſt's Reſurrection, as *Mat.* 8. 11. and alſo that this fundamental point of Faith might be the more confirmed by the Mouths of many Witneſſes.

The 3*d* Inquiry is, Who they were?

Anſw. 1*ſt*, Some ſay they were *Adam*, *Abraham*, *Iſaac*, *Jacob* and *Joſeph* with the the reſt of the Patriarchs, who therefore were ſo careful to be buried in *Canaan*, where the Meſſiah was to be buried, becauſe they expected ſo much the ſooner their Reſurrection by the Power of Chriſt's.

Anſw. 2*d*, Others, out of the like Curioſity, do ſuppoſe thoſe to be the Bodies of ſome of the Holy Kings and Prophets, which were famous in Old Teſtament times, yet nearer the time of Chriſt's Incarnation, than were the Holy Patriarchs, *&c.*

Anſw. 3*d*, Other Authors do rather think they were the Bodies of Old *Simeon*, the Juſt and Devout Man, *Luke* 2. 25, &c. of *Annas* the Propheteſs, of *Zacharias* the Baptiſt's Father, of *Lazarus* now Dead, and of other Saints lately dead, whoſe Bodies were not yet putrified into duſt in their Graves, *&c.*

Anſw. 4*th*, But ſeeing the Scripture (which is the Wiſdom of God, *Luke* 11. 49.) hath not a Mouth to ſpeak [Who they were,] we ſhould not have a Tongue to Ask the Queſtion. 'Tis enough for us to know they were the Bodies of the Saints (whether of the Old or of the New Teſtament, and that there were many of them, to Teſtifie the Reſurrection of their Lord and Head, being not of the Wicked, who riſe with *Judas* not with *Jeſus*.

The 4*th* Inquiry is, at what time they roſe? *Anſw.* At our Lord's Reſurrection, not at his Death, though then their Graves were opened, and *Matthew* relates the whole ſtory together, yet with this caution, that their riſing was after Chriſt's Reſurrection, *Mat.* 27. 52, 53. for Chriſt muſt be the firſt fruits of the Reſurrection from the Dead to die no more, 1 *Cor.* 15. 20. *Col.* 1. 18. *Rom.* 8. 29. *Rev.* 1. 5. And thoſe Saints who roſe with our Saviour were as the Basket of Firſt-fruits, that both Sanctified and Aſſured the whole Harveſt, *Deut.* 26. 2, 3, 4. This was but an handful (though they were many) of the General Reſurrection, and was no more but a pledge to aſſure us of it, and therefore we need not ſay with *Hymeneus* and *Philetus*, 2 Tim. 2. 17, 18. (and after them the *Marcionites*, yea and ſome Wanton Wits in our Times) that the Reſurrection is paſt already, as if the Soul only ſhould Ariſe, and not the Body at the laſt Day. Now if theſe many Aroſe as ſoon as their Lord was Riſen, what a ſhame it is, that we riſe not with Chriſt in our Affections, *Col.* 3. 1. A good Servant will bluſh to lie in Bed when his Maſter is up. Much more, when once up to go to Bed again, as Carnal Profeſſors (minding only Worldly Matters) do the former ſhameful thing, ſo Backſliding Apoſtates do the latter, thoſe once ſeemed to be got out of their Graves, and to have eſcaped the Pollution, *&c.* but become again Intangled as a Bird in a Gin: ſeven worſe Spirits enter, and make their latter end worſe, *Matth.* 12. 45. 2 *Pet.* 2. *ver.* 19, 20, 21, 22.

The 5*th* Inquiry is, What they did when Riſen? *Anſwer*, 'Tis not to be doubted that they were true and real Bodies, not *Spectrums* or *Phantaſms*, for, that it might not be thought ſuch mere walking Ghoſts, *They went into the Holy City, and appeared unto many*, Mat. 27. 53. not to converſe with Men as formerly, but to Attend on Chriſt into Heaven, as well as to be both Companions and Witneſſes of Chriſt's Reſurrection. *Jeruſalem* is called the Holy City here, not becauſe it was now ſo, but becauſe it had been formerly ſo, though now it was degenerated into a Den of Thieves and Murderers of Holy Jeſus. It was ſtill Holy, *de jure*, (retaining ſtill the Temple and the Worſhip of God) but not now *de facto*, thus it was called the Holy City, *Mat.* 4. 5. though now notoriouſly debauched into a polluted place, where the Devil could play his pranks, in ſetting our Lord upon a Pinnacle of the Temple. That City (ſaith *Chryſoſtom*) was comparatively Holy now, having ſtill the Old Inſtituted Worſhip of God, when other places were polluted with downright Idolatry: Therefore though God's Worſhip was much corrupted, yet in the vulgar manner of ſpeaking, it ſtill for diſtinction-ſake was called the Holy City, and that the Reſurrection of thoſe Saints Bodies might be judged real, they went to it (we muſt ſuppoſe they had been Buried without the City, as was the Jewiſh manner, *Luke* 7. 12, &c.) to convince

vince the Murdering Jews of the madneſs of their Mocking at Chriſt, for his not coming down from the Croſs, at their Prepoſterous and Diabolical call. Now to ſhew that he could have ſaved himſelf, though he would not, he now raiſed up both his own Body, and thoſe many Bodies of his Saints and Servants, by a much more redundancy and ſuper-abundancy of Power, for if it were an Argument of Divine Power to raiſe up ſuddenly thoſe many that had been long dead before this: And the truth of their Reſurrection was made evident, by their exhibiting themſelves to be ſeen of many, to wit, of the Holy Apoſtles and other Believers, to whom they did declare their Teſtimony of Chriſt's Reſurrection and Glory. For as *Moſes* and *Elias* appearing at Chriſt's Transfiguration, did diſcourſe of Chriſt's Deceaſe, *Luke* 9. 31. ſo thoſe raiſed Saints here, did undoubtedly diſcourſe of our Redeemer's Reſurrection. From this whole Queſtion Anſwered, theſe few Inferences do Ariſe.

1*ſt*, So long as Means of Holineſs and Men of Holineſs abide in a place, it may be called an Holy place, as this City was, which was called Holy rather in reſpect of God (whoſe Sacrifices and Service remained in it) than in reſpect of Men: For few holy men were found in it, they had not their Bill of Divorce as yet, *Jer.* 3. 1, &c.

2*dly*, Seeing ſome Saints (and not all) roſe only now, the Patriarchs, Prophets, &c. that roſe not, but ſtill are in their Graves, are bleſſed pledges that the Reſurrection is not paſt already, but yet to come, for thoſe here raiſed were but the *firſt fruits of them that ſlept*. The whole Harveſt ſhall be, when *Adam* ſhall behold all that innumerable number of his Nephews and Neices, that have lived in all the parts of the Earth, and in all the Ages of the World.

3*dly*, Thoſe Saints raiſed from the Dead, and appearing unto many, yet would not, nay could not all this convince the obſtinate Kill-Chriſts of their Iniquity, no more than *Lazarus* did, who, being raiſed alſo from the Dead commonly converſed among them, therefore was it truly ſaid to the Rich Glutton by *Abraham*, [*If they hear not Moſes and the Prophets, neither will they be perſuaded though one roſe from the Dead,*] Luke 16. 30, 31. How can they believe the Creature, who will not believe the Teſtimony of the Creator himſelf, revealing his Will to *Moſes*, &c.

4*thly*, Thoſe Dead Saints when raiſed, and appearing to living Saints, did diſcourſe about Divine Doctrines, ſuch as that of Chriſt's Reſurrection and Future Glory, in his State of Exaltation (as *Moſes* and *Elias* had done before about Chriſt's Deceaſe in his State of Humiliation as before) both which patterns do direct us to the like practice, that when living Saints meet together, their diſcourſe ſhould be of Divine Matters, as is commanded, *Mal.* 3. 16. Though they have not attained that holy ſtate of the Reſurrection of the dead, *Phil.* 3. 12. We ought to do what we can, though we cannot do what we ought, this is acceptable to Chriſt, *Mark* 14. 8.

5*thly*, The death of the Godly is only as a ſleep of the Body, till the Morning of the Reſurrection come, 'tis ſaid they ſlept. *Mat.* 27. 52.

6*thly*, Chriſt is a Saviour to Saints before his Death, as well as after, even of Old Teſtament Believers.

7*th*, This is a Pawn that Chriſt will raiſe our Vile Bodies, and *conform them to his Glorious Body*, Phil. 3. *laſt*.

The 6*th* Inquiry is, What became of thoſe raiſed Bodies, were they Mortal or Immortal Bodies?

Anſwer 1*ſt*, Some ſay, they were Mortal, and that they did die and diſſolve into Duſt ſo ſoon as their Work was done. Their ground for this Aſſertion are theſe.

1. They were only raiſed up for a little time, to teſtifie the Truth of Chriſt's Reſurrection, which when they had done, there was no farther Work for them, ſo they laid down their raiſed Bodies as ſoon as this was finiſhed, which may teach us a willingneſs to lay down our Bodies when we have fulfilled our Miniſtry, and finiſhed the Work our Father hath given us to work in the World, as our Lord and Maſter (as well as theſe did) *John* 17. 3.

2. This is the more probable (ſay they) becauſe thoſe Bodies which the Angels Aſſumed (wherewith they Feaſted with *Abraham*, Gen. 18. 8, 16. and with *Lot*, *Gen.* 19. 3, &c.) were laid down again when that ſpecial Diſpenſation was Diſpatched, and ſo likely was *Moſes*'s Body, (wherewith he talked with the *Meſſias* in his Transfiguration) laid aſide likewiſe, when that Glory was withdrawn. Thus by ſpecial Diſpenſation ſome are made Rich or Poor, let God Abaſe or Exalt as his Soveraignty pleaſeth, &c.

3. Becauſe theſe raiſed Bodies of thoſe Saints (ſay they of this firſt opinion) when they had given their Teſtimony to the Truth of our Redeemer's Reſurrection, muſt either

either lay down their Bodies again, or live an Animal Life upon Earth, or Ascend up with Christ into Heaven, but they did neither the Second nor the Third, therefore they did the first of the Three: For as we read nothing of their living on Earth, or conversing with Men after their Resurrection (as we read of *Lazarus* after his, *John* 12. 1, 2, 3, &c.) save only their Appearance to many, so we read as little of their Ascending into Heaven, but rather the contrary, seeing our Lord was seen to Ascend alone, *Acts* 1. 9, 10.

Answ. 2d, Others more probably are of Opinion, that they were raised Immortal, and that they died not again as *Lazarus* and others (whom Christ in his state of Humiliation raised up) after a while did, but were conversant with Christ during the Forty days he was upon Earth after his Resurrection, and then at his Ascension they did Ascend with him in their Bodies (as he did) into Heaven, where they were to be ever with the Lord. Their grounds for this Opinion are these.

1. If, being raised, they had been Mortal and Died again, this could not have been so plain a proof; and such an Evidencing Specimen and Document, of the solid Resurrection that is to come at the last Day, which was the Reason and End of this Special Dispensation.

2. As the Scripture speaks of a first Resurrection, and of the first Fruits of the Resurrection: So these Saints Bodies (thus raised here) might well be priviledged with the first Resurrection (to die no more) and with being the first fruits of the Harvest, to wit, of the General Resurrection of all Christ's Redeemed ones.

3. As this was more comfortable to them (to die no more, but to be taken up into Heaven, &c.) So it was more Glorious to Christ, who, now being entered upon his state of Exaltation, raiseth Bodies up now, not to die again (as he had done in his former state, in the form of a Servant) but to live for ever, and to be Attendants upon their Lord in his Triumph (which can never, without great Attendance, have its due Pomp and Magnificency) both while he stayed on Earth, and when he went up into Heaven. Though the Scripture be silent hereof, as it is in the Minute of his Rising.

4. Had they died again, it had been only a Suscitation rather than a Resurrection, &c. The Romanists do Triffle in saying, that those Saints wandered upon the face of the Wide Ocean, or in the remote parts of the Inhabitable Earth, &c. till Christ Ascended or they tarried for him in the Earthly Paradise, &c. We say, they attended alway on their Lord.

Thirdly, The Manifestation (after the Time and Manner) of our Lord's Resurrection, which Introduceth the Third Grand *Remark* herein, to wit, The Consequents thereof in Christ's several Appearances at several times, to sundry persons, the Forty Days betwixt his Resurrection out of the Earth, and his Ascension into Heaven. The Evangelist *Matthew* (speaking short in this after his Manner) yet speaks thus far of the Manifestation of Christ's Resurrection. That 1. It was declared by an Angel to *Mary Magdalen*, &c: *Mat.* 28. *ver.* 1, to 9. 2. That it was confirmed by those Women through Christ's Appearing to them, *v.* 9, 10. And 3. That it was ratified to his Disciples by his Appearing unto them, *ver.* 16, 17. to whom as a Triumphant Mediator, he gave Commission, for laying the Foundation of his New Evangelical Church, *ver.* 18. 19, 20. having now (in his state of Separation) made his Triumph over Hell, the Grave and Death by his Resurrection, wherein he set his Foot upon the Neck of that King of Terrors, and Terror of Kings, bringing Death under his Dominion. So that now Death is become, but a necessary Engine only to Transplant the Trees of Righteousness (which are both of God's Planting and of his Watering) into the Celestial Paradise, and 'tis only a strait Trap-door to let out the Saints out of this Life of Misery, and into a Life of Glory.

Though the precise point of Time, (the very Instant and Moment thereof) wherein Christ rose, be not revealed, nor likewise the express, specifical and distinct Manner of his Rising is clearly recorded in Scripture, yet the demonstration of it a *poste-*

riori is moſt Amply Inſiſted upon by all the four Evangeliſts, who unanimouſly concur in the Manifeſtation of it, by many Witneſſes.

This may ſerve to comfort ſuch Chriſtians, as know not diſtinctly either the time, or the manner of Chriſt's riſing in their Hearts by that Work of Regeneration, may there be made but an after Manifeſtation of it, by undeniable Signs and Teſtimonies, 'tis enough; for it was ſo in the caſe of Chriſt's own Reſurrection, *Acts* 1. 3. & 10. 41. What Trees are of God's, and what of the Devil's Planting and Watering are known by their Fruits, *Mat.* 12. 33. Grace is like Corn that grows we know not how, *Mark* 4. 27.

Though we know not the time when, nor the manner how we were Regenerated and Cured by Chriſt of our Spiritual Blindneſs, yet can we but ſay in the Witneſſings of the Holy Ghoſt, *Rom.* 9. 1. [*This I know, that whereas before I was Blind, now I ſee,*] This is ſufficient, *John* 9. 25, &c. The Children of Men (while Infants) know not the time when, nor the Manner how they are conceived and born, yet have After-Manifeſtations that their firſt birth hath been effected: So may it be with the Children of God as to their New-birth, as Chriſt ſaid to *Simon Peter*, [*What I do now to thee, thou knoweſt not, but thou ſhalt know hereafter,*] John 13. 7. So it may be with ſuch as the Lord effectually calleth, by a ſmall ſtill Voice, and not by mighty Storms or Heart-quakes, *&c.* 1 *Kin.* 19. 11, 12, 13. This is beſt known by its effects: The Penitent Thief upon the Croſs gave Infallible proofs of the Reality of his Repentance, as our Lord did of his Reſurrection: We have upon Record the Truth thereof Teſtified by many Infallible Teſtimonies, and ways of Witneſſing. The 1*ſt* Way was the Witneſſings of Perſons, and the 2*d* was of Things (as his Eating with his *Diſciples*, *Acts* 10. 41. His ſhewing them his Wounds in number five, cauſing their *Hearts to burn within them, while he talked with them*, by his Preſence and Influence (of which we read not, while he converſed with them in his days of Mortality, *&c.*) to be treated upon ſeverally, and in order as they fall out in his ſeveral Appearances, during the Forty Days before his Aſcenſion. Here I ſhall confine my diſcourſe to the perſonal Teſtimony, which was either *Divine* or Humane. 1. The Celeſtial or Divine was that of Angels, who were ſent of God from Heaven with this high Embaſſage, to publiſh the happy Tidings firſt that *the Lord was riſen indeed*, and had made a compleat Conqueſt over the Grave, Death and Hell, *&c.* 2. The Terreſtrial or Humane is Manifold, 1. Of Women. 2. Of Men, and the Men were, 1. Some Dead, and Some Alive. 2. Some were Good, as his own Diſciples, ſome Bad, as the Pagan Souldiers. Thus was the reality of our Lord's *Reſurrection* proved and confirmed by all thoſe Teſtimonies, becauſe the *Doctrine* hereof is the Foundation of all Faith, 1 *Cor.* 15. 20. and the principal Pillar of a Chriſtian's comfort. [Chriſt died for our Sins, but was raiſed again for our Juſtification, *Rom.* 4. 25. His death was the payment of our debt, but his *Reſurrection* gives us a full Diſcharge, and a *Quietus eſt* or Acquittance from it. Therefore the Apoſtolical *Rather* is not put upon his *Death*, but upon his *Reſurrection*, *Rom.* 8. 34. as before. There be three ſpecial fruits of it. 1. The certainty of our Juſtification, 2. Of our *Reſurrection*. And 3. Of our Glorification, that we (if Children of the Reſurrection, *Luke* 20. 36. *Heb.* 11. 35, &c.) may be where he now is, *John* 17. 24. Therefore no wonder if it be ſo well proved by many Witneſſes.

As 1*ſt*, By an Angel, Who was that Heavenly Herald, that made that firſt Proclamation of our Saviour's Reſurrection, and that a very Glorious one, as he is deſcribed, *Mat.* 28. 3, &c. ſuppoſed to be *Gabriel*, who wearied himſelf (as it were) with his ſwift flying, to certifie *Daniel* of his good Acceptance in Heaven, *&c. Dan.* 9. 21. and who was ſent to certain Shepherds (not to *Zachary*, or *Simeon*, God goes a way by himſelf) with the glad Tidings of Chriſt's Birth, *Luke* 2. 9, 10. and who here firſt publiſheth the good News of Chriſt's Reſurrection, not to the *Diſciples*, but to Women, and of them, not to the Holieſt of Women his Mother *Mary*, but to *Mary Magdalen* that great Sinner. Still God loves to go his own way. Thus we ſee, the firſt Preacher of the Goſpel was an Angel, a moſt Glorious Angel even *Gabriel* himſelf, publiſhing both Chriſt's Birth and his Reſurrection. Should God call forth Kings and Emperors to become Preachers of Chriſt's Croſs and Reſurrection, it would be no unbecoming Imploy to their *Royal* Grandeur, no diſhonour or diſparagement to their Thrones of Majeſty; for ſo honourable is this Meſſage, that it is worthy of ſuch an High Angel as this *Gabriel*, to be the Meſſenger of it: And the very Angels do not ſo much honour this Embaſſage, as they are honoured by being the Ambaſſadors of it. Who therefore is the Man, that dare think himſelf too good to be a Preacher of the Goſpel.

Gospel. God hath now taken this honour from the Angels, and put it upon the Ministers, who are in Scripture called Angels, *Rev.* 2. 1, *&c.* and the Angels are called Ministers, *Heb.* 1. 14. Though an Angel certifies, *Cornelius*'s his Prayers were accepted, yet he Preaches not Redemption to him, but refers him to *Peter*, *Acts* 10. 4, 5.

The 2*d Testimony* next to that of the Angels, (for there were two that both told the Women of Christ's Resurrection, *Luke* 24. 4, 6.) is that of the Saints, who had been Dead, but now were Raised, and appeared to many; for confirming this great Truth as before: The Persons, time and place, were all well Accommodated, to make up a congruous Testimony in those, to whom Christ became a quickning Spirit, 1 *Cor.* 15. 45.

The 3*d Testimony* is; that of the good Women, who returned from the Sepulchre, to the City, and told the Disciples what they had seen, and heard at the Sepulchre from the Angels, *Luke* 24. 9, 10. but their Testimony seemed to them, as an idle Tale; and they believed them not, *ver.* 11. Though they told it with great Earnestness, as the word ἀπήγγειλαν signifies: The Angel (saith *Matthew*) sent those Holy Women away from the empty Sepulchre, to go quickly with those joyful Tidings, to the almost *Heart*-broken Disciples, *Matth.* 28. 7, 8. especially to *Peter*, (who was most Dejected) *Mar.* 16. 7. for his Deserting of Christ. Though it was an Holy Angel that sent this Errand, [*Lo, I have told you*, *Matth.* 28. 7.] whose Authority might have been a sufficient prop to their believing this word of Faith; yet these Tidings seemed as idle Tales to the Disciples; and *Mary Magdalen* her self, did not at the first believe, that the Lord was Risen; but that the Priests had only removed the Body, in order to put some base abuse upon it, (as the Papists did to *Bucer's Bones*, which they digged out of the Grave, for that purpose to burn them) for she told the Disciples, (who were mourning and weeping, *Mar.* 16. 10.) that they had taken the Lord out of the Sepulchre, and we know not where they have laid him, *John* 20. 2. and so she saith likewise to the supposed Gardener, *ver.* 15. Thus did she trouble them with this her Conceit, that the Lord's Body was removed by the *Jews*; but for what end, or to what place she knew not; therefore is she sent the second time, to assure them of his Resurrection: She, and the other good Women, had been seeking the living among the Dead, *Luke* 24. 5. (as we do in a dead World, Pleasure, Treasure, and *Honour*, or in dead Worship, *&c.*) hence the Angel said not only, [*He is not here*] but also [*He is risen*] and not removed as thou thinks, *Matth.* 28. 4.

The 4*th* Testimony, is that of the Disciples, those good Women ran and told the tidings, (doing as they were bidden by the Angel, go quickly) *Matth.* 28. 7, 8. Hereupon *Peter* and *John* run to make their Observations, *John* 20. 7. and *Mary Magdalen* run with them, (for she came twice to the Sepulchre) here is a running upon running, to find out a lost Jesus, would to God we could do so: *Amor Addidit alas*, love is impatient of delays, (a ready Heart, makes riddance of God's Work) and therefore giveth Wings wherewith to hasten, two strange Wings were given to those good Women, to wit, *Fear and Joy*, a wonderful composition of two contrary passions, fear for their Faithlessness, and Joy for the Angels Joyful Tidings. Those mingled Affections, may well consist in a Sanctified Soul, *Psal.* 2. 11. God loves at once a fear; because of his greatness and a Familiarity with it, because of his Graciousness with those two Wings, the good Women fly to tell the Tidings unto the Disciples, who at first thought them but idle Tales, though their Lord had again and again foretold, it should be so: Learn hence, that a low Faith, so it be but true, is acceptable to Christ, and saving to the Soul; These Disciples could not believe, that Christ should die, until he was dead, nor would they believe he should rise again, no not when he was Risen indeed: However perplexed *Peter*, and beloved *John*, ran to the Sepulchre, and tries conclusions: Though *John* (being the younger Man) exceeded *Peter* in swiftness, and came first to the Sepulchre; yet *Peter* (the Elder Man) exceeded *John* in boldness; for it was he that first steped into the Tomb within the Vault: Thus the Saints stand in need of one another's Gifts and Graces, as *Peter* did of *John's* Swiftness, and *John* of *Peter's* Boldness; they both found an empty Sepulchre, and the Grave-clothes lying in order, they saw the Body was gone, and the Linnen was left; but *John* proves the first Believer, [*He saw* and *Believed*,] *John* 20. 3, 4, 5, 6, 7, 8. His seeing, was his Believing, he trusted his own Eyes, that the Lord's Body was not there, Misbelieving, that it was only a Removal to some other place, (as *Mary Magdalen* had told them) farther off from *Calvary*, for Honour's sake, (that he might not lie buried with the wicked) and not a Resurrection of his Body; therefore is it added in the 9*th verse*, [*For as yet they knew not the Scripture*,] which yet was

clear enough in this point, both in foregoing Figures, and Prophecies of the Old Tement afore mentioned, and in Christ's own plain prediction of himself in the New: No wonder then if Christ Rebuked them so sharply, for being such slow-bellies in believing work, *Luke* 24. 25. *Tit.* 1. 12, 13. Yea, so slow of Belief were they, that they had seen himself three times before, yet 'tis said [they Worshipped, but some doubted,] *Matth.* 28. 17. even while they Worshipped, they doubted, yet is not their Worship Rejected, nor the Worshippers; for the Lord knew them to be his, 2 *Tim.* 2. 19. and though they knew not him, yet were they all known of him, *Gal.* 4. 9. Therefore, though now they went to their own Home, (waiting till God should farther inlighten both Organ and Object) *John* 20. 10. which afterwards was wonderfully accomplished, when great Grace came upon them all, and made them Invincible Witnesses of the Lord's Resurrection, *Acts* 1. 22. & 4, 33.

The *Fifth* Testimony, was that of the Watchmen, those Pagan Soldiers, whom the Priests had procured to watch the Sepulchre, yet are made Witnesses of this Truth against their Wills: God would have that great and comfortable point of the Resurrection, well proved for our firmer Settlement, in so weighty a matter. The Priests were unworthy to hear of it, by the Hand of an Holy Angel: They shall therefore hear of it, (to their great Grief and Regret) by the Hands of prophane Swordmen of their own gang and conspiracy, who come running in unto them, as Thunder struck, and frighted out of that little wit they had, (as it were) and told them all: Now the confession of an Adversary, is looked on by the Law, as a double Testimony, And the most certain *Demonstration* of the Truth, that can be contrived: Yet the Chief priests, (who were pay-masters of this Mercenary Guard) take care to stop their Mouths, not only from talking any more of the Terrible Earth-quake, of the Descent of a Glorious Angel, of his Rolling away the great Grave-Stone, of their seeing the Sepulchre empty, of their own fright, and flight from thence, *&c.* but also they bribe those Hirelings with a round Sum of ready Cash, paid down upon the Nail to those Hungry lovers, and lackers of Money; wherewith they Taught their Tongues to speak lies, as *Jerem.* 9. 5. The Hired Soldiers hereupon do daringly Vent abroad that Notorious Lie, [of Christ's few and fearful Disciples, stealing his Body away, *&c.*) which the Chief-Priests had Devised, and put into their Mouths, where we may note two things upon, *Mat.* 28. 11. to *ver.* 16.

1. *Concerning the Hirers,* those wicked Priests, in stead of a Conviction and Confession of their Unparallel'd Crime, do harden their own Hearts like *Pharaoh,* under God's Plagues, rage more furiously, and make new Lies their Refuge, as *Isa.* 28. 15. the last and best Engine, Christ's Adversaries have out of the Devil's Budget, to use for suppressing the Gospel, when all their other Plots do fail.

2. *Concerning the Hired,* when once plunged into the Sea of Sin by wicked Masters, These Mercenary Men, are involved still deeper and deeper, (through the love of Money, and Wages of Wickedness) into the depths of Satan, till at the last, they drop into the deep pit of Hell, daring to do any Villany, so they can but Collogue with Men; and escape the lash of the Law, not dreading (most Atheistically) the Justice and Vengeance of the Great God: Such, as have not God in their Heads or Hearts, will not have God in their Words or Works, they can make sale of their Tongues, Hands, and their very Consciences, for Money; and can not only conceal Truth, but also step farther to speak against Truth for Gain: As here those Hirelings in taking the Money, took the Bait of Sin, so swallowed Hook and all. They did as they were Taught, *Matth.* 28. 11, 12, 13, 14, 15.

Now follow the several Appearances of Christ himself, which is the *6th,* and the most infallible Testimony of the Truth of Christ's Resurrection.

CHAP.

CHAP. XXXVII.

Of Christ's Ten Appearances.

THE Sundry Appearances of Christ himself, are reckoned by the Learned, after a several sort: Some late Learned Criticks and Chronologers, do reduce them into the more narrow number of Seven, that Sabbatical number, the better to make them comport with all the seven Numbers aforesaid, to wit, Christ's seven last Words, his seven last Wonders, and the seven last Signs of his Triumph. But the common computation hereof, among the most Authentick Commentators, (both Antient and Modern) is that Pythagorical Number of Ten; which is the number of perfection (as well as seven is so accounted) and no doubt but our Lord gave the most perfect Number of his Personal Appearances, betwixt his Resurrection and Ascension, which interval and space of time, consisted of four Tens, and forty Days; and wherein he appeared Ten several times, accordingly to his Apostles, &c. for their further and fuller confirmation of the Truth of his Resurrection.

The *First Appearance of Christ*, (as all Solid Writers unanimously say) was to *Mary Magdalen*, this is positively affirmed by that Infallible Evangelist *Mark*, *Mark.* 16. 9. which is also as infallibly confirmed by the Evangelist *John*, *Joh.* 20. 2. 14. 16. Indeed the Jesuit *Maldonate*, hath the confidence to contradict both those Evangelists, (as if the Infallibility of the Church of *Rome*, far exceeded the Infallibility of the word of God) saying, that Christ's first Appearance, was to his Mother *Mary* the *Blessed Virgin*. This he doth daringly affirm, but cannot by any convincing Scriptures confirm, acknowledging that no such thing is written in the word; yet would he have it to be believed, that it was so, because (as he Magisterially saith) it was but meet and decent, that our Lord in point of Duty, should do so: Here a Sawcy Jesuit undertakes to Instruct Holy Jesus (who was the Wisdom of God, 1 *Cor.* 1. 24.) an High point of Humane Manners- obliging Christ to pay his Respect and Homage to this *Mary* in the first place and not to *Mary Magdalen*, (though *Mark* expressly assert it) out of whom he had, cast seven Devils, *Mark* 16. 9. This is the Impudency of the *Babylonish Whore*, to obtrude upon the Church their unwritten Verieties, (as the Catholicks, or rather Cacolicks call them) equalling their feigning Traditions with the Authority of the Scripture of Truth, among those Fops as do [*Jurare in verba Magistri*.] and can believe the Dreams and Fancies of some Old Doting Fryar: What is this, but to make Man's Addle Brain, the Basis and Foundation of Faith, and not the word of God, which in Truth they have turned into an idle Romance, with the Trash and Trumpery of their unscriptural Traditions, imposed as Articles of their Creed, upon the too Childishly credulous, who are given up to believe Lies, 2 *Thess.* 2. 10. 11. Amongst which, this here is not one of their least *Lies*?

The Rhomist Jesuits are more Ingenious in this point, (though base and bad enough in others) ingenuously confessing in their *Second Annotation* upon *Mar.* 16. 1. that this *Mary Magdalen* had the Honour to see Jesus first, after his Resurrection; because [say they] she Merited it, for bestowing so costly an Ointment upon him, while he was alive, *John* 12. 3. and *Mark* 14. 3. and sought to Anoint him with the like *O*intment, when he was *D*ead; but not one word do we Read in any of the Evangelists of Christs appearing either first, or at all to his Mother *Mary*: We may indeed well wonder at this, that he should not make his first Appearance, (if not to the Noblest or Holiest of Men, yet) to the Noblest or *H*oliest of Women, such as were Royal Queens, or Honourable *C*ountesses, or to such as were Eminent for Holiness, (if not for Honour) as was undoubtedly his own *D*ear Mother, the Holiest of Women-kind: No, it must not be to any-such, for Honour or for Holiness; but it must be to this *Mary*, who had been a non-such, for Ignominy and Iniquity, God loves to walk in a way of his own, and by himself: This Honour done to her, who had been so great a Sinner, St. *Mark* Relateth this more at large, than the other Evangelists do, though in other Historical passages he be mostly more brief than the other three: *Nich. Gorran*, (though of the Dominical Order, yet) gives more Scriptural Sentiments upon this point, than Superstitious *Maldonate* doth from his blind *D*evotion to the *Virgin Mary*: For this Learned Friar renders five Reasons, why our Lord appeared first to *Mary Magdalen*, in his comment upon *Mar.* 16. 9.) the first is, because she loved more

Ardently,

Ardently, *Luke* 7. 47. she had greatest love to Christ, because he had forgiven her greatest Sins: We read not that the *Virgin Mary* did wash Christ's Feet with her Tears, as this great sinner did; *ver.* 44. for though she call Christ her *Saviour*, (so needed the forgiveness of some sins) *Luke* 1. 46. yet were her sins but little to this *Mary's*, who had been but a light *Huswife*: His Second Reason is, that Christ might shew hereby, he came into the World to save sinners, not the Righteous, (though there be none such, no not one; but in conceit only) *Matth.* 9. 13, *&c.* His Third is, that it might be declared how Publicans and Harlots do sooner enter into the Kingdom of Heaven, than Proud *Pharisees*, or Civil *Justiciaries*, *Matth.* 21. 31. which is a great shame to be left behind by such: As 'tis Storied of the *Cadar*, so Christ kills the quick (in conceit) but quickens those that are Dead in sin: His Fourth is, that as a Woman was the first Minister of our Perdition, (our Great Grandmother *Eve*, was the first that brought Death into the World) so a Woman must be the first Messenger of our Salvation, *Mary Magdalen*, that *Apostolorum Apostolissima*, (as one calls her) must be the first Preacher and Publisher of Christ's Resurrection, *John* 20. 16, 18. His Fifth is, 'twas a Comment on that Scripture, [where sin abounded, there grace hath abounded much more, *&c. Rom.* 5. 20.] and that to none of other sorts of sinners, any Room for Desperation should be left: To those five Reasons of *Gorran*, other five Reasons may be added, why Christ appeared first to *Mary Magdalen*.

As 1. Because though she had been formerly a very great sinner; yet now (through grace) she was become as great a Repenter, her Sorrowing now was suitable and proportionable to her sinning heretofore. What was said of *Manasseh*, that as he had sinned greatly (in Defying God, in Murdering Men, and in Worshipping Devils) so he Humbled himself greatly, 2 *Chron.* 33. 12. The same may be said of this *Magdalen*, insomuch that some report of her, how this prodigious *Penitent* did (after Christ's Resurrection and Ascension) Retire into *Gallia Narbonensis*; where she spent Thirty years in weeping for her former sins: However, 'tis great question among Divines, whether Innocency or Penitency, doth more glorifie God: Had Innocency been more for Gods glory, the first *Adam* had never faln from that State; and the Second *Adam* had never been promised to give Repentance; if Man had not sinned, then God had not Dyed: This way in God's Wisdom wrought and brought the greatest glory, to the great Creator, *&c.*

2. Because she sought her lost Saviour with most Tears, 'Tis said of this *Mary* that she stood by the Sepulchre Weeping. *John* 20. 11. When she could not find him whom her Soul loved (as *Can.* 1. 7, *&c.*) both Alive and Dead; 'Twas her great Trouble, his Body was removed by some means or other, but how, or to what place, and whether for Honour, or for Dishonour, (as above) she knew not, only this she knew, that she had lost her Lord; and this broke her Heart, and broached her Tears, so sets her on Weeping; which none of the Disciples, or of the other good Women, (that we read of) did, 'tis said indeed that *Peter* (when his Lord, in *Caiaphas*'s palace, had melted his Heart with a look of Love, he went out and wept bitterly, *Luke* 22. 61, 62. to wit, for his foul and filthy fall; but not a word Read we of his Weeping bitterly for the loss of his Lord, but on the contrary, when he and *John* had seen the empty Sepulchre, they both return Home to the City; and neither *Peter*, nor that beloved Disciple, had so much love as this Woman had, to stay weeping there, till they found him; and if they had so done (for ought we know) they might have had the Honour of their Lord's first Appearance unto them, which she had: *John* 20. 7, 8, 9, 10, 11, 12, 13, *&c.*

3. She sought for her lost Saviour with most pains, she not only staid still there, (when *Peter* and *John* were gone Home, as too willing to want him still, or at least, for fear of the *Jews* Malice, lest they should be Apprehended) but also she stooped down with her Body; and looked more wistly (as well as her watery Eyes would permit) into the Monument; that at least she might receive some comfort from beholding the very place where her Lord lay; but still received more Discomfort; *Ubi Amor, ibi oculus*, loving and looking, goes both one way; she cannot trust the Eyes of *Peter* and *John*; but must look into the Tomb also with her own Eyes, where she saw two Angels in VVhite, sent for her sake, to tell her the glad Tidings of Christ's Resurrection, which their Splendour did intimate; and they ask her, [*Woman, why Weepest thou?*] Denoting how Angels still have pity upon Humane Frailty; and from their Compassion to us, do yet secretly Suggest Comfort: They do Hint to *Mary* here, that she had, (if she had known all) no such cause to Cry; but rather to Rejoice: And when she was no longer able to abide the brightness of those Angels, she turned her self back, and Addresseth to the Gardener for farther Direction, *ver.* 14, 15,

15, 16, *&c.* of *John* 20. Supposing that he, rather than any, had taken the Body away; because none had such free Access thither, as himself, to whom she offered (out of the Fervency of her Affections to Christ) with her weak Arms, to lift him to his proper place; that the Body of so Honourable a Person (to her) should not be Dishonoured by his Adversaries: Thus was she at most pains, for her much love to find him: 1. At most pains in staying there, 2. In stooping into the Grave; 3. In offering to lift his Body into its proper place, alone by her self, *&c.*

4. She made the most doleful complaints of her loss of him, first to the two Apostles, *Peter* and *John*, *John* 20. 2. that some had taken the Body away; and had laid it whether in a decent or undecent place, she knew not; Secondly, To the two Angels she made the same complaint, *ver.* 13. still fearing that Thieves had done it, for stealing the rich Spices, (an Hundred pound weight) wherewith the body was Buried it, to secure it from Worms, and Putrefaction, till the Sabbath were over, that it then might be Imbalmed, *John* 19. 39, 40. And Thirdly, She still powrs forth the same complaint to the supposed Gardener, *John* 20. 15. where she drops three Emphatical [*Hims*] as *if he had known whom she meant.*

5. She persevered most in her seeking him, even until she found him; we find not, that the Disciples either made any such complaints, as she did, or took any such pains; when they found him not in the Tomb, or sought him still any where else, (as she did) but returned Home, *&c.*

Remarks or *Inferences* from this first Appearance of our Lord after his Resurrection, are these.

1. Though we were as Notorious in sin, as *Mary Magdalen* had been; yet could we but become as Notable in Repentance before the Lord, and in such Fervent Love towards him, as she did, *&c.* There need no doubt be made, but Christ would also Manifest himself to us, as he did to this great sinner, out of whom he had cast seven Devils, *Mark* 16. 9. possibly we have been possessed with so many Devils, (if not more) as she was; for *Luther's* Assertion is, [*Tot Dæmonia, quot Crimina,*] so many sins, so many Devils; every sin, unrepented off, hath a Devil in it: Now seeing none can tell the Errours of his Life, *Psal.* 19. 12. our Iniquities are more in Number, than the Hairs upon our Heads, *Psal.* 40. 12. we are therefore not able to reckon them; and much less able to reckon for them: By this account we may in our State of Impenitency, be possessed with whole Legions of Devils: But if Christ (the stronger Man) hath met with us, and we with him; and hath Dispossessed the strong Man the strong Devil; yea, whole Legions of Devils, (as he did for that poor Man, *Luke* 8. 30. *Mar.* 5. 9.) and taken possession himself in us, *Luke* 11. 21, 22. He will undoubtedly appear to us; for he assured us, [*He that loveth me, shall be loved of my Father, and I will love him; and will manifest my self to him,*] *John* 14. 21. And as Christ gave *Mary Magdalen* cause to wonder, why our Lord should vouchsafe to appear first to her, who had been such a wanton and wicked Woman; and not first to his own Dear Mother *Mary*, who had been all her Life time, an Holy Virgin-Woman: So may he give us (worthless worms) cause to wonder, to cry out with the Apostle *Jude*, [*How is it Lord, that thou manifestest thy self to us, and not to many others* (better than we) in the World,] *John* 14. 22.

The 2*d Remark* is; The Divine Dignation and vouchsafement of our Lord, in calling us by Name, is a Blessed Evidence of his appearing to us: *Mary* here was Mistaken, in taking Christ for the Gardener, till he called her by Name, *John* 20. 16. saying, [*Mary*] he pronounced that Name with such a Sound, *Accent* and *Emphasis* (as sometimes he had done before his Death) that thereby he calls her but by her Name; and immediately she acknowledgeth him, and Reciprocates this Answer, [*Rabboni*] that is my Lord: Thus when Christ calls us by Name, *Isa.* 45. 3. and *John* 10. 3. then he boreth our Ears, *Psal.* 40. 6. and causeth us to hear his Voice also, *Cant.* 8. 13. 'Tis a vulgar, yet a True saying, [the Ear is first up in a Morning,] for nothing ordinary can so soon awake us, as to be called by our Names: How easily can Christ call up our drowsie *Hearts*, and slumbring Souls; if he do but speak to us with a strong *Hand*, *Isa.* 8. 11. and say, [*Awake thou that sleepest, stand up from the Dead,* &c.] *Eph.* 5. 14. crying to us by Name, [*Lazarus come forth,*] *John* 11. 39. This he can do when he pleaseth, and (when we are even turned away from him, as *Mary Magdalen* was here) makes us Reciprocate, and answer *Rabboni*, thus was it with *David*, when the Lord said to him, [*Seek thou my face*] his *Heart* Ecchoed immediately again, [*Thy face Lord, will I seek*] Psal. 27. 8. *This is frequently called in Scripture, our effectual calling,* which is an *Act of God's free Grace, wrought inwardly upon our Souls. When God first finds us, to call us Home from our out-strays to himself,* the

Voice

Voice of his Spirit comes behind us, being ſecure, paſſing by; and not regarding any good, having our Backs turned upon God, and all goodneſs: Therefore (ſaith God) in his promiſe, [Thou ſhalt hear a Voice behind thee, ſaying, this is the way, walk in it, &c.] *Iſa.* 30. 21. and in his performance of that promiſe, 'tis ſaid, [*I heard a great Voice behind me, &c.*] *Revel.* 1. 10, 11. and *Mary* here turned her ſelf, as ſoon as Chriſt had called her by her Name, *John* 20. 16. but becauſe 'tis ſaid, *ver.* 14. that ſhe turned her ſelf back (from the Angels, *ver.* 13.) and ſaw Jeſus, &c. therefore *Auguſtin* diſtinguiſheth in his [*converſæ corpore & corde,*] her firſt turning was with her Body only, and therefore ſhe thought him, what he was not; to wit, the Gardener; but now her ſecond turning was with her *Heart*; and then ſhe knew him, (as ſhe was known by him) and acknowledgeth aright who he was, *Rabboni my Lord.*

The 3*d Remark* is; As *Mary* wept, where ſhe had no ſuch cauſe of weeping; for, ſhe wept, becauſe ſhe thought that her Lord was loſt, when he was Riſen indeed, and was at her *Hand*, though ſhe could not ſee him; for her Tears diſturbed her Sight. ſo too many weep and bewail, when there is no ſuch cauſe, as *Jacob* did for *Joſeph*, *Gen.* 37. 33, 34, 35. when his Son was Riſen to the greateſt *Honours*, this fault is found among Women eſpecially, who would do well to keep their Tears for better uſes; and not waſh foul Rooms with ſuch ſweet waters: Needleſs Tears, muſt be unwept again: Suppoſe it be for a loſt Chriſt, know, he is neareſt thoſe that cannot ſee him for their Tears: If they ſeek him in ſincerity.

The *Second* Perſonal Appearance of our Lord, Redeemer after his *Reſurrection* was to the *Holy* Women. in company with *Mary Magdalen*, as they returned all together from the Sepulchre: The Evangeliſts, *Mark* and *John*, give an *Ample* Relation of the firſt appearance of Chriſt, to *Mary Magdalen* alone, *Mar.* 16. 9. & *John* 20. 13, to 18. but *Mathew* only Records this ſecond, *Matth.* 28. 8, 9, 10. *Luke* alſo mentions ſomething of it; but ſpeaks ſhort, and not all or fully, *Luke* 24. 22, 23, & 24. ſpeaking only of the Viſion of Angels that told them he was alive, but not of any Viſion of Chriſt himſelf to them; and the *Reaſon* is ſuppoſed to be this becauſe though the Women began now to be removed a little more from their former conceit, that it was only a Removal of Chriſt's body, (as *Mary Magdalen* three times conceited it, *John* 20. 2, 13, 15.) and not a *Reſurrection* of it; yet now ſeeing Jeſus appear to them, they had ſome clearer Conceptions of Chriſt's *Reſurrection*, than before; but now without their doubts and fears ſtill, ſince Chriſt refuſed to be touched by them, thence did they doubt and fear, that it was ſtill but a Spectrum and Phantaſm, which they ſaw now, and which refuſed to be touched: And no doubt but there was ſuch a like doubt, not only in thoſe good Women, and in *Thomas* (whom nothing but a Touch of Chriſt's Body could convince) but alſo in the other Diſciples, therefore as Chriſt ſaid to them [*a Spirit hath not Fleſh and Bones, as I have,*] *Luke* 24. 39. So he ſaid to thoſe Holy Women, [*fear not ye*] to wit, that I am any Phantaſm only, and not that very Body which was laid in the Grave. *Matth.* 28. 10. Hence *Luke* Relates no more, becauſe (I ſay) though they ſaw Jeſus then; yet did they ſtill doubt, that it was not Jeſus himſelf, but only a Spectrum: Therefore it is ſaid there, [*Him they ſaw not,*] *ver.* 24 for at the leaſt, *Cleophas*, (the Relator thereof) did not as yet believe. that Jeſus was really Riſen: However, *Mathew* ſpeaks fully, ſupplying the ſhortneſs of the other Evangeliſts; and ſaying, that [as the Holy Women went, (at the command of the Angel) to tell the Diſciples, they met with Jeſus in the way, behold Jeſus met them, ſaying all Hail, χαίρετε, *Gaudete*, Rejoyce ye,] *Matth.* 28. 9. and now are they more fully perſwaded, that it was the Lord, who was *Riſen* indeed. from thence is their double poſture. (1.) Of falling at his Feet, and (2.) Holding him faſt by his Feet, as loth to let him go, whom they had now, and Adored. I am not ignorant how thoſe Learned Interpreters (who would reduce the number of Chriſt's Appearances, into ſeven only) do Interpret *Mathew* here *Synecdochically*, and by an *Enallage Numeri*, as if *Mathew's plural Number*, (ſpeaking of them, to wit, Women) ſhould be underſtood only of one Woman, to wit, *Mary Magdalen*; which *John* ſpeaks of only, and of no other Women, or becauſe of *Magdalen's* Waiting-Maid (as *Maldonate* ſaith) was with her Miſtreſs, &c. but *Auguſtin*, *Gregory Nyſſen*, &c. among the Antients, (with whom *Pareus*, and other Worthy Modern Authors do concur) make theſe two to be differing Relations, of two diſtinct Apparitions, *John* Writing diſtinctly of the firſt only, and *Matthew* of the ſecond: Theſe Reaſons do ſeem to render it probable. 1. The place was differing, the firſt Appearance was at the Sepulchre, the ſecond was in the way to the City: 2. In the firſt there was a Prohibition of *Noli me tangere* to *Magdalen*, but none in the ſecond, but rather Incouragement, [be not afraid, *John* 20. 17. & *Matth.* 28. 9, 10. 3. The Perſon's are differing, *Mary Magdalen*

len was alone in the first; but many other Holy Women, had the priviledge of the second Appearance: St. *Mathew* indeed doth Name only the two *Maries*, but St. *Mark* adds *Salome*; and *Luke* not only adds *Joanna*, but also other nameless Women, *Mar.* 16. *v.* 1. & *Luke* 24. 10. All these were together, when our Lord made his Second Appearance: So that *Mary Magdalen* had the Honour of Christ's two first Appearances.

Inquiry, But where was *Mary*, the Mother of our Lord all this time?

Answ. 1. Some indeed do suppose, that the *Mary* (called the Mother of *James*, &c. *Luke* 24. 10.) must be the Mother of our Lord, seeing that *James* is called the Lord's Brother, *Gal.* 1. 19. not as if Born to her, who lived and dyed a Virgin; but as born to *Joseph*, (her Espoused Husband) by a former *Venter*, as all the Greek Interpreters Affirm: These Sons (*James*, *Joses*, &c.) when their own Father *Joseph* was Dead, still follow the Mother of the Family, to wit, the *Virgin Mary*, their Natural Father's Espoused Wife.

Answ. 2. But it appears evidently, that *James* and *Joses*, &c. were only Cousins to Christ (though called his Brethren, *Matth.* 12. 46. *Gal.* 1. 19.) as born of his Mother's Sister, *Mary* the Wife of *Cleophas*, *Matth.* 27. 56. *Mar.* 15. 40. and such *Cousin-Germans* are called [*Brethren*,] *Gen.* 13. 8, & 29, 15. So that it could not be the Blessed *Virgin Mary*, to whom Christ appeared here, but it was her Sister.

Answ. 3. (1.) Christ on the Cross, committed his Mother to *John*, with whom she was now, and (it is supposed) doubted not of Christ's Resurrection, 2. Christ's Work was not now to know any after the Flesh, 2. *Cor.* 5. 16. *Deut.* 33. 9. 3. Had he first appeared to her, none would have believed her: Hence we have not, we hear not one word from any of the four *Evangelist's*, of our Lord appearing at all to his Mother *Mary*; much less first, as the Jesuit *Maldonate* Asserteth; for if the Disciples looked upon those Tidings, which the two other *Maries*, &c. told them, as *Idle Tales*, *Luke* 24. 11. how much more would they have Judged them, as the Doting Dreams of a Fond Mother, concerning her only Darling Son, had she been the only, or the first Messenger thereof: A manifold Mystery, may be learned from this History of our Lord's second Appearance.

As 1. Such is the power of Divine Love to Christ in the Soul, that it is made thereby Restless in it's Inquiries after him, when first they have found Peace and Satisfaction in an Injoyment of him: The Center of the Soul, is Union and Communion with a Sweet Saviour, *Matth.* 11. 29. and all Created Beings are Restless out of their Center. *Omne leve tendit sursum, omne grave deorsum*: Fire and Smoak press upward, Stones and ponderous pieces downward, because there is their Center. Thus was it with those Holy Women, they had lost their Lord, with whom they had found their best Felicity; now they cannot brook any Distance or Estrangement from him, and therefore do they diligently seek (here) after a lost Saviour.

2. The stronger our Affections to Christ are, the greater shall be our Honour, and the quicker shall be our returns of Relief: Thus the Lord dealt with these Holy Women, who have here not only an Honourable *Room* in the Divine Records of the Gospel, for their excelling others (even the *Disciples* themselves) in their love to the *Lord*; but also they are the soonest *Relieved* with comfort from their Fears, even by the same means, wherewith the Adversaries were Terrified; for the same Angel who frighted the wicked Watch away, and leaving them to lie still under their Horrour and Affrightment; yet he comforts those good Women with [fear not ye,] as those that are fled do: Nor was this all, but their seeking after Jesus, was Honoured with an happy finding of him, before they were aware, and much sooner than they expected: Which therefore was the more Joyful a meeting to them:

3. Such Souls as seek a lost Christ sincerely in the way of Obedience, and in due use of God's Ordinances, shall assuredly find him to their Satisfaction in due time: The Lord meeteth those that do walk cheerfully in the way of Righteousness, *Isa.* 64. 5. If we call (he saith) I will Answer, and shew us Great and Mighty Things, such as we knew not, *Jerem.* 33. 3. Such as draw nigh to God in Duty, he will draw nigh to them in Mercy, *Jam.* 4. 8. Thus those Women were obeying the command of God's Angel, and running to tell Tidings of Christ's *Rising* to his Disciples, and Christ meets them in the way, and both confirms and comforts them

4*thly*, A new-found Christ after some sad time of losing him, must be held fast with both hands earnestly: Thus these Good Women did, who first fall down at Christ's Feet when they had newly found him, and then they hold him fast by the Feet, as resolving to lose him no more: The former of those two postures declared

their Humility, and the latter, their Love. The Saints do the same still, by clasping about him with the Arms of Faith, cleaving close to him, as if it were done by a corporal contact. Thus the *Shunamite* clung close to the Feet of *Elisha*, 2 Kin. 4. 25, 27, 30. Thus also did the *Shulamite* with him whom her Soul loved. She saith, [*I held him, when I had found my lost beloved, and would not let him go*, &c. *Cant.* 3. 2, 3, 4. and again upon a second loss, she *charges the Daughters of Jerusalem, if they found him, to tell him, that she was Sick of Love*, and nothing could cure her but his Presence and Imbracements, *Cant.* 5, 6, 7, 8. and when she found him, she held him fast in the Galleries, *Cant.* 7. 5. There she gave him her loves, *ver.* 12. while *his left hand was under her Head, and his Right Hand Imbraced her*, Cant. 8. 3. *with* Cant. 2. 6. And thus are we commanded to cleave fast to our Lord, for he is our Life, *Deut.* 30. 20. And thus that Good Man, *Barnabas*, who was full of Faith, and of the Holy Ghost exhorted the *Primo*-Primitive Christians at *Antioch*, that with purpose of Heart they would cleave unto the Lord, *Acts* 11. 22, 23, 24. We need not fear, that our Lord will rebuke us, as he did *Mary Magdalen*, *John* 20. 17. saying, [*Touch me not*,] for then he was not to stay with her, nor she with him. As he now appeared in his glorified Body (above the capacity of only Mortal to converse constantly with him) and therefore must appear sometimes only (till the Great Truth of his Resurrection was sufficiently confirmed) and then disappear again. So he had other work for her to do at this Juncture, than to linger there in holding of him: Because his Bowels now yerned (for though he was now above all Passion, Natural and Humane Passion, yet not void of Spiritual and Divine Compassion) towards his poor almost heart-broken Disciples, who were now crept out of their lurking holes, and were now got together Mourning and Weeping for the loss of their Lord, *Mark* 16. 10. (as she had been doing at the Sepulchre) and therefore she must run quickly to relieve those Mourners with the same comfort, wherewith both the Angels and Christ (concurring with, and confirming it) had comforted her self. This was of more Importance, and required more expedition than her Inconsiderate Zeal, in desiring to hold him longer, seeing he was not now at that point of time going to Ascend to his Father, but would stay Forty Days more upon Earth, and so give her more opportunities of touching him before his Ascension. Herewith she was satisfied, knowing experimentally, what an Heart grieved for want of Christ meant, how costly and smarting this had been to her self, and how desirous her self was of a ready relief, therefore she ran quickly to tell *Peter* and *John*, to comfort them who were now in the same grief, they ran to the Sepulchre, and she after them also, *&c.*

5*thly*, Our Lord, of a Truth, is no respecter of Persons, *Acts* 10. 34. *Male and Female are all one in Christ*, Gal. 3. 28. Col. 3. 11. Christ made his two first Appearances not to Males, but to Females, and why was this done but to shame his Disciples, who were fled from him, whereas those Good Women cleave close to him, both while he was Living, and when he was Dead, therefore are they first honoured by his Appearances to them when he was Alive again. *Ambrose* wittily Descants upon this, saying, [*Per os Mulieris mors antea processerat, & per os Mulieris Vita postea reparatur.*] As by the Mouth of *Eve* did Death enter into the World at the first, and a Woman was the first Minister thereof. So by the Mouth of *Mary Magdalen* came the first Publication of its Reparation to Life, and a Woman must be the first Messenger of it. And therefore an Angel of Light doth Commune with a Woman about Man's Salvation, *Luke* 1. 28. to 36. as the Angel of Darkness had done with the first Woman about Man's fall & Destruction. Thus also our Lord here thought it not enough to remove the reproach cast upon that weaker Sex, because the first Woman tempted *Adam* to Sin, and for the due Advancement of Female Glory, to Appear first to one of that Sex, but his second Appearance must be made to several of that Sex, also, before he once Appear to any one Man. Souls have no Sexes. Though the Old Testament mention many Good Women, yet the New doth mention more. As *Magdalen* was honoured to tell *Peter* and *John* (who returned to the City after they had run to the Sepulchre and saw no Christ, but *Mary* staid till she saw him) so the other Holy Women (having *Mary Magdalen* also in their company as a Captain) have the honour to tell all the Apostles *&c. Luke* 24. 9, 10. When as the Apostles themselves took these Tidings as tatling Women's Talk, and Idle Tales, *ver.* 11. True Faith is a great Work, we can sooner believe Romances and Fables, than we can the most Sacred Truths however Taught and Testified.

6*thly*, A Soul's meeting first with a lost Saviour, is a very joyful meeting, here our Lord saith to those Holy Women [*Χαιρετε, Avete, Gaudete*,] Rejoice ye, or Peace be un-

to

to ye: Great Peace and Joy have they that find again their loſt *Redeemer.* Behold thoſe Truths here.

Mark 1ſt, Preſcribed means of Grace (duly and truly improved) will help the diſconſolate *Soul* to find out a loſt Saviour. Thoſe good Women are walking in that way which was preſcribed to them by the Angel of God, and in the way they meet him whom they wanted, ſo may thoſe *Souls* do that believe God's Word in the Mouths of his Meſſengers.

Mark 2d, Theſe Holy Women did not only believe the promiſe, but alſo obey the command of God's Angel, then Chriſt met them, and confirmed them both in their Faith and Obedience, commanding them to do the ſame things that the Holy Angel had commanded them, *Mat.* 28. 7, 8, 9, 10. *Such Souls* as do believe and obey what Chriſt's Miniſters (call'd Angels) bid them, ſhall both meet with Chriſt, and be farther confirmed in their duty by him.

Mark 3d, Such Souls (though their beſt Faith be mixed with ſome fear) ſhall not only find a loſt Jeſus, but alſo a reward of their obedience, and a remedy againſt their fear, as theſe did, to whom Chriſt ſaid, be not Afraid.

Mark 4th, Humble Sinners may be homely with their *Saviour,* yet find Acceptance with him, as theſe Women did, who took him by the Feet, and held him there, as loth to loſe his Preſence any more.

The Third Appearance of Chriſt was to the two Diſciples Travelling to *Emmaus,* to whom he Preached a ſtinging Sermon. The Evangeliſt *Mark* toucheth upon this with brevity, *Mark* 16. 12. But *Luke* relateth it in a large deſcription, *Luke* 24. 13, to 32. which therefore requireth the more Inlargement upon it.

The *1ſt Remark* here is; The place, whither theſe two Diſciples were going to, was *Emmaus,* which ſignifieth [a forlorn People] being Sixty Furlongs, or Seven Miles and a half to *Jeruſalem.* Some Antients ſay, the Hot Baths for healing cold *Diſeaſes* by Bathing in thoſe Waters were found there and much frequented: For the Hebrew words [*Cham-Majim*] ſignifies Hot Waters: Whatever was the place, ſure I am, thoſe two *Diſciples* went forlorn thither (they ſtaid not with *Mary* at the Sepulchre. But their Evidence of Chriſt's *Reſurrection* made them to return with Joy. I omit other Deſcants upon the ſignification of the name [*Emmaus*] as it ſignifies an haſtening Mother, and likewiſe the City of Victory, both which names do repreſent the Church our Mother, who haſteneth to enter into the everlaſting reſt, *Heb.* 4. 9. and is the City of God, that obtaineth Victory by her Faith, 1 *John* 5. 4. and the Church Militant at *Emmaus* paſſeth back to be Triumphant in *Jeruſalem* which is above: But whatever it ſignifies, ſure I am, theſe two *Diſciples* got a draught of the Cordial Waters of Life (as they went to this Village of Hot Waters) which made *their Hearts burn within them,* Luke 24. 32.

The *2d Remark* is the Perſons; Who they were? Some ſay to this, that theſe two Diſciples were *Cleopas* and *Luke*: That *Cleopas* was one of them is clear, becauſe he is named by *Luke,* ver. 18. But the other perſon cannot be *Luke,* becauſe the Evangeliſt in his Preface to his Goſpel doth diſtinguiſh himſelf from others that had been Eye-Witneſſes, *Luke* 1. 2. which he could not have done, had he here ſeen the Lord. As *Theophylact* thinks it was *Luke,* but amiſs, So *Epiphanius* affirms it was *Nathaniel*: But *Origen* aſſerts it was *Simon Peter,* with whom our Late Learned Criticks do concur. Yet the general Sentiment, both of the Antient and Modern Expoſitors, is, That theſe *Diſciples* were two of the *Seventy,* diſtinct from the Apoſtles, whom Chriſt appointed as Aſſiſtants to them, *Luke* 10. 1. who likely (as ſome ſay) lived at *Emmaus,* and were now walking home when the Paſſover-Solemnity was performed; but meeting with this appearance of Chriſt beyond expectation, and to their Amazement, they *returned that Night to Jeruſalem, and found the Eleven there Aſſembled together,* Luke 24. 33. Which ſome make an Argument to prove, that the other was not *Peter,* for then it had been Improper to ſay, that one of the Eleven found the Eleven together.

The *3d Remark* is; The frame Chriſt found theſe two Diſciples in, which is laid down in two Circumſtances. (1.) In their going from Chriſt and from the City, where he had appeared already once to *Mary Magdalen* at the Sepulchre, and again to the other Women with that *Mary* in the Way to the City. Theſe two Travellers ſtaid not there waiting with the Holy Women, but as void of all Hope, *ver.* 21. (notwithſtanding the *Rumour* of Chriſt's *Reſurrection* they had heard, *ver.* 22, 23.) they turn their backs of him, yet he will not do ſo of them, but purſues them and fetches them back to their Fellow-*Diſciples*: May not they and we ſay with *David, the Lord's*

Mercy and Goodneſs follows us (even when and while we run from it) *Pſal.* 23. 6. The *Sun* of *Righteouſneſs* doth here, as the Sun of the Firmament doth follow the Traveller (that turns his back of it) with his Light, Heat, and Refreſhing Beams. 'Tis an high favour that Chriſt will be found of thoſe that ſeek him, but 'tis a moſt ſtupendious condeſcenſion, that *He will be found of thoſe that ſeek him not*, Iſa. 65. 1. as he was of thoſe two, who went from him and thought not at all to find him. Chriſt is better to us than our Thoughts and Fears, but infinitely than our Deſerts, as here. Alas! how oft do we forſake our own Mercy, by following lying vanities, *Jon.* 2. 8. as *Jonah* did, *&c.* The (2*d*) Circumſtance is, Though they were walking from Chriſt, yet were they Talking of him, as they walked by the way, *they talked together of all the things that were done*, Luke 24. 14. Would to God, that in our walkings abroad either in the Fields, or in Journeyings to Fairs and Markets, *&c.* we could carry on ſuch talkings together about the things that concern Chriſt, and not about worldly Matters, or News (as moſt men do) concerning State Affairs, *&c.* would we but turn our talk more into Holy Conference (ſuch as *Elijah* and *Eliſha* had, when the Heavenly Chariot came to ſunder them, 2 *Kin.* 2. 11.) Chriſt would ſooner appear to us, *&c.*

The 4*th Remark* is; Chriſt's manifeſting himſelf to thoſe two as they walked and talked, *ver.* 15, &c. though their walk was the wrong way, to wit, from *Jeruſalem* to *Emmaus*, yet their talk was the right way, for they talked of Chriſt, and therefore he whom they talked of came in, and made the third Man. The Man in the Parable walk'd the wrong way too, even from *Jeruſalem* to *Jericho*, and he falls into the Company of Theives that wounded him, and left him half dead, *Luke* 10. 30. it may be ſuppoſed, as he could not have any Holy Conference for want of Company with him, ſo walking alone, he had no good Meditation by himſelf. But here though their walk was wrong, yet their Talk was right, and therefore they fall into the happy company of Chriſt himſelf. Oh what a ſhame it is, that men of all callings and occupations, can ſo freely and unweariedly Diſcourſe together of their own concerns, as the Seamen of their Sea-affairs, the Souldiers of their Combats and Victories, Husbandmen of their Husbandry, Merchants of their Merchandizings, *&c.* yet Chriſtians (who are of the Higheſt Calling) cannot ſo willingly without wearineſs, conſer alſo of Chriſt.

The 5*th Remark* is; the manner how Chriſt manifeſted himſelf to them. The *Evangeliſt Mark* ſaith, it was in another Form, *Mar.* 16. 12. no doubt, but Chriſt retained his Native Form, Figure and Effigies, only his Countenance might be fairer and more glorious, as it was in his Transfiguration; otherwiſe what need was there, that the Eyes of thoſe two Men ſhould be held (to wit, by a Divine Power) *Luke* 24. 16. Thus *Mark* and *Luke* may be well Reconciled, ſome ſay, he only appeared in another Habit, than he had appeared in to *Mary*, who miſtook him for the *Gardner*; becauſe he appeared to her in ſuch an Habit: And the Truth is, *Mary*'s miſtake was not ſo much (though then ſhe underſtood it not) for Chriſt is the beſt and moſt Bleſſed *Gardner* in the World, who not only makes all kind of Plants to grow out of the Ground (which is their Sanctuary, rather than their Sepulchre, during the cold Winter) every Spring-time; but alſo made his own buried Body, to Spring up as an Herb out of the Earth, *Iſa.* 26. 19, *&c.* and more eſpecially, doth this Omnipotent *Gardner*, cauſe quickning and ſaving Grace, to Spring up as green Graſs in our Hearts. Thus Chriſt appeared to theſe two Men, in the Habit of a Traveller, yet not of the common ſort; but more like a grave Doctor, whom though they looked upon him as a Stranger, *Luke* 24. *ver.* 18. Yet *H*onoured him with this precedency, of craving a Bleſſing for them, when they all ſat down to Meat, *ver.* 30. or our Lord might appear to them in another manner, than he had uſed to appear in, while he lived among them in his State of Humiliation, now his Body was glorified by his Reſurrection. Thus alſo our Lord appeared another time in the Habit (as it is ſuppoſed) of a Merchant, or of ſome Houſe-keeper, that wanted to buy of the Fiſhermen, a parcel of Fiſh, *John* 21. 2, 3. However, they had Chriſt in their Company, yet knew him not; for their Eyes were dazled by a Divine *H*and, ſome ſay, this dazling was from the Devil. Thus Chriſt is oft with us, and we know it not, when our Lord appeareth not to us in that Form, wherein we do expect him: He ſometimes comes to us (as it were) in an Habit to humble us, when we look for his coming to comfort us, the fault lies not in our Lord; but in our own Eyes, that may ſometimes be dazled by the Devil, and ſometimes may be held and with-held (yet for gracious ends) by a Divine *H*and; Therefore have we need to pray with *David*, [*Lord open my Eyes, that I may ſee the wondrous*

wondrous things of thy Law,] *Psal.* 119. 18. Give Lord, the Spirit of Discerning, whereby I may Discern my Lords Face and Voice, in his various Appearances to me, that I may say, [*'Tis the Voice of my Beloved*, &c. *Cant.* 2. 8, & 5, 2.

The *6th Remark* is; the matter of the Discourse betwixt Christ and the two Disciples, which is manifold, as 1. His question he asks them, [what is this talk ye tosse,] (as the word [Ἀντιβάλλετε] signifies.) like a Tennis-Ball betwixt you two] *Luke* 24. *ver.* 17. what conference (saith he) is this you hold with so much Fervency and Earnestness? And why are ye so sad? When 1. should Christ come into our Company, and ask us what kind of Communication do ye carry on among you, as he did here, should we not sometimes (at least) be ashamed, *&c.* The *Lord* hearkens and hears, when we speak not right, *Jer.* 8. 6. and he books all our Conferences in his Book of Remembrance, *Mal.* 3. 16. He saith to us, what are ye Discoursing of? If it be of Soul Affairs, I have a Blessing for you; but if it be only of Money-matters (though lawful in its Season) or of Trifles, Jarrs, *&c.* then have I no Blessing for you: May it not be justly feared, that most of the Conferences, even of Professors themselves, (omitting the Prophane, whose Tongues and Talk are loose, like their Hearts, 1 *Sam.* 24. 13. *Matth.* 12. 33, 34, *&c.*) is ten times more of the World, than of Religion: Alas, the Bell is known what mettal it is made off, good or bad, by the sound of the Clapper: What is in the Well, will be found in the Bucket; and what is in the Ware-house, will be shown in the Shop: So what is in the *Heart*, will be bubbling forth at the Mouth: 'Tis a shame, we Tremble no more at that saying of Christ, [that all our idle and wast words, as well as those that are wicked, must be accounted for, *Matth.* 12, 36, 37. Hence those two wise Sages of the *Heathen World*, *Plato* and *Xenophon*, thought it fit and profitable that Mens Speeches at Meals, and such like meetings should be Registred for Remembrance; now should we do so, how oft should we be put to the Blush, to read over the Records of our former Discourses, especially should Christ be present, as here, *&c.* and ask us at all times also, what are ye thinking? And what are ye doing, *&c.* From the Second part of Christ's question, [why are ye so sad?] that the Lord loves not to see his Saints and Servants sad, his Tender *Heart* and Bowels of Divine *Compassion* (even in his glorified Body) soon yearned at the sight of their Sadness; and therefore questions them, as *Joseph* (a Type of Jesus the Antitype) did *Pharaoh*'s Officers his two Fellow-Prisoners, [*Wherefore look ye so sad to day?*] Gen. 40. 7. And as that mighty Monarch (*Artaxerxes*) did his Cup-bearer *Nehemiah*, [*Why is thy Countenance sad, seeing thou art not sick?*] Neh. 2. 2. Christ seems here to be Afflicted with their Affliction, as *Isa.* 63. 9. and to be the like Affected, as if he had been the like Afflicted. He loves cheerful Livers as well as cheerful Givers, 2 *Cor.* 9. 7. and would not have any of his Servants to make the World believe by their sadness, that they serve an Austere Master. How then ought we to chide our Souls out of Sadness as *David* did his? *Psal.* 42. 5, 11. & 43. 5. three several times, and check all our Despondencies, not only with this consideration of our being *Servants* to such an honourable Master, who imploys us in such honourable Work, and never fails to *Reward* us with such honourable Wages, even double Wages, both in this World, and that to come, *Mark* 10. 30. But also with the comfort of being *Sons* and Daughters to the King of Kings, and Lord of Lords. Thus *Jonadab* said to discontented *Ammon* [*Why art thou, being a King's Son, so lean from Day to Day?*] 2 Sam. 13. 4. Christians may with better Minds, and to more holy purposes comfort one another after the like manner, for God gives them better names than those of Sons and Daughters, *Isa.* 56. 5. *John* 1. 12.

The 2*d* Branch of that conference is *Cleopas* his Answer to Christ's Question, *Luke* 24. *v.* 18, to 25. *Art thou only a Stranger*, &c. Whence *Note*,

1*st*, This may serve as an Argument to evince and evidence, that the other was not *Peter*, who was always the first and forwardest to speak in all companies, upon all occasions, *&c.* so would have given the answer here, and not have yielded Priority of Speech to *Cleopas*, though he was the Graver Man (as *Grotius* saith) yet but one of the Seventy Disciples, whereas *Peter* was one of the Eleven select Apostles, and of the first Rank also.

Note 2*d*, *Cleopas* reproves Christ for his Ignorance of such a Publick Tragedy, as had been acted in the sight of the Sun: Here the same person whom *Peter* acknowledged to know all things, *John* 21. 17. is unjustly charged by *Cleopas* for knowing nothing. Let not us then grudge at groundless Calumnies and false Accusations, since our Lord was so served.

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The 3*d Note* is; Chriſt himſelf is accounted a Stranger here, by two of his own Friends, and former Followers. Thus *Job*'s Familiar Friends had forgot him, and his own Servants accounted him a Stranger, *Job* 19. 14, 15, 16, 17. Thus was it foretold of Chriſt, [*I am become a Stranger unto my Brethren, and an Alien unto my Mothers Children*,] Pſal 69. 8. that is, to thoſe of the Jewiſh Synagogue, who were angry with him, *Cant.* 1.6. and put him to Death. There were many Strangers from all parts, that came now to the Paſſover, and 'tis the common cuſtom of Strangers to Inquire after News, therefore did thoſe Men marvel the more, at this Stranger's Ignorance of ſuch a Publick and Unparallelled Action, as was the Paſſion of Chriſt: However they venture to entertain this Stranger, and ſo at unawares they entertained not ſo much an Angel, as the Lord of Angels, we are ſo commanded to do, *Heb.* 13. 2. and to pray, Lord be not a Stranger to us, *Jer.* 14. 8.

The 3*d* Branch of this Conference is; Chriſt's ſecond Queſtion, [*What* (ſaith he to them) *are the things which you think I am Ignorant of*,] Luke 24. 19. Our Lord did not ask either the firſt or ſecond Queſtion, becauſe he was Ignorant in either caſe, for he, who knew all things, knew well what theſe two Men were talking of, and knew better what had been done in the City, becauſe, done to himſelf, ſo he had not only a notional, but alſo an experimental knowledge thereof, and might have Anſwered, [Know them, yes I know them by ſmarting experience,] He learned his knowledge by his experience, as well as his obedience by his ſuffering. *Heb.* 5. 8. Chriſt asked, (1.) *What are ye talking of*? And (2.) *What things*? Not for his own Information, no more than the Lord did, when he asked *Adam*, [*What haſt thou done*?] Gen. 3. 9, 11. and *Cain*, [*Where is thy Brother*?] Gen. 4. 9, 10. for the Omniſcient God knew both theſe well enough. But he asks here for Great and Gracious Ends.

As 1*ſt*; That he might not Interrupt their Godly Diſcourſe (as ſome Intruders ſometimes do) but carries it on, as well as keeps it on foot; from whence we may learn, That holy conference ought to be held up without diſturbance from any hand. Whoever comes in, while it is in hand, ſhould do as *Paul* did [gather ſticks to keep alive that Fire the Barbarians had kindled,] *Acts* 28. 4. We may not be Quench-coals, to huſh or hinder ſavoury diſcourſe, but rather nouriſh and cheriſh it, as our Lord did here.

2*dly*; Another end of Chriſt's asking them twice here, was, that he might take the better occaſion from their Anſwers, to inſtruct them in the Ways of God more perfectly, (as *Aquila* and *Priſcilla* did *Apollos*, Acts 18. 26.) and to ſtrengthen their Faith.

The 4*th* Branch of this mutual communication was *Cleopas*'s declaring what things had happened, *&c.* wherein is obſervable,

1*ſt*; That theſe two Diſciples had indeed true Faith, as appeared both by their commending of Chriſt, calling him a Prophet, yea more than a Prophet, one of tranſcendent excellency, both for his Miracles and for his Oracles, and highly approved both of God and Good Men. And by their condemning of the Kill-Chriſts.

Yet 2*dly*, They had but a weak Faith, which was now ſhrew'dly ſhaken, ſaying, [*We truſted he had been our Deliverer*, &c.] *Luke* 24. 21. But alas now, we cannot tell now what to think or ſay concerning him: We thought while he was Alive, and appeared mighty in Deed and Word, that the Church would be delivered by him, but now, that he is Dead and Buried, our Hope and Comfort is Buried with him. Thus they ſtumbled at the Croſs, *&c.* (as many of weak Faith daily do, being but Swallow-Friends, appearing in Summer only) they alſo were ſtartled at the time of his lying in the Tomb, [This, ſay they, *is the third day*,] a Day upon which their Jewiſh Rabbies had many eminent *Remarks* from theſe Texts, *Gen.* 22. 4. & 42. 18. *Exod.* 19. 16. *Hoſ.* 6. 2. *Jon.* 2. 17, &c. yet nothing of good (that they yet knew of) was come to them out of that great Critical Day, but it might juſtly be retorted upon them, what once one *Spurinna* replied to *Cæſar* [*Venit Dies, non Abijt*] that Lucky day is indeed come, and as yet it hath not brought thee Victory, but ſtay a while till that Day be gone, 'tis not ſtill expired, much may happen yet before the Night cometh: Thus were theſe two Men too quick with Chriſt, whereas indeed Chriſt was too quick for them (being now Riſen and Preſent, when they thought him now in his Grave) and whereas alſo they that believe, ought not to make ſuch haſt, *Iſa.* 28. 16. not more haſt than good ſpeed: Their haſt here was ſuch as (becauſe that Third Day had, as they imagined, ſtill diſappointed them) made their hope hang the Wing extreamly, and though they had heard rumour of Chriſt's riſing that Morning, by ſome tattling too credulous Women, yet becauſe they had not themſelves ſeen him with their own Eyes

as

as yet, therefore they not only *stumble at the Cross*, and *startle at the Time*, &c. but also they *stagger at the Truth*; insomuch as they were ready to cast away their confidence: Too many such *Thomas*'s there be, that will not trust Christ any further, nor any longer than they can see with their Eye sight, and feel with their Finger ends: What is this but to bind our Faith (which is the *Evidence of things not seen*, &c. *Heb.* 11. 1.) to the fallacy of our sense and feeling; whereas it is the nature of Faith to believe God upon his bare word, and that against sense in things invisible, and against Reason in things incredible. Sense corrects Imagination or Phansy, Reason corrects Sense, but Faith corrects both Fansy, and Sense, and Reason also.

The Fifth Branch of this Mutual Discourse is, Christ's Tenderness towards the feeble Faith of these two Travellers in corroborating their fainting Confidence. Which He doth by two *Mediums* or Means; (1.) By reproving them for their slowness of heart to believe the Scriptures, *Luke* 24. v. 25. Whenever Christ in his Spirit is present with us in an Ordinance, He will be convincing us of some sin, *John* 16. 8. and make us cry out with the Lepers, 2 *Kings* 7. 9. *We do not well to tarry here, some mischief will befall us*, &c. If Christ Rebuke us not for tarrying and loitering in customary Acts of any known sin, 'tis a shrewd sign Christ hath not yet thrust himself into our company, as He did here into theirs: Particularly, He reproves them [*O fools*] for their slowness to believe the Scriptures: Such is the corruption of our Natures, that we are more quick to believe any fabulous Romance, or false Report, than the Gospel of Truth: This we learnt from our first Parents at the Fall, who believed the lying Devil before the God of Truth. There is indeed an over-hasty believing, which is call'd Levity of heart, *Eccles.* 19. and no better than a precipitant presumption, not the *Faith of God's Elect*, *Titus* 1. 1. which is attended with Repentance and Humiliation. There is a Golden-Mean betwixt being over preposterous and over-tardy herein. Christ's second Means was; Then (*2dly.*) By instructing them into a right way of believing; shewing the necessity of his own Death, from the Testimony of all the Prophets (which He expounded to them, opening their understandings in them, as well as the Holy Scriptures to them) before he entred into his glory. This is the grand Statute of Heaven concerning Christians also, that they must first bear the Cross, and then wear the Crown, *Acts* 14. 22. 2 *Tim.* 3. 12. He founded their Faith on the Holy Scriptures, rather than upon his Personal Appearance to their Eyes; or his Conference to their Ears. He might have presently made himself known to them, and plainly told them [*I am the very Jesus who was dead, but am alive again*] as he told *John*, *Rev.* 1. 8. but he drew them on by little and little, and led them leizurely through all the Scripture-Prophecies concerning himself, till they drew nigh to the Town that they went unto. This teacheth us, that our Faith, when founded upon the Holy Scriptures, is more surely founded, than by a Voice to the Ear, or by an Apparition to the Eye; for these may be slandered, or suspected to be Impostures, but this cannot be so; hence 'tis called the *more sure Word of Prophecy*, 1 Pet. 2. 19, 20. The Authority of the Scriptures is greater than of an Angel's Voice, *Gal.* 1. 8. and equal to an Audible and Immediate Voice of God himself, yea of plainer perspicuity and certainty to us; for, beside their being Inspired, they are also both written and sealed.

The Sixth Branch is, Christ's discovering himself to them: Wherein we have these special Remarks: (1.) When they were got nigh to the Town. Christ makes as if he would be gone, *verse* 28. not that he had any purpose to depart from them, but to prove them how they prized him, and accounted of his company. Therefore this ought not to be misimproved to palliate any kind of sinful dissimulation. If *Solomon* might make as tho' he would do an Act that in its own nature was unlawful (*to slay an Innocent Child*) 1 *Kings* 3. 24. sure I am our Saviour might do this which was but indifferent in it self (whether to go or stay) without being charged with the sin of Dissembling, so we, &c. (2.) When Christ makes to be gone, the two Disciples would not let him go, but one (as it were) gets hold on one Arm, and the other on the other; there they hang till they constrain him to continue with them, *verse* 29. Yea, all this they did, though they had been sharply Rebuked by him, and as yet knew him to be no other than a meer *Stranger*, yet are they not still weary of such a sowr Fellow-Traveller's Company, as we should have been, and glad to shake off such a sawcy *Stranger*. Would to God we may not now be weary of the company of Christ and his Gospel in this day of sharp Rebukes for our former misimprovement of the *Means of Grace*; he is threatning to be gone, to take away his Gospel, and to remove his Candlestick, &c. Oh that we could cry to Christ! (*Now if ever, now or never*, before it be too late.)

Vesperd

Veſpera jam venit, nobiſcum Chriſte maneto,
Extingui Lucem nec patiare Tuam.

[*The Day is far ſpent*, and the *Night is at hand*, &c.] The Night of Trouble is already come, and how near the Night of Death is, we know not. Oh leave us not, ſweet Saviour, *Jer.* 14. 8, 9. But if we grow cold and careleſs of the Goſpel, as *Luke* 12. *v.* 47. or dare to live in known ſins, as *Ezek.* 8. 6, &c. Chriſt will pack up his All and be gone, if we lament not after the Ark, as *1 Sam.* 7. 2, 6 If we do not repent of our Sins and then do not take faſter hold of Chriſt alſo, as theſe two Diſciples do here And as *Jacob* did long before, and would *not let him go without a bleſſing*, he had then let his Flocks and his Herds go, his wives and his Children go, when in his wreſtling he ſaid [*I will not let thee go*] *Gen.* 32, 26. Thus likewiſe when the Lord told *Moſes*, that he would not go himſelf with *Iſrael*, but turn them over to the Conduct of a *Created Angel*, that himſelf might no longer be vexed with that ſtiff-necked People, *Exod.* 32. 34. and 33. 2. 3. *Moſes* will not loſe his Lord ſo eaſily, but cries out, [*Lord, let me die upon the ſpot here*, rather than *that thy preſence ſhould not go with us*, &c.] *Verſe* 12, 15, 16, 17. wherein he challengeth God with his promiſe (made *Exod.* 23. 20.) That God the Son (that Angel and Lord of Angels) might go along with them, although the Juſtice of God the Father could not bear them, nor forbear from deſtroying them: He cannot be content to live, or ſtir without ſome viſible ſigns of God's gracious preſence: Oh that we were in ſuch a holy frame of heart in all our Undertakings and Removals! 'Tis now become abſolutely neceſſary for us to do as the People did, who ſought Chriſt out in a Deſart place (therein was their Faith) they came up to him (therein was their Hope) and ſtayed him, that he ſhould not depart from them (therein was their love to him) *Luke* 4. 42. If ever we have taſted how good the Lord is, *Pſal.* 34 8. what a ſweetneſs there is found in his gracious preſence, *&c.* we cannot careleſly let him go as the indifferent World do, that never taſted any good, 1 *Pet.* 2. 2.

The 3*d Remark* is, [He went in and tarried with them, and made Himſelf known to them in breaking of bread, *&c.*] *Luke* 24. 29, 30, 31. If we have but taſted the ſweetneſs of Chriſt, and of the Breaſt-milk of the Goſpel, and cannot be quiet without it (even the Sincere milk of the Word of God; but cries to Chriſt with good *Abraham* (and like ſons & Daughters of old *Abraham* [*My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy Servant*] *Gen.* 18. 3. do not depart with thy Goſpel from us, for by theſe good things we live, and herein is the life of our Spirits, ſaith holy *Hezekiah. Iſa.* 38. 16. could we but Court Chriſt aright with both Fervency and Importunity, as did the widow (ſuch an one is the Church, if her Lord and Husband depart from her by a bill of Divorcement,) *Luke* 18. 3, 4, 5, 6, 7. He would be prevail'd with to tarry, as here, and *Matth.* 15. 22. to 29. Chriſt had no purpoſe to deny that woman's requeſt, who would not be ſaid nay, either by ſilence or ſad Anſwers, but at laſt grants her the Key of his Treaſury, and bids her go into it, and pleaſe her ſelf with any Mercy that ſhe wanted, *&c.* So here, he had no purpoſe to paſs away from theſe Diſciples; though he made a ſhew of it by his poſture (not by his ſpeech) yet this was only to try their Affections, and to prove how they prized his preſence, which once being demonſtrated, he went in, and ſupped with them, *&c* yea, turn'd their Supper into a Sacrament (as the *Romaniſts* would have it, to palliate their Dry Euchariſt of Bread without Wine, *&c.*) but it is moſt apparent to the contrary; for an *Inn* was no proper place for it; nor would Chriſt adminiſter it to ſuch perſons, as yet knew not who he was, able or not able to miniſter it: Nor would our Lord croſs his own Rule in giving it to perſons who had not examined themſelves firſt, 1 *Cor.* 11. 28. nor made any preparation for it, ſeeing Chriſt did not give any intimation that he was going about ſuch a Celebration: and for ought we know, other Gueſts Supped with them in the Inn, which could not be worthy Receivers, *N.B.* Beſide, Chriſt never gave this Sacrament but once, and that to the Twelve only; now theſe two (being of the 70 *Diſciples*, ſo had never ſeen him Adminiſter that Ordinance) could not poſſibly know Him by Breaking Sacramental Bread (as *Romaniſts* ſay) which they never ſaw before: Indeed they had often ſeen his Cuſtomary practice in *Bleſſing the Table*, and *Breaking the Bread* for common natural refreſhment; and though this were no more (ſeeing moreover Chriſt uſed not here the words of Inſtitution of the Holy Supper [*Take, eat, this is my Body*] (which *Romaniſts* call the five words of Conſecration for Tranſubſtantiating the Bread into his Body.) *N.B.* Yet was it an extraordinary Priviledge to have Chriſt's preſence in his glorified Body even at an ordinary Supper Happy are we, when He will vouchſafe us his bleſſed preſence at our common Meals, but more happy ſhall we be,

if we travel with *Christ's Company* the *whole Day of our Lives* in this lower World, then, at the Night of Death, we shall be sure to sup with him in a better World; for so hath he promised us, *Luke* 22. 29.

The 4*th*, *Remark* is, *Christ made himself known to them*; 'tis not said [*By breaking of Bread*] but *in breaking*, &c. *Luke* 24. *v.* 35. Nor is it said, [*By a Form of thanksgiving that he constantly used*] Nor was it by working any wonder at the Table, as some say; He broke the Bread so smooth and even, as if it had been cut with a knife, &c. but the particle [*in*] doth not denote the Cause, But the Time, to wit, while he sat at Table with them, then was the Time when that, (which held their Eyes from knowing him hitherto) was removed, then the Lord opened their Eyes at the beginning of the Supper: Which teacheth us, 1. That we should never dare to eat unblest Bread, &c. 2. And to account it an high Divine favour that we have the free use of our senses: How may our Eyes be held (as theirs was) to hinder us from discerning one another: And, 3. That Christ may be present with us at Bed and Board, at Home and Abroad, and yet we may not be able to discern Him, or his presence, &c.

The 5*th*. *Remark* is, *He vanished out of their sight*, not as a Spirit usually doth, though it was a Spiritual Body, 1 *Cor.* 15. 44. but He changed his place only, and they miraculously lost sight of him, *Luke* 24. 31.

The last Branch of this Holy Conference, &c. was the *Consequences* and *Effects* thereof: No sooner was Christ vanisht out of those Disciple's sight: This *Appearance* of the Lord was indeed Joyful to them; but it being so short and so suddenly Attended with a *Disappearance of Him* beyond their expectation, this troubled them with a confounding consternation: But as soon as they could recover themselves, They, 1. fall upon a Self-tryal, reflecting upon their own Folly, that they knew Him no sooner, *Luke* 24. *v.* 32. saying each to other, (as it were) *He indeed called us Fools*, and so we were, otherwise we might have known Him before He sat down with us at the Table, even while he talked to us, and taught us in the way; for beside the highest Elegancy of his Discourse, and the many ponderous Arguments He poured forth (so that *never man spake like him*, as *John* 7. 46.) Did we not feel a Divine Efficacy attending his words, which inflamed our hearts to astonishment, such as we were wont to experience while he used to teach us with Authority before his death? Oh what Fools are we who could not know our own Happiness in his sweet Society before he withdrew himself. Thus God teacheth both them and us, the worth of Blessings by the want of them. This may teach us also, that as Christ's words had such a powerful Influence upon them so as to fire up their frozen Affections; so it ought to be with us, while we sit under Sermons: If we remain cold and careless under the Word Preached (which is the Key of opening the Scriptures) 'tis because Christ speaks not in it to inflame our hearts, we meet not with the spirit of burning, *Isa.* 4. 4. to burn off our Rust, and to burn up our combustible corruptions; *the Word of God shall be to us like as fire*, and as an *Hammer to break our Rocky hearts in pieces*, Jer. 23. 29. This is the peculiar work of Christ alone (and not of any Minister) to inflame the Affections [*Cathedram in Cœlis habet* (saith *Augustin*) *qui corda hominum in terris docet*] He hath his Pulpit in Heaven, that thus teacheth the hearts of men on Earth: None can kindle that fire of God (which cannot be quenched, *Cant.* 8. 6.) but God himself; he only can baptize us with the Holy Ghost and with Fire, *Luke* 3. 16. A drowsie, dead, frozen heart, never profits by the Word; 'tis a mis-spending of precious time, &c.

The 2*d Effect* was [*They rose up the same hour*, Luke 24. 32, 33. Here was their Self-denial after their self-tryal; in this Transport, knowing that their Lord was Rose up from the Grave, they likewise (like sympathizing Servants) Rose up also from the Table, and as may well be supposed, without eating one bit of Bread, though they were two hungry Travellers: For they coming to know Christ in breaking of Bread, (which was the very time he chose to manifest himself, and till then suspended their sight) as he started out of their company, so immediately they started up from the Supper, and none can prove that any of them did eat of the Bread then Broken, which is a cogent Argument to evidence, that it was not Sacramental Bread; for 'tis blasphemy to think that Christ mocked them with a Sacrament, though he might prove these two, whether they (with *Job*) esteemed his Word and Work above their necessary Food, *Job* 23. 12. and as he himself often had done, &c. As when the Disciples said to him (*Master, eat*, he answered, *I have meat to eat that you know not of*, &c. *John* 4. 31, 32, 33, 34. He preferr'd the doing of his Father's Will, before the food that was necessary to keep him alive: So he did when disappointed of his Breakfast at the Barren Fig-tree, *Matth.* 21. 17, 23. Though he came hungry into the City, yet read

we not that he went first into a Victualling-house to satisfie his Appetite; but 'tis expressly said, He directly went into the Temple, where he taught the People most part of that day: The Zeal of God's house had eaten him up so, as he forgot his own eating. So the two Disciples here had now other work to do, than to stay there any longer, and to spend any more time in eating a Supper, though their Bread was both blest and broken by Christ himself. No, they must hasten the same hour to comfort the Distressed and half-dead Disciples, *Luke* 24. 33.

Hence the 3*d. Consequence* is, their Self-resolution, though they now were going (as others think) into *Galilee* (their own Country) in order to meet Christ there (as both Himself and his Angel had told them, *Mark* 16. 7. and were come the first Day's Journey towards it as far as *Emmaus*; and though it was night-time, and themselves both weary and hungry, yet up they must get, and return back to *Jerusalem*, so foot it by the same footsteps in the Dark, they had newly footed over in the Day-light: According to this Resolve they renounce their present Repast, and their Rest by Night, not sparing themselves, to do good unto their Disconsolate Fellow-Disciples. A good man's heart is where his work lies, he cannot think that he lives, only to eat, but he eats only to live and to do his work, as being no Belly-God, *&c.* These two (as the Lepers, 2 *Kings* 7. 9.) durst not tarry till the Morning-light, lest some mischief should befal them for lingring in a time of good Tidings. They were restless till they told it to their Brethren, whose hearts were almost broken for the loss of their Lord, *Mark* 16. 10. Therefore the good Women were bid to go quickly, *Matth.* 28. 7. to bind up their nigh-broken hearts with these Joyful Tidings. So here, these two Disciples must not now loiter about sitting still at Supper to fill their own Bellies, but be gone quickly, taking each of them a piece of the blest and broken Bread in their hand (as may be supposed) and trudge away in post-haste for their Master his Majesty's service, late though it was, and though they were like to want in their Return that Chariot. They had in their Day's-Journey thither, *Comes pro vehiculo est & optimum solatium & sodalitium*: Christ had been their Companion all the day, whose sweet company and conference (wherewith he entertained them all along the Journey) sweetned every Foot-step to them, and made their Travel no trouble; and indeed how could they wander out of the right way to *Emmaus*, while their Guide and Conduct was he [who is the way, truth and life] *John* 14. 6. the way to walk in, the truth to walk by, and the life to walk with. So that they could neither wander nor be weary. But now the dark night was come, and the light of the day was gone, and not only so, but their Lord, who is the light of the World, was gone too, yet must they haste, haste, haste back to the Disconsolate Disciples to comfort them, which they could never have done, without the Light of that Fire which still continued burning in their Hearts. Teaching us hereby, (1.) That all Self-interest, Night-rest, and Private concerns must give place to God's Glory and our Neighbour's good. And (2.) The Blessed Truths revealed unto us, we should hasten to reveal them to our Relations: As the Dam or Old Bird, getting a worm, flyeth quickly home with it to feed her young; And as *Ruth* carried her Gleanings home to her Mother *Naomi*, so should we do to ours, *&c.*

CHAP. XXXVIII.

Of Christ's Fourth Appearance.

THE Fourth Appearance of Christ, after his Resurrection, was to *Simon Peter*, which the foregoing discourse doth Introduce the discovery of, *Luke* 24. 34. *The Lord is risen indeed, and hath appeared unto Simon.* That it was so done, is plain from a double Testimony, not only from this place of the Evangelist *Luke*, but also from the Testimony of Blessed *Paul*, 1 *Cor.* 15. 5. He was seen of *Cephas*, which was the honourable name Christ honoured him with, when he first looked upon him with his Omniscient Eye of Favour; knowing not only his other names (though no body had told him them) but also his inside as well as outside, *John* 1. 42. *N.B.* His first name was *Simon*, which signifies an Hearkener, and is the first Step or degree of those that desire to learn the best things. Now he was one of those that waited for the Consolation and Redemption of *Israel*, by the blessed Messias, as *Luke* 2. 25, 38. & *Mark* 15. 43. So no better news could come to him than this [we have found the Messias,] *John* 1. *verse* 41. His second name was *Bar-Jonah*, which, as it is the contract of *Jochanah*, it signifies

signifies a Son of Grace, This was his second degree, as he now was become of an Hearkener, a true believer, not doubting but he who call'd him, and knew his names untold by others must be no other than God-man the Messiah: then came this Additional name *Cephas*, which signifies a *Stone*; to denote the third degree of such proficients in believing as to cleave close to Christ with an unshaken Faith, which this *Simon*, did by the force of Christ's Prayer for him, *Luke* 22. 31, 32. Though this Stone did foully faulter and stumble at the Cross in denying his Master, yet did not his Faith fail, nor was he called a Stone, as if he were to be the foundation of the Church (as the Romanists report) for (1.) In making *Peter* the foundation *Rome* pitcheth upon that Apostle of whom most infirmities are Recorded in Scripture, for beside his Abjuring his Lord, &c. blessed *Paul* withstood him to his face, &c. Gal. 2. 11, 12, 13, 14 &c. (2.) *Peter* himself calls all Christians lively Stones, 1 *Pet.* 2. 5. So if that *Denomination* of a Stone made him the Church's foundation, then all Christians are no less by vertue of that same name that he himself honours them with, Adding a more honourable Adiunct or Adiective (to wit, lively) which was not given to him. (3.) The same honourable name of being foundations of the Church is given to all the Apostles as well as to him, yea, and to the Prophets also, *Eph.* 2. 20. *Rev.* 21. 14. *Rom.* 15. 20. 1 *Cor.* 3. 10, 11. (4.) Though Christ tell *Peter* why he gave him that name *Matthew* 16. 18, 19. yet the words spoken to *Cephas* there, are explained to be meant unto all the Apostles, *John* 20. 22, 23. Thus it appears that *Paul's Cephas* was *Luk's Simon*, call'd *Peter* a *Synonymon* with *Cephas*, both signifying a Rock or Stone; but though this double Testimony doth confirm this Truth, that Christ appeared indeed to *Simon Peter*, yet the great Question is, what time it was when this was done? The Romanists must by any means have it Christ's first appearance to any man, (next to his appearances to the holy Women) that *Peter* might be honoured above all men to be the foundation of the Church: but this is like their presumptuous Assertion before mentioned: that is was but good manners for Christ to appear first to his own Holy Mother. And 'tis a wonder they do not likewise assert that his second appearance must be (next to that of the Blessed Virgin) unto *Peter* for the honour of *Peter's* patrimony (as they are pleased to style the *Romish* Church) looking upon it as a Dishonour to them, That their *Mary*, (whom they blasphemously Deify) and their *Peter* (to whom they unwarrantably ascribe a Supremacy over all the other Apostles) should be so slighted, by Christ's Appearing first of all to so great a Sinner as *Mary Magdalen* was, (though the Scripture of Truth do peremptorily assert it, *Mark* 16. 9.) and to the other Holy Women, (far inferiour to the Virgin *Mary*) in the next place, as if the Son had forgot his natural affections to his dear Mother, yea and that two of the 70 Disciples should be honoured with the honour of our Lord's appearance to them before *Peter* or any of the other Apostles who were of a far higher order, *N.B.* Thus humane folly most daringly takes upon it to correct Divine Wisdom, and insolently presumes to be God's counsellour, though no man either in the Romish or Christian Church ought to do so, *Rom.* 11. 33. for (as was said before) God loves to go a way of his own and by himself, *His thoughts are not as our thoughts, neither are our ways his ways*, saith the Lord; *But as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts, than your thoughts*, Isa. 55. 8, 9. The thoughts and ways of God are unconceivably and incomprehensibly above those of Men: *N.B.* I know, the Popish Postillers do affirm that those *Matrons* did merit the first appearance of the raised Messiah, because of their Zealous Devotion, in going on Pilgrimage to visit the Lord's Sepulchre (a piece of devotion still meritoriously practiced in the Church of *Rome* to this day) but if Christ dealt out his appearances in a method of Merit, Sure I am, his Mother *Mary* (who was Θεοτόκος, a breeder and bearer of God) the greatest of Saints must needs merit more priviledge than *Mary Magdalen*, one of the greatest of Sinners, or any other of those Women, who went to visit Christ's Sepulchre and who found only an empty Cask, the Treasure being gone, before they got thither, which had they known, 'tis likely they had not so done. Nor am I ignorant how that *Judicious, Acute, & Accurate Chronologer*. Dr. *Lightfoot* (reckoning but seven appearances of our Saviour, suitable in number to his seven last words, and wonders, and signs of his Triumph, as above) putteth that to *Mary Magdalen*, and that to the other Holy Women into one, to wit, the first, and this to *Peter*, he placeth the Second reckoning him to be one of those travellers to *Emmaus* but *Salva tami viri pace*, I shall ask leave of that very learned man to offer some objections to his opinion (though backed well with the Authority of the Ancients, especially of *Origen*) modestly proposed, and not peremptorily imposed: It seems doubtful to me for these following reasons, beside what is above said, &c.

1*ſt*, Had the one of thoſe Travellers been *Peter*, I wonder why the Evangeliſt ſhould expreſly name the other to be *Cleophas*, *Luke* 24. 18. and not name the Companion of him, ſeeing he upon another occaſion mentions *Peter* by name, *ver.* 12. immediately before he ſpeaks of thoſe two Travellers ſetting forth from the City, *v.* 13. methinks *Peter* (had he been one of them) might more probably be named (who was not only one of the Eleven, but alſo carried one of the greateſt figures among them, *&c.* Greater than *Cleophas* or *Alpheus* who was but one of the Seventy.

2*dly*, 'Tis but a miſtake to think that thoſe two Travellers upon their Returning told the Eleven, [that the Lord was riſen indeed, and had appeared to *Simon*] for then the word would have been [λέγοντες] in the nominative caſe, and not [λέγοντας] in the Accuſative as indeed it is, which, *Origen* not obſerving (as great *Grotius* noteth) was the ground of his miſapprehenſion, that thoſe words aforementioned were not ſpoke by the two Travellers to the Apoſtles, but by the Apoſtles to them two, *&c.*

3*dly*, Among the Ancient Fathers the Authority of *Epiphanius* may ſerve as a counterballance to that of *Origen*, the former thought that *Nathaniel* was the Companion of *Cleophas*, and though both thoſe Sentiments of theſe two Ancient Fathers (differing each from other) be *gratis Dicta*, Related without book, yet it ſeems not at all improbable, that whoſoever this Companion of *Cleophas* was, he muſt be one inferior to him who was the Father of Three Apoſtles, *Matth.* 27. 56. *Mark* 15. 40 *John* 19. 25. wherein it appeareth that *Cleophas* and *Alpheus* are but one man.

4*thly*, Beſide I do find that men of great note in the Church (even of the firſt Rank of Chriſt's worthies) Doe concurr in ranking this apparition to *Peter* in the fourth place, as *Pareus*, *Perkins*, &c. Yea ſome brings it not in till the fifth place, *&c.* I rather Judge it was the fourth, for our Lord appeared five times to ſeveral perſons the very firſt day of his Reſurrection. The 1*ſt*, To *Mary Magdalen* at the Sepulchre The 2*d*, to the good Women, going from the Sepulchre. The 3*d*, to the two Diſciples going to *Emmaus*. The 4*th*, to *Simon Peter*. The 5*th*, to the Apoſtles, only *Thomas* was abſent, now the laſt of theſe five muſt more probably be after his appearance to *Peter* than before it, for theſe following Reaſons, 1*ſt*, From Chriſt's compaſſion, when he was riſen and the command came, [*go tell his Diſciples*] Matth. 28. 7. and *Peter* with the firſt as *Mark* 16. 7. He is named in particular and none elſe: Behold the tender compaſſion of Chriſt towards all his Diſciples who were now weeping and wailing together, but not as *Mary Magdalen* did, for they wept, *Mark* 16. 10. becauſe they had ſo cowardly forſaken him, after they had promiſed to ſtand by him even unto Death, *Matth.* 26. 35. Chriſt knew they were upon a ſerious ſelf-reflection driven into this doleful Dump for their forſaking him, therefore comes he off in this Candour and Kindneſs [*go tell my Brethren*] John 20 17. 'tis a wonder the meſſage was not [go tell my Revolters, my Runaways, *&c.*] no this Compaſſionate Saviour forgets and forgives all, becauſe they were now weeping for their committed ſin, he ſends this Sweet meſſage by *Mary*, who was weeping alſo, not for committing the like Sin, but becauſe ſhe had loſt her dear Lord, and could not find him with her beſt ſeeking: Though the Diſciples did not join ſeeking with their weeping as ſhe did, and as they ſhould have done (according to thoſe rules [*ora labora*] and [*Admotâ manu Invocanda eſt Minerva*] pray and ply, *&c.* yet are they Brethren ſtill with a ſweet Saviour, becauſe they repented, *Matth.* 28. 10. Though they had foully fallen, which may Teach us, when we ſin out of weakneſs and not out of wickedneſs, *Pſal.* 18. 21. our ſins of infirmity do not diſcharge us, or divorce us from Chriſt (who hates putting away, *Mal.* 2. 16.) So they be bewailed, diſclaimed and to our utmoſt reſiſted for the future, *Jer.* 3. 1. *Prov.* 28. 13. If Chriſt's bowels yerned thus over all his foully faln Diſciples. The 2*d*, Reaſon then follows, more eſpecially to poor *Peter* whoſe condition was more deplorable than any of the reſt excepting that of *Judas* who had betray'd him: The other had only deſerted him, but *Peter* had moſt execrably denied him. For which heinous crime the Lord by a look of love (like that of the warm Sun upon a bank of Snow) had thawed and melted his frozen heart into tears and tenderneſs, *Luke* 22 61. So that he went out and wept bitterly, *v.* 62. *flevit Mare dum flevit Amarè*, He wept a Sea, while He wept out his ſorrow, ſaith *Ambroſe*, *expletur lachrymis, egeriturq; dolor.* His weeping was the vent of his almoſt broken heart. A ſtroak from guilt broke *Judas*'s heart into deſpair, but a look of love from the Lord brake *Peter*'s heart into repentance unto life: Our Lord knew well, that *Peter* (above all the reſt) had plung'd himſelf into a Sea of ſin and miſery and could no way ſwim out to ſhore, or extricate himſelf out of the pricking Bryars

wherein

wherein he was involved: Therefore, because he was most dejected and his case most desperate, our compassionate *Samaritan* comes first to this wounded man (who had fain among Thieves that had left him half dead, *Luke* 10. 30, 33, 34.) binds up his wounds, &c. Therefore, of all the Apostles *Peter* shall have Christ's first appearance. He appeared not first to Innocent *John*, but to penitent *Peter*, not to his best beloved Disciple, but to this Backsliding *Renegado*, yet now returning by repentance, but still in a Wilderness of profound ploddings and perplexities. then Christ comes and speaks comfort to his heart, as *Hosea* 2. 14. his beloved *John* had not Deserted him altogether, nor denyed him at all, therefore he being comparatively whole, had no such need of this blessed Physician as poor penitent *Peter* had, who was sick, and sick at heart, hereupon we read not of any one appearance Jesus made to *John* alone, as to *Peter* here: Why? He loves to comfort those that are cast down (which none else can do, 2 *Cor.* 7. 6.) when there is the greatest Damp upon their hopes, and the greatest Death upon their helps, when forsaken of all their comforts, &c. Thus Christ's tender compassion did more particularly commiserate the most deplorable condition of poor *Peter*, and appeared to him apart (which he did not to any of the other Apostles alone.) And this appearance of Christ to *Simon* was the more signal upon many respects. for 1*st*, It was made in special [*Petro turpissimè lapso.*] to him under the guilt of horrible sin, to shew that Christ is the true All-heal, our Saviour is a Salve that will heal the worst of Sores, and is for Curing the greatest as well as the least of sinners. Christ called (saith *Chrysostom*) first the *Publican*, *Matthew* and after him, this perjur'd person Peter, *omnipotenti medico nullus Insanabilis occurit morbus.* To this almighty All-healing Hand no disease, though never do desperate, is found incurable, *Exod.* 15. 26. a King at his Coronation pardons all Crimes great as well as small, So did King Jesus here at his Resurrection, even a *Renegado* from Christ and his Gospel, is here comforted: The weakest and worst of Believers find acceptance with Christ.

2*dly*, It was [*Petro grauissimè vulnerato*] to him whose conscience was wofully wounded, so that a general message (as that, go tell my Disciples) would not be a sufficient Salve to his most grievous Sore: He might object against it, and say no: This message belongs not to me, for I have Undiscipled my self by denying my Lord; So am now none of his Disciples. 'Tis now with him, as with some sick persons that cannot feed themselves, but must be fed by another hand with a Feather put particularly into their Mouths, so *Peter* must have a message to himself by name, a special and Individual Application, *Mark* 16. 7.

3*dly*, It is [*Petro acerbissimè dolenti*] to him Weeping Bitterly, *Luke* 22. 62. He was now a double Mourner. 1. For his Sin, And 2. For his Loss. He had not only lost his Lord, but he had heinously Sin'd against him before he lost him, how to look his Lord (whom he had so notoriously abiured while he was living) in the Face he knew not, should the Women's report prove true, that he was raised from the dead: So that he was (like the Incestuous Man, 2 *Cor.* 2. 7.) ready to be swallowed up of over much sorrow, had not Christ been seen in the Mount, in the very Nick of time, as he had before saved him with his hand, when he was sinking in the Sea, *Mat.* 14. 30. 31.

4*thly* It was [*Petro maxime Scandaloso*] to him must Scandalous This rock (as *Petra* signifies) was becaom Rock of offence a reproach to Religion but Christ had smitten this Rock (as he did that Rock in *Horeb*, *Exod.* 17. 6.) and made the sweet Waters of Gospel Repentance to stream forth, hereupon he was accepted *N.B.* Teaching us, whom Christ takes for a Son, we must take for a Brother, [*go tell my Brethren*] *Peter* was a Brother still, such as return with the Prodigal ought to be received: God and Angels receive them, (the Ears of the penitent is the wine of Angels) much more we ought to receive the penitent, &c. And if both the messenger and the message be well considered, the effect thereof must be for more humbling of *Peter* (as well as comforting him) that he might be the better prepared for this comfortable appearance. For

1*st*, The messenger of this [*go tell my Brethren*, &c.] must be *Mary Magdalen*, *John* 20. 17. what could the Disciples think of this Singular Dispensation of Christ's sending one, who had been a great sinner as his messenger to them. They could not but thus reason among themselves, Alas, our Lord hath appeared to this *Mary*, and hath not appeared to us; he hath Judg'd us more unworthy than he doth this Woman of the presence of his glorified Body, because we have so foully forsaken him, when she clave close to him both Living and Dead, &c. If they all argued after this sort, how much more must poor *Peter* make sorer and more severe reflections upon himself; who had not only forsaken him, but also denied him and that with Oaths, and horrible Execrations? Now when *Peter*, was duly, truly, and throughly humbled, then comes

Christ

Chriſt to comfort him with his appearance to him. This was God's method with *Elijah*, 1 *Kings* 19. 11, 12. God humbles him with a Whirlwind, with an Earthquake, and with terrible Fire, then came the ſoft and ſtill voice. Thus Chriſt dealt with *Saul*, when he changed him into *Paul*, he humbles him with an Aſtoniſhing Light, knocks him down to the ground, and ſmote him with blindneſs, and then calls him to be a choſen veſſel, *&c. Acts* 9. 3, 4, 8, 9. Thus alſo Chriſt deals with many Chriſtians, *&c.*

2*dly*, If the meſſage [*go tell my Brethren* (and *Peter* with the firſt) that I aſcend to my Father and your Father, to my God and your God] *John* 20. 17. *Mark* 16. 7. and *Matth.* 28. 10. Oh how amazing muſt this meſſage be to them all, eſpecially to poor *Peter* for his deeper guilt! Oh matchleſs mercy, an unparallel'd mirror of Divine commiſeration! Deſerters are Diſciples, yea Brethren ſtill, though they had forſaken Chriſt, Chriſt will not forſake them, yea *Peter* the Denyer is yet courted as a Brother, Chriſt covers all with an hand of love, and both his and their ſins are as readily remitted by him. as if never committed againſt him. They are his Brethren ſtill, that is, partakers of the ſame glory and immortality with himſelf, that they might be aſſured hereof, He adds [*I aſcend*, &c.] *to prepare a place for you*, John 14. 2, 3. & 16, 17. and we have all one God and Father, my Father is yours, and my God is yours. Oh what a conſternation muſt this meſſage put them all (eſpecially *Peter*) into! How much more meltings now came upon him than before, that his Lord ſhould tell him he had an Heaven for him, when he had deſerved no leſs than Hell, and that the Devil ſhould be his Father, and not God, *&c.*

N.B. It ſeemed good to the Holy Ghoſt to leave no Divine Record in the Holy Scriptures, either about the time when, or the place where expreſly our Lord appeared to *Simon Peter*. Some learned Authors do indeed ſay, that it was undoubtedly beſide the Sepulchre, when he ran to inſpect it with *John*, ſo *Parens* ſaith, It was more probably as *Simon* returned from the Sepulchre, ſaith *Gorran*, becauſe 'tis ſaid [that *Peter* alone wondered in himſelf at that which was come to paſs] *Luke* 24 12. And therefore is this appearance mentioned, *ver.* 34. as having a ſtronger impreſſion upon the other Apoſtles from the mouth of Peter, than what had been told them a little before from the mouth of *Mary Magdalen*, &c. Which they look upon as Idle tales, *ver.* 11. *Peter's* Teſtimony was of greater Authority with them, and thereupon *N.B.* the Eleven told the two Diſciples (returning from *Emmaus* to relate their Tidings, *&c.* And before they began their Relation) that they all were now put out of all doubt concerning the truth of the Lord's Reſurrection, for (ſay they to the two Travellers) though we durſt not believe it from the Relation of weak Women (who are too apt to be over credulous) yet now have we it infallibly confirmed from the mouth of ſo grave and principal a man as *Peter*. Then did the two Travellers tell their Tidings, *ver.* 35. as an Additional Certification of the Truth of Chriſt's Reſurrection. That which renders both thoſe opinions above mentioned the more Ambiguous, is, becauſe *John* was with *Peter* at the Tomb, and as they ran together thither and made their ſtricteſt obſervations, *&c.* So 'tis expreſly ſaid, They returned together to the place from whence they Ran, *John* 20. 3, 10. Therefore *Peter* was never alone here either in his *Egreſs* or *Regreſs*, to have any ſuch appearance of Chriſt apart from *John*, concerning whom we read not any thing of the Lord's appearing to him alone. Hereupon other famous Writers do think, this appearance to *Peter* alone (mentioned both in *Luke* 24. 34. & 1 *Cor.* 15. 5.) was in his going into *Galilee*, which he immediately (ſay they) undertook, when he heard that meſſage [Behold, he goeth before you and Peter into *Galilee*, there ſhall ye ſee him] *Mark* 16. 7. Now *Peter* recovering his convulſion and fall, and having moſt fervent affections to be reconciled to his Lord, muſt needs make the moſt haſte (his old Leggs would permit) to meet him, *&c.* This Third opinion is likewiſe but an Unſcriptuarl Coniecture, and this is alſo to be wiſe above what is written, for we read expreſly, that *Peter's* firſt haſty race was to the Sepulchre and not into *Galilee*, and that the Lord appeared to him with the reſt in the City, but when he was alone we read not. Nevertheleſs though neither the time when, nor the place where Chriſt appeared to *Simon*, can be known, yet the reaſons, why he did ſo, may be better reſolved.

The 1*ſt*, Reaſon of Chriſt's appearing to *Simon* was, that he might thereby be aſſured his Lord had pardoning mercy for his filthy falling from the Faith in his Threefold denying of him, whom he had before profeſſed to be the proper object and Author, yea finiſher of Faith as he was the Son of God, *Matth.* 16. 16. Therefore the Lord appeared to him with his converting, and comforting preſence that he might not be ſwallowed up of over much ſorrow, nor ſink into the Pit of Deſpair. 2*dly*,

2*dly*, That when poor faln *Peter* was (through the power of Christ's prayer for him) got out again out of Satan's Sieve (wherein he had been so tossed and shaken to and fro, as almost this Wheat was made Chaff) he might learn the better to strengthen his Brethren, *Luke* 22. 31, 32. that is, to be tender towards the penitent, as the Lord had been to him, and to restore them with the Spirit of meeknes, *Gal.* 6. 1. using a soft hand for a sore heart to heal it.

3*dly*, That the Lord might give a specimen hereby to the worst of sinners concerning some hope of mercy for them upon their Repentance, because he despised not *Magdalen* nor *Peter* therein. As these Reasons for Christ's appearance to *Peter* are plain, obvious and perspicuous (though neither the time when, nor the place where, no, nor the manner how (as in his other appearances) be not mentioned in Scripture, and hereby are left dark and obscure; so the reasons why our Lord appeared five several times upon the very day of his Resurrection (this being the Fourth and the Introduction of the Fifth the same first day) are as conspicuous to a Right contemplative mind also.

The reason why Christ appeared five times, on that day was not only to prove the reality of his own Resurrection, nor to comfort his disconsolate Friends and Followers (who were Universally mourning for the loss of him) *&c.* But especially to dedicate and institute the New Christian Sabbath, as he was the Lord both of the old Legal and of this new Evangelical Sabbath, *Matth.* 12. 8. Therefore did he appear so many times on that day, and spent the whole day from Morning to Evening in gracious Appearances and Religious Conferences. All the day long he was in some holy service or other, beginning betimes in the Morning to appear unto *Mary Magdalen*, and to have sacred discourse with her, and then to the Godly Women as they went from the Sepulchre to the City, with whom also he had Godly Conferences; after that, with the two Disciples Travelling to *Emmaus*, which could not but take up a great part of that first day, especially if they set out from the City soon in that day, and he fell into a Confabulation with them soon also, this was a Divine Discourse that lasted the Journey of seven miles and a half long, towards the Evening (the Argument they used to constrain his turning in with them to their Lodgings as above) indeed when and where this Godly Conference began the Holy Scripture is silent, as it likewise is, what part of that day, and how much thereof was spent in his Conferring with, and comforting poor penitent *Peter*, without all doubt which (notwithstanding the Scripture's silence) must take up some considerable time, because *Peter* had committed grosser sins, so stood in more need of greater comfort. 'Tis therefore not at all improbable, that compassionate *Samaritan* spent some considerable time of that day (though what part thereof be not Revealed) to pour in Wine to search, and Oil to supple his wounded conscience, and stay with him some time, not because he was the most worthy person of all the Apostles (as the Romanists say) but because he had been the worst sinner (next to *Judas*) of them all; and therefore he stood in the most need of longest care for his lasting cure. However this is plainly expressed in the Gospel, that in the Evening of that first day our Lord appeared to the whole Colledg of the Apostles, only *Thomas* was absent, *Luke* 24. 36. and had a long discourse with them, *verse* 37. to 49. *John* 20. 19. *&c.* Saying, [*Peace be to you*, &c.] Now, for what cause was all this done by Christ, in spending this whole day thus Religiously, all the day long appearing to one or other, at one place or another, and entertaing them with sacred discourses and holy Exercises: what better reason can be rendered for it, but that he hereby ordained and sanctified this his Resurrection day for the New Christian Sabbath-day, distinct from and next following that of the Jewish: It is therefore safer to say, that this new Sabbath was not so much any bare Apostolical Institution, or any mere Tradition of the Church (for all the Churches in the World have no Original or Organical Authority to alter any Divine Institution) but it must be Christ, and Christ alone, (who was Lord of the Sabbath, *Matth.* 12. 8. into whose hands all these things were delivered by the Father, *Mat.* 11. 27. And to whom all power both in Heaven and on Earth was given, *Matth.* 28. 18.) He only had power to alter it. This our Lord did by his own holy example, leaving his own personal practice (so far as it is Imitable) for a pious pattern unto all Christians that they might set apart that day for all holy services and Divine duties. Accordingly his Apostles are found in their following practice (proportionable to their pattern shewed them) to a due observation of this same day: For 'tis expressly recorded, how they usually Assembled

bled together for religious exercises upon the first day of the Week, *Acts* 20. 7. and 1 *Cor.* 16. 2. which day is likewise plainly styled the Lord's-day *Revel.* 1. 10. from whence it is manifest, that the dedication of this day had not its Original from the Apostles (as if they had power to appoint it of themselves) but from their Lord, who having breath'd his Spirit upon them, whereby they had such Divine Illumination as to know the mind of Christ by his holy pattern, that the first day should be consecrated for the Christian Sabbath, *&c.* But of this point see more both before and after, adding only this here, that seeing this Sabbath is from Christ, let us beware, we be not worse than *Judas*, (condemned of all) who Stole, yea, from Christ, yet only his Money. Alas 'tis far worse to Steal Time, Service and Duty from him and our own Souls also, *&c.*

The Fifth Appearance of Christ was to the Ten Disciples, *Peter* being present, but *Thomas* absent, *Luke* 24. 36. to 49. *John* 20. 19. to 26. & *Mark* 16. 14. *Simon Peter* (after his former Foul fall, yet rising again by Repentance, and running with *John* to make a fuller inquiry after the Truth of his Lord's Resurrection) was well Rewarded for this his forwardness, for first an Angel Animates him, and frees him from his Anxiety, *Mark* 16. 7. and then Secondly, he received farther Confirmation and comfort from Christ himself appearing to him, *Luke* 24. 34. 1 *Cor.* 15. 5. now his disjoined Soul being thus happily put into Joint again, he hereupon joins himself [*de novo*] with the *Chorus* or Colledg of Apostles, and there waits with them (that were now newly crept out of their secure lurking holes. Though these fresh Tidings and Reports of their Lord's Resurrection) for farther manifestation, and whom he had now put into a full perswasion that the Lord was risen indeed and in that transport they all Unanimously tell those two Travelling Disciples to *Emmaus*, that he had appeared unto *Simon* as above: Then Christ came and made his appearance.

Object. How can this be call'd the Fifth, when *John* expressly calls the next but one of Christ's Appearances but the Third, *John* 21. 14. and *Mark* makes this appearance to the Apostles the last of all, *Mark* 16. 14.

Answ. 1*st*, *John*'s Phrase [the Third time] must be meant in Relation to Days or to the Disciples; If to *Days*, then it holds true, that the Appearance, *John* speaks of there, was the the Third day; for on the First day (the day of his Resurrection) he appeared Five several times to several Persons, this Fifth being the last of that day: Then the next first day Seven night he Appeared again, which made the Second day of his Appearance, and then his appearing again at the Sea of *Tiberias* (which *John* there speaks of) makes the Third day or time, and so it was likewise, as respecting the Disciples, for the First time of Christ's Appearing to them was on the very day he Rose up from the Dead: His Second time was that day Seven night when *Thomas* was present, and that at *Tiberias* Sea made the Third time of his Appearing; to his Disciples together, though he had to others, *&c.*

Answ. 2*d*, As to *Mark*'s making this Appearance the last, his account of them is short as in many other Historical passages. He therefore Sums up all Christ's Appearances in this one and makes it the last; because it lasted all the time from Christ's Resurrection to the very time of his Ascension thus both those Objections (as remora's) are removed out of our way.

The general account of this Fifth Appearance of Christ in short is this, the Disciples were now newly (as it were) conjured out of their lurking holes of concealment by those Rumors and Reports flying abroad of their Lord's Resurrection, and convening to consult about this Matter, Ten of them were gotten together (*Thomas* only being absent) yet very privately in a Secret place having the Doors fast lockt to them, for fear of the Kil-Christ's; though this closeness might conceal them from the *Jews*, yet could it not from Jesus, for he by his Divine power conveyed himself suddenly and marvellously in among them (no man unlocking the door for his enterance) and stood in the midst of them: This unexpected Apparition did at first affright them, suspecting it to be some *Spectrum*, &c. But to take off their consternation, he first comforts them, and then confirms them in a belief of the Truth of his Resurrection by convincing Demonstration, both in beholding with their Eyes, and in handling with their hands his solid Body retaining still the Skars of his Crucifixion in the several parts of it. After this, he breathed upon them the Holy Spirit, and committs to them their Apostolical Offices. *Luke* relates this History briefly, *Luke* 24. 36. but *John* more largely, *John* 20. 19, *&c.*

But more particularly we have herein a plain prospect of these several famous remarks. The First is the time when; which was in the Evening of the very same day

that

that he Roſe upon. *John* ſaith [the ſame day at Evening, being the firſt day of the week, *&c. John* 20. 19. And *Luke* ſaith, as the Ten Diſciples were talking together with the Two Travellers at *Emmaus*, *Luke* 24. 33. 34, 35. 36. But *Mark* adds, [As they ſat at Meat] He Appeared to them, *Mark* 16. 14. Thus have we here Chriſt's Exemplary Eſtabliſhment of the firſt day of the week for the Chriſtian Sabbath, that we might learn of him to do as he did, in ſpending the whole day morning, middle and the Evening (at which time this laſt of the Five Appearances or this one and the ſame day of his Reſurrection was) even the whole day in Divine Devotion and Duties. And thus Thoſe ſcattered Sheep did on that day Aſſemble together, thoſe ſaln Diſciples roſe up from their foul falls (on that day which their Lord roſe upon) and did Undoubtedly ſpend at leaſt the Evening of it in Divine Diſcourſes, *&c.* Then comes our Lord into the midſt of them, and ſo will he do to us, if we do ſo, *&c.* as they did, *&c.*

The time of this Appearance muſt not only be night time but late at night alſo, for the two Diſciples had ſat down to Supper that Evening, and had (after that) to Travel Seven Miles and an Half from *Emmaus* to *Jeruſalem*, where they found the Eleven together, and (as *Mark* ſaith) ſitting at Supper; 'tis not improbable, they had ſpent ſome conſiderable time, in praying, weeping and comforting one another before they took any refreſhment: And ſome ſay, *Thomas* was with them at the firſt, but went out before Chriſt came, becauſe he would not believe the Relations either of the Holy Women, or of his fellow Apoſtles, or of the two Diſciples that were now returned thither from *Emmaus*: However this Teacheth us (1.) That the Saints when they meet together, ought to hold Holy Conference one with another concerning Chriſt and matters tending to Edification. *&c.* As thoſe Apoſtles of the Lord did here. (2.) When the Saints cannot hold their ſacred Aſſemblies, and Godly Conferences by day, they may lawfully do it by night, notwithſtanding all the baſe ſlanders that a wicked World caſts upon them for ſo doing: Thus thoſe Holy men did here with the doors ſhut, and thus they did after, *Acts* 12. 13. with *ver.* 6. 18, *&c.* And (3.) That the Zeal of God's glory and our Soul's good ſhould ſometimes ſo eat us up, as to make us forget to eat bread, Thus was it with our Lord often, *Jo.* 2. 17. & 4. 31, 32, 33, 34. & *Matth.* 21. 18, *&c.* And thus it was with the Apoſtles here, who had a long faſt for a Supper, even the diſtance of time wherein the two Foot-men could foot it betwixt *Emmaus* and *Jeruſalem*, &c.

The Second Remark is the place where, which in general was *Jeruſalem*, whence we may note that our Lord is oft better than his word of promiſe, but never worſe. The promiſe was only that the Lord would go before them into *Galilee*, *Matth.* 28. 7. And there to make his Appearance to them: yet better things were performed than were promiſed, for no fewer than Five times had Chriſt now appeared to one or other of their Company either about, nigh, or in *Jeruſalem*, before that Solemn Appearance in *Galilee* afterward, If inquiry be made [why ſhould Chriſt appear in *Galilee* (according to that promiſe) rather than in *Judea*?] 'Tis anſwered, for theſe Reaſons, (1*ſt*.) as *Galilee* Hebr. ſignifies Tranſmigration, ſo herein was intimated the paſſing over of the Goſpel of Chriſt from the *Jews* to the Gentiles mentioned, *Acts* 13. 46. (2*dly*,) becauſe he had more Diſciples in *Galilee* than in *Judea*, to whom he would have his Reſurrection teſtified by Eye witneſſes, *Acts* 10. 41. For there (as ſome ſay) he ſhewed himſelf to five hundred at once, 1 *Cor.* 15. 6. Chriſt was willing to ſatisfy many together, and withal to confirm all, (3*dly*,) Becauſe in *Galilee* all his Diſciples might meet more ſafely and freely, than in *Judea* where they feared the *Phariſees*, &c. *N.B.* That place, which bids Chriſt and his Goſpel moſt welcome, muſt be appointed the place of his meeting them.

But in particular, the place was, where there was a private Houſe in *Jeruſalem*, and ſituated in ſome Retired part of it, leaſt obvious and expoſed to publick View or Reſort; there were his Apoſtolical Society Aſſembled Secretly, having the doors ſhut upon them for fear of the *Jews*, *John*, 20. 19. Their fear that the malice of the Kill Chriſt's would (were they diſcovered in their meetings) break in upon them, lay Sedition to their charge and much eaſilyer execute them, than they had done their Maſter. Therefore is the reaſon rendred both why they meet in the night time, and why in a ſecret place and keeping the doors ſhut, Teaching us,

(1*ſt*,) Not only that the Night time may be canonical hours for Divine Worſhip (in caſe of perſecution) as well as the day (as before) for it was the practice of the primitive (as well as of thoſe *primo-primitive*) Chriſtians from fear in the Ten perſecutions as *Tertullian* tells us, and *Pliny* the Second (in *Traian*'s time) ſpeaks

of [*cantus Antelucanos, &c.*] their ſinging *Pſalms* together before the day did Dawn, which was the greateſt crime that *Sage Heathen* could find in them. But alſo that God may be acceptably worſhiped in private places, when and where publick places are denyed, *&c.* For the Apoſtle's Rule is, that men muſt pray every where, 1 *Tim.* 2. 8. He confines not God's worſhip to Temples: God is as little a reſpecter of places, as of perſons, hereby they had the Appearance of Chriſt among them according to his promiſe [wherever two or three be gathered together in my name, there will I be in the midſt of them.] *Mat.* 18. 20. whether the place be Publick or Private.

This (2*dly*,) Teacheth us, that it is our duty to avoid all needleſs dangers. The Apoſtles here well knew that thoſe *Jews* who had Killed their Lord, would make no ſcruple to Kill his Diſciples, therefore are they careful for their own ſecurity, and not wittingly and willingly ruſh headlong into eminent and evident Hazards. There is a Will-ſuffering as well as a Will-worſhiping: Though the Croſs be needful, and muſt be born when it lies betwixt us and our duty, and God lays it on. There is then no going aſide from it, or leaping over it, yet muſt we have a care that we ruſh not, or raſhly run into needleſs Croſſes, and bring them without a call upon our own heads, This is a tempting of God. The care of the means belong to us, but the care of the end belongs to God. We looſe the comfort of bearing the Croſs, which we wilfully wreſt and wreſtle our ſelves under. This is to be righteous and wiſe overmuch, and why ſhouldſt thou deſtroy thy ſelf, *Eccles.* 7. 16.

(3*dly*,) It Teacheth us likewiſe how differing are the Actings of one and the ſame godly man according to the ſtrength or weakneſs of Grace in him. Thus it was with thoſe Apoſtles while their Faith was weak, they were for Abſconding and creeping into corners, *&c.* But when their Faith was made ſtrong by the powring out of the holy Spirit on *Pentecoſt* Day upon them, then (by the ſtrength of their great Grace) daily in the Temple, as well as from houſe to houſe. *They ceaſed not to Teach and Preach, Jeſus Chriſt*, Acts 5. 42. Even ſevere Stripes could not ſcare them from their duty now, whom threatning words (which brake no bones) affrighted before: Every man therefore muſt meaſure his own actings according to his ſtrength or weakneſs. The more or leſs ſtrength a man hath, accordingly is his courage more or leſs; and none ought preſumptuouſly to put forth themſelves beyond the ſtrength of their Grace received, as is the man, ſo is his ſtrength, *Judges* 8. 21. and as is his ſtrength, ſo ought to be his undertakings and actings. If we faint in our Spirits when in trouble, then is our ſtrength but ſmall, *Pro.* 24. 10. That privacy in the Apoſtles here was no worſe, in their ſtate of weakneſs, but prudent piety; but ſuch a practice, when grown up to a ſtate of ſtrength would have been no better than Puſillanimity: where ſtrength of Grace is, there 'tis better to ſtand the ground, and rather die than fly. But in caſe of weakneſs 'tis ſafer to fly (as that young man did, *Mark* 14. 51, 52.) than to diſhonour God as poor *Peter* did, in ſtaying, and then in denying his Lord.

The 3*d*, Remark is the manner how our Lord appeared to the Eleven. This he did without giving any Indicant ſigns either of his approach (by the Sound of his Foot-ſteps) or of his enterance, for the Doors were ſhut and no Key was heard to be turn'd, nor any bolt drawn back to open them, yet comes he in inviſibly to them and ſtands in the midſt of them, though the way, whereby he came, was ſenſibly apparent to none. There be divers opinions how this could be.

(1.) Some ſay that Chriſt might ſlip in unſeen, when the *Doors* were opened to let in the two Diſciples that came from *Emmaus* into the *Room* among them; but this cannot correſpond with the *Scope* of the Evangeliſt, who deſcribes here his miraculous entrance, whereas this is only a cunning conveyance.

(2.) Others are of opinion, that the Phraſe [*the door being ſhut*] John 20 19. Imports only the Evening-tide, becauſe that is the common time every where of ſhutting doors, *&c.* But this is to put a *Tautology* upon the Goſpel, ſeeing the Evening tide is expreſſed before this clauſe.

The (3*d*,) Opinion (which is moſtly received) ſaith, that he entered miraculouſly, yet the Sentiments of the learned about the modification of this miracle are various alſo, for 1. Some ſay that the doors (a creature) gave way to Chriſt the Creator as above. But here Men come with natural Reaſon wherewith they raiſe a deal of Duſt and Doubts, *Objecting*, How could this be a true body that came in, while the doors were ſhut: one ſolid body cannot paſs through another body that remains ſolid; this would be a penetration of Diameters or dimenſions which rule of Philoſophy (rendring it impoſſible) is repugnant to the reality and ſolidity of Chriſt's body, if it ſo paſſed. *Anſw.*

Anſw. The 1*ſt*, I know, the Romaniſts do affirm, that Chriſt paſſed through the doors here, for the better proving their *Doctrine* of Tranſubſtantiation, ſaying as He paſſed through the doors, ſo he can make his Body to paſs into the Bread; but ſuppoſe Chriſt made his Body paſs through the door, yet retained he the ſame figure, proportion, and dimenſion, that He had before, which the Papiſts (as is above ſaid) cannot ſhow us in their Wafers or Bread, Therefore there is a vaſt difference herein.

Anſw. The 2*d*, They of the Reformed Religion do more rationally ſay, (which brings in the 2*d*, Sentiment about its modification) that Chriſt by his Almighty power did ſo alter the very ſubſtance of the doors: So that his ſpiritual body (ſo called, 1 *Cor.* 15. 44.) might paſs thorow. He who ſo Thickened the Waters as to make them able to bear his Body and to walk upon them in his ſtate of humiliation, could much more thin the Solidity of thoſe *Doors* ſo as to make them penetrable to himſelf in his ſtate of exaltation, 'twas more eaſy for him to make the Wood ſo thin as to paſs through it in his ſecond ſtate, than to make the Water ſo thick as to walk upon it in his firſt ſtate. But the 3*d* Sentiment is, that it was not paſſing through the Wood, as the Fire paſſeth with the heat through the Iron, and the Sun with the beams through the Glaſs Windows, *&c.* Both Bodies remaining intire and ſound, but that the doors did really open and ſhut again (unperceived by the Apoſtles) through a Divine miraculous power, ſeeing no more is intimated in Scripture againſt this opinion than againſt the other and this is the more probable, becauſe we have the like inſtance in an inferior's caſe, to wit, that of *Peter* and the Apoſtles, the Priſon-*Doors* were opened, the Priſoners were brought forth and the Gates were ſafely ſhut again, though the keepers were preſent and ſtood before the *Doors*; yet did not perceive either the opening and ſhutting of the Gates, or the eſcape of their Priſoners, *Acts* 5. 18, to 24. So *Peter's* caſe alone, *Acts* 12. 4, 6, to 12.

Anſw. The 3*d*, If we knew the manner how Chriſt came into the Room by natural reaſon, then would it be no miracle, which all acknowledg it to be; yea a double miracle, both that he came in when the Doors were ſhut, and that he came in ſo ſuddenly ſo unexpectedly and ſo inſenſibly to all: So that where reaſon ends and can render no rational account, there's the Room for faith to begin.

N.B. The Antients ſay of this double miracle, that it was like that of Chriſts walking upon the Sea and coming to the Diſciples whom they ſuppoſed to be a Spirit, *Matth.* 14. 25, 26. And *Cyril* in particular ſaith [no man need to doubt in what manner our Lord's Body paſſed in when the Doors were ſhut; when he underſtands that this is written, not of a meer mortal Man, ſuch as we only are, but of the Omnipotent Son of God] yea *Auguſtine* adds [Where the deity is, no bodily thing can hinder entrance, ſee more of this point before in Chriſt's riſing out of his Grave where a great ſtone lay upon him. As his entrance and inviſible approach were both wonderful, ſo were both his poſture and ſituation, which put the Diſciples into a dreadful affright, ſuppoſing he had been a Spirit, *Luke* 24. 37. (which with *ver.* 36.) brings us unto,

The 4*th*, Remark, to wit, his Actions and ſpeeches to them: herein Note, 1. That his poſture was a Standing and not a Sitting Poſture that he might the better demonſtrate how he was both alive and in health, having no need of a Seat to reſt on. 2. He ſituates himſelf in the midſt of that Aſſembly, not only as a paſtour in the midſt of his people, but alſo to convince them that he was no Spectrum or Spirit (which are wont to creep into corners) as they imagined him to be, and that not one of the good, but of the evil Spirits, no better than a Devil. 3. He Salutes them with [*Peace be unto you*] more like God than a Devil, whoſe Viſage is Dreadful, and his Meſſage War and Confuſion, but not *Peace*, *N.B.* Who can but wonder that Chriſt ſhould bring *Peace* from the Grave and proclaim it alſo to a company of forlorn *Renegadoes* that had moſt *Sordidely* deſerted him and his ſervice: Yet even theſe very Perſons muſt have peace propounded to them, who were worthy of War only and *Deſtruction*, and this he proclaimed twice for their greater comfort, *John* 20. 19, 21. Oh happy they (though Backſliders) to whom Chriſt ſpeaks peace! They ſhall have [*Pacem Omnimodam*] all kind of Peace, with their Creator, with all Creatures and with their own Conſciences. 4. To confute their fancies and fears, he ſhewed them his hands, feet and Side, marked with marks of his wounds on the Croſs, *&c.* That he was no Spirit, *Luke* 24. 39. *&c.*

N. B. Here a doubt ariſeth, how his glorified Body could retain any wounds after his Reſurrection. For *Paul* ſaith, that our Bodies ſhall be raiſed in glory, with-

out any blemiſh or deformity at all. *Anſw.* Chriſt had not yet put on his full glory. Thoſe Skars he purpoſely retained to convince his Diſciples that he was the very Body which was Crucified, and theſe were Trophee-marks of his Victory and Triumph.

N.B. Indeed there is a differing method in the two Evangeliſt's *Luke*'s and *John*'s Relation of this Fifth Appearance for *Luke* propoſes the Queſtion, whether Chriſt were Truly riſen from the Dead, ſhewing how the Diſciples doubted of it from two contrary paſſions, Fear and Joy, *Luke Ch.* 24. 37, and 41. Says they were afraid it was too good, too Joyful news to be true. Then he ſhews how Chriſt did demonſtrate the Truth thereof both by Signs and by Teſtimonies. His ſigns were two fold, 1, By Words, in reproving their Idle Fears, *verſe* 38. In declaring that it was he he himſelf, *ver.* 39 And then in confirming it by a proof of their ſenſes in beholding and handling him, *v.* 39 40. 2. By deeds, in his eating with them, *v.* 42, 43. Which a Phantaſm or Spectrum doth not, for eating is a real demonſtration of a corporal Life. Then Chriſt farther demonſtrates the Truth of his Reſurrection by the Teſtimonies of the Prophets, which he firſt alledged, *ver.* 44. And then explaineth, *ver.* 45, 46. After this he Inſtituteth a Goſpel-miniſtry, *ver.* 47, 48. Promiſeth the Holy Spirit to attend it, and commands Obedience, *ver.* 49.

N.B. But *John*'s method differs from *Luke*'s thus, He relates the time, place and manner of this Fifth Appearance to the Ten, *Thomas* being abſent *John* 20. 19. then gives he us Chriſt's ſayings, to wit, that cuſtomary form of Salvtation [*Peace be unto you*] which he Repeateth twice, *ver.* 19, 21. Then his Doings, to wit, 1. An Ocular Demonſtration of his Reſurrection, *ver.* 20. And 2. An Inſtitution of the Eccleſiaſtical miniſtry Declaring both in what manner and with what ceremonies it was done, *ver.* 21. and alſo why and to what end, *ver.* 22. 23. Then doth he ſhew the events and effects of this Apparition in thoſe Diſciples that were preſent, to wit, great Joy, when they were now aſſured that it was verily their Lord and no other Body, *ver.* 20. But in *Thomas* only it had a contrary effect, to wit, Incredulity, the cauſe whereof was his abſence from that Aſſembly when Chriſt appeared, *ver.* 24. and the greatneſs whereof is alſo expreſſed, that he would not be content with a bare beholding him, but he impiouſly and obſtinately requireth that he muſt handle him too, *&c. ver.* 25. Having drawn this Scheme out of both theſe Evangeliſts. I come now up to the,

N.B. 5*th*, Note that, to convince them he was no Spirit, he did Eat with them, this is mentioned by *Luke* to be done by him at this time, which *John* paſſeth by here, yet mentioned Chriſt's Dining with his Diſciples afterwards, *Jo.* 21. 12, 13 This our Lord did, not for any neceſſity of nouriſhment (no more than did the Angels, *Gen.* 18 8, and 19. 3. but [*ut ſe Vivum & hominem verum eſſe oſtenderet*] that he might declare hereby to them, that he was a true Real and living man: This cogent argument *Peter* preſſeth as moſt pungent and convincing that Chriſt was riſen indeed, ſaying, [We did Eat and Drink with him after his Reſurrection] *Acts* 10. 41. Though we do not Read of his Drinking at all after he was riſen, yet do we Read of his Eating, *Luke* 24. 43. and and of his Dining, *John* 21. 12. Which aſſuredly was not done without Drinking alſo, becauſe Meat every where comprehends Drink under it, as, *Matthew* 15. 2. *Luke* 7. *v.* 36, *&c.* Therefore there was no need to expreſs it. His eating of that Poor proviſion (the Diſciples had and handed out to him) did cure them of their Unbelief more than their handling his Hands and Feet which they ſaw and felt pierced through with Nails, *&c. Luke* 24. 39, 40, 41, 42. Though certainly there might be made a greater doubt how a glorified Body could retain wounds, *&c.* To which I ſhall more amply ſpeak in the next Appearance when *Thomas* was preſent, as likewiſe to the Teſtimonies alledged and explained and to the inſtitution of a Goſpel-Miniſtry, *&c.* Together with the Events. All which I adiourn from this to a more proper place, having inlarged much upon this Head already, adding here only *N.B.* That Chriſt's Eating here was not done by deluding the Diſciples ſenſes as is done by Witchcraft and Diabolical Arts, which was far from him who was Truth it ſelf, and moſt contrary to his Holy and Glorious deſign; But we muſt believe, that our Lord here did really take, Chew and Swallow the Food, yet in ſuch a manner, that his Body (now glorified) Received thereby no natural nouriſhment, *&c.* As in the State and condition of an Animal Life, Thus Food could not incorporate with his Body to increaſe the ſubſtance of his fleſh (for now he had put on the Qualities of a Spiritual and Eternal Life ſo had no need of any Support from without, *&c.*) But moſt probable this Food was Reduced into nothing by a miracle,

cle, seeing the Act and End of the whole was only to confirm the Disciples by divers sensible demonstrations in the behalf of his Resurrection.

N.B. Oh that we could say with *Peter* that Christ hath Appeared to us (foreordained of God) though not to all other people, and that we have Eat and Drunk with him, *&c. Acts* 10. 41. This may be said, the Saints do two ways both at the Lord's Table, and at their own daily and common Table. If this King of Saints sit at either of these Tables (as *Cant.* 1. 12.) and we set the Lord always before us at our right hand (as *David* did *Psal.* 16. 8.) then do we feed with him and he is with us both in our ordinary and in extraordinary and Sacramental feeding. Then do we not only Eat and Drink a natural, but (as 'twas said of a Grave Divine) even Eternal *Life* too.

CHAP. XXXIX.

Of Christ's Sixth Appearance.

THE Sixth Appearance of Christ. This is related by *John* only (*John* 20. 26.) at large. Wherein we have these Remarks, 1*st*, The persons to whom it was made, not only the Ten as the former was, while *Thomas* was absent, *ver.* 24. But to all the Eleven (as the *Chorus* or Colledge of Apostles was called till *Matthias* was Chosen in *Judas*'s Room, *Acts* 1. 26.) when *Thomas* was present now with the other Ten. Some do suppose the cause of *Thomas*'s Absence upon the very Day of Christ's Resurrection was either, 1. Because he probably was employed in some necessary business that did necessitate his Absence at that time upon some weighty Cause. Or 2. As some say, Because perhaps he lay still lurking and kept close in his hiding hole into which he had retired for fear of the *Jews*, when all the Disciples (like a flock of Sheep scattered with a Dog) forsook Christ and fled into private places for absconding, *Mark* 14. 50. And when all the other Ten crept out at the News of their Lord's Resurrection (by the Holy Women's report) and Adventured to meet together, yet *Thomas* (who had the deepest tincture of Incredulity) lay longest obscure, and came slowest to the Convention. Or 3. Because though he might come to the convention and be present at the beginning of their consult and conference (seeing 'tis said *Luke* 24. 33. that the two Disciples returning from *Emmaus* found all the Eleven together) and might hear the good Women's Relation of the Lord's being risen *&c.* Yet did he then withdraw himself from his fellows, as being more obstinate than the Rest and more wilful in his Unbelief; for though his fellows at the first did look upon those Tidings to be only Women's talk and Idle tales, *Luke* 24. 11. yet were they all sooner convinced than he would be, of the Truth, *N.B.* God permitting this, that we through his doubting might be better confirmed, *&c.* Or 4. Because he was now (upon the Death of his Master) providing peradventure some way of future livelihood for himself, or setling his own private affairs at home upon the loss of his Lord who had hitherto well supplyed his wants. But whatever was the cause, sure I am the effect was grievous, he was wofully hardned. The 2*d* Remark is the place where our Lord made his Appearance, 'Twas still in *Jerusalem*, even this Sixth Appearance in that City, and not once one yet in *Galilee*, though that was the only place which Christ had promised to go before them unto (as a Shepherd before his scattered Sheep to gather them together again) this he promised before his Death, that he would do so when he was risen again, *Matthew* 26. 32. And this was all the Angel promised, that the Disciples should see him in *Galilee*, *Matthew* 28. 7. *Mark* 16. 7. Yet much more is here performed than was promised, for our Lord was seen Six several times in *Judea* before he was seen in *Galilee*, lest they should flee away thither (for fear) from *Jerusalem* before the time, therefore did he Six times appear in and about the City and *N.B.* So he was better than his word to them who had been worse than their words to him, for they all had Unanimously promised to cleave close to their Lord even unto Death, *Matth.* 26. 35. This they promised out of Pride and Presumption, which always miscarryeth, *N.B.* Whereas an humble holy Jealousy of the treachery of our own hearts, and self-suspicion will hold better out, and sooner find Divine favour in Confirming and Corroborating Grace; Therefore our Lord strives not with them there for the last word, but lets them Joy in, and injoy their own over-weaning conceptions of their own worth,

worth, till time should confute their Carnal confidence; as indeed it did, *ver.* 56. Then all the Disciples forsook him and fled, even then when there was no such danger to inforce them to fly, for when himself was apprehended, by his own consent, (as before) he had capitulated with the Enemy for their security notwithstanding all this causeless slip they gave him, he will be better than his word of promise, and appears twice to them in the City, whereas he only promised to be seen of them in *Galilee*. to shew *N.B.* that infirmities bewailed do not break the Square of the Covenant of Grace: *peccata nobis non nocent, Si non placent*, saith *Ambrose*, our Sins hurt us not if they please us not: The Church stands as right with Christ when penitent, as while innocent, *Cant.* 7. 1, 2, *&c.* With *Chapter* 4. 1, 2, *&c.* Her Hair, Teeth, Temples, all as Fair, and well Featured as ever after her recovery from her former falls, *Cant.* 3. 1, 2, 3, *&c.* & 5. 2, *&c.*

The 3*d*, Remark is, the time when his Sixth Appearance was, 'tis expresly said, to be Eight Days after, *John* 20 26, that is a full Week after, including the two extreme Days as is done in calling that *Ague* a *Quartan* or the fourth Day *Ague* which hath two well Days betwixt two ill ones. So here, the first day of Christ's Resurrection is reckon'd in as one of the Eight, and that Day Week the other to make up the number of Eight. Hence it appears that the Disciples, knowing their Lord's Pleasure, and having once had the Priviledge and experience of his Presence the first day of his Resurrection, did ever after by Divine Inspiration dedicate the same day for their Solemn and Sacred Assemblies, *Acts* 20. 7. 1 *Cor.* 16. 2. from thence this first Day of the Week was call'd the Lord's *Day*, *Rev.* 1. 10. For Christ did not appear daily or continually during the Forty Days to his Disciples, but only by Intervalls. Here is a Week's Distance 'twixt the Fifth and this Sixth Appearance *N.B.* The reasons hereof are supposed to be these (1.) To Inflame the Disciples desires of seeing him again the more, whose first Appearance had filled their hearts so full of Joy, *John* 20. 20. & *Luke* 24. 41. This short Taste made them long for more such sweet Injoyments. (2.) That *Thomas* might within that time meet with some of the Ten Disciples to give him information, *&c.* (3.) Because the Solemn Assembly of them altogether was no sooner, for Christ would not appear to *Thomas* alone, but before all his Fellows, partly that the man might the more be confirmed by the Testimony of all the other (who had seen the Lord) and partly that *Thomas* might be rebuked openly before them all, according to 1 *Tim.* 5. 20. Yet such was Christ's condescension in compassionating obstinate *Thomas*, that he will for his recovery Act the same things over again, that he had done the First Day, a Week before [coming in when the Doors were shut, and standing in the midst of them again] *John* 20. *verse* 19. 26. Christ's Kindness was so strong as he will not lose Weak *Thomas* (according to *Romans* 15. 1. 3.) notwithstanding all his Wilfulness and Obstinacy added to his Incredulity; From these præmises do arise practical and profitable corollaries.

N.B. As (1*st*,) Such as are wounded in their Faith, by the Tempting Adversary, ought to take right means and methods in order to the curing of their wounds, we should do as *Jehoram* did, when wounded by an *Assyrian* Arrow, he returned to *Jezreel* to be healed of his wounds, 2 *Kings* 9. 15. So when the Devil hath wounded us in our Faith or other Graces we must return to the Use of Holy means, that so we may recover again. Thus did those Disciples, who after the failure of their Faith and flying from their Master in his misery, *&c.* They leave now their lurking holes, meet together in *Jerusalem*, and warm those small sparks of Grace and little Faith (still left alive) one in another, and there they met with the True All-Heal, the Saviour of their Souls, who appeared to them and strengthened in them what Remained and was ready to die, *Rev.* 3. 2. They assembled with some hope to see him again. Therefore we may not forsake the Assembling of our selves, *Heb.* 10. 25. lest we miss of Christ's Appearance as *Thomas* did, *&c.*

N.B. (2*dly*,) We learn hence what a Spirit of Meekness ought to possess the Churches of Christ towards their Fellow members that fall through strong Temptation, *Gal.* 6. 1. Thus it was in this *Thomas*'s case, who was call'd *Didymus* because of his doubling and doubting, and was obstinate therein, yet was not he cast out of their Company by excommunication for this Crime, but he was gently born with by them, till Christ came to cure him.

N.B. (3.) Oh what a loss it is, to lose the blessing of Christ's Appearance, but once, at one time and at one only meeting: as was *Thomas*'s case here, to be wilfully absent but once from Divine Worship (in Publick and Solemn Assemblies

of

of Saints, where Christ maketh his Sanctifying and satisfying Appearances) without great danger and damage. Our Lord taught *Thomas* the worth of that priviledge by the want of it in his woful obduration and wilful obstinacy thereby: Though he had a private occasional meeting with some of his fellow Apostles (who told him they had seen the Lord) betwixt those two appointed First Day Assemblies, yet met he not with Christ; his Fellow-Disciples were as deep in infidelity at the first, as this Didymus was, *Luke* 24. 11, *&c.* But they, meeting together and meeting Christ at their meeting, were cured of it, and 'tis likely if *Thomas* had been there when Christ came, he also had been cured with them. *Thomas* was but absent once, and was hardned: *N.B.* Little do we know what drops of the Divine Unction (which distillon others present) we miss at a meeting by our being absent.

Note, (4*thly*,) This Teacheth us by *Thomas*'s Example also. How good a Work it is to stand in Christ's Way, and to be found with the Flock of Sheep at his Foddering Place. *Thomas* had been but once absent when the Shepherd came to Fodder his Sheep, therefore went he with an empty Soul for Seven Days, but now he would miss no more, but amends that faulty matter with his personal attendance at the next Apostolical meeting, and then he Recovered his Foul Fall, and found firm establishment; how careful then and conscientious should we all be to pray with the Spouse in the Song [*Lord tell me where thy Feeding and Foddering place*, &c. *is*,] Cant. 1. 7. and when he hath told us as he did her, *verse* 8. we should duely and daily attend therein. Oh how woful is then the condition of those Spiritual Vagabonds, who (*Cain* like) do excommunicate themselves from God's presence, as to the Use of the Means of Grace, *&c.* We may write [Lord have mercy upon such] as desperate and utterly deplorable.

Note, (5*thly*,) Hence we may Learn the Candour and Kindness of Christ to his scattered sheep, *&c.* He is the good Shepherd that calleth his Sheep by Name, *John* 10. 3. The whole Flock passeth under the hand of him, that telleth them by one and one, *Jer.* 33. 13. So that if but one Lamb be absent he knows it, cannot want it, but seeks it out, so dearly doth he love the sight and society of all his poor Lambs: Thus it was in this case. He had now but one of his Eleven Lambs lost in infidelity. He had healed the other Ten upon the first day, now comes he upon this Second, first-day, and through care (as it were) could not be at Rest till he had cured this odd one also. Divine care is extended [*in Universos quasi Singulos & in Singulos quasi Solos*] not only in the general to all the Catholick Church, but also in particular to every Individual person of his Children, *N.B.* This is a sweet comfort to Christians that Christ takes such care of every one, as if he had none else to take care of in the whole World. Yea if he have any one Weak and Wandring Lamb (as no doubt but he hath ever many) he will leave the Ninty and Nine in some safe and secure place, and will go and seek that lost Lamb be it Man, Woman or Child, *Mat.* 18. *verse* 12, 13. & *Luke* 15. 4, 5, *&c.* And never leave seeking till he find it, as most surely he will find, for none can take them out of his hands, *John* 10. 28, 29 nor can he discharge his Office of mediator, should he suffer any one of his Redeemed to wander and perish, as they would do undoubtedly, should they be left to themselves and to their own sheepish simplicity, *Isa.* 53. 6. *Psal.* 119. 176. But God hath charged Christ to see to the safe keeping of every true Sheep, *John* 6. 39, 40. and he performs his Father's precept, Discharges this Trust to the full, *John* 17. 12. Thus the Lord would not let the Ark remove, but both it and Six hundred thousand People must wait there, until that one only Woman *Miriam* (who had gone astray and was shut out of the Camp for sin) was recovered and returned into the Camp again, *Numb.* 12. 15. Thus also Christ had now but one Disciple deep sunk in infidelity and notwithstanding all his perverseness he takes care to Cure him.

Note, (6*thly*,) This great Truth is also taught here, that whereseever this compassionate Shepherd hath a mind to let out his tender mercy to any one of his Poor wandering sheep (so he calls his Disciples, as himself the Shepherd, in *Matth.* 26. 31.) no obstruction, either from themselves within, or from any obstacle without, can obviate or oppose the overtures and out goings of his love to them: as here is apparent in *Thomas*'s case, (1.) No hindrance within, this unbeliever could not obstruct Christ's love from him. *Thomas* had been bold and blunt enough in saying when Christ went in the Peril of his own Life to raise *Lazarus* from Death to Life, [*Let us go and Die with him*] John 11. 16. He then said, to his Fellow-Disciples that he would die with his Master, and so would *Peter*, yet none so shamefully forsook him, when it came to the proof, as these two did, *Thomas* was not only to seek when he should have seen

his

his Maſter Riſen from the Dead (having not yet recovered his fright at *Chriſt's Apprehenſion*) but alſo when he heard from the *Ten Diſciples*, that they had ſeen the Lord, yet will it not ſink either into his head or heart to believe it; yea, this wilful man over-boldly and bluntly ſaith [*I will not believe it*] *John* 20. 25. although he had been an Hearer of Chriſt a long time, and had heard him aſſure his Diſciples oft times of his Reſurrection the Third Day; yea, he had ſeen his many Miracles, and his Raiſing *Lazarus* and others from the Dead, yet will not he believe that his Lord (who Raiſed others) could poſſibly Raiſe himſelf. Thus this wilful *Thomas* added *Obſtinacy* to his *Incredulity*; notwithſtanding all this, Chriſt will not loſe him (much leſs did he reject him for his perverſeneſs) but moſt graciouſly appeareth to Recover him, breaking thro' all the Bars and Bolts of this Unbeliever's unworthineſs, *&c.* (2.) Nor could any Hindrance without obſtruct Chriſt's Love from him: For there were *Shut-Doors* (faſt latched, locked, barr'd and bolted) betwixt *Chriſt* and *Thomas*; the good Maſter was without, when the bad Servant was got within doors, yet ſhall they not be parted ſo. Though the *Jews* (whom the Diſciples feared) could not enter when the doors were ſo ſafely ſhut, yet ſweet *Jeſus* could come in to ſnatch this Brand out of the fire of Hell: No doors can keep Chriſt out from Redeeming his Redeemed; no not the ſtrongeſt of doors, even Priſon-doors with their thickeſt Chains, and Iron Barrs, *Acts* 5. 19. and 12. 7. And twice here, *John* 20. 19. and 26. The *Ten Diſciples* (who miſtook their Lord for a Devil, as *Matth.* 14. 26. So *Luke* 24. 37.) were not over-worthy of the priviledge of Chriſt's preſence when doors were ſhut in the firſt Inſtance; but leſs worthy by much was this Unbeliever thereof; yet Chriſt breaks through all difficulties (both within and without) with his graciouſneſs. *Note*; As the notorious Maſs of Unbelief which was found in ſo eminent an Apoſtle's heart (as *Thomas* was) may mind us how much more may be found in the hearts of the beſt of us, poor worthleſs Worms, when left to our ſelves, and in the hand of our own Counſels. *N.B.* So the doors giving way, and yielding up a free paſſage for Chriſt's entrance here, ſhould likewiſe admoniſh us how the doors of our hearts ought to yield and give way to Chriſt's entrance into them, when he comes and ſtands knocking there by the Hammer of his Word, and by the Hand of his Spirit. How can we be ſo hard hearted, as to ſuffer a ſweet Saviour (whoſe only Errand, for our entertaining him, is, to ſave our Souls) to ſtand out of doors, as it were, with his Hat in his hand, intreating an open Entrance, till his Head be filled with Dew, and his Locks with the drops of the Night, as the unkind Spouſe did, *Cant.* 5. 2. Her ſleepy heart coſt her dear, *verſe* 6. They that will not when they may, when they would, they ſhall have Nay. Shall dead Wood yield, and not living Hearts? See *Pſal.* 24. 7.

The (4*th.*) *Remark* follows here, to wit, The *Manner How* our Lord managed this manifeſtation of himſelf this ſixth time, which was principally for curing and confirming unbelieving *Thomas*. Chriſt appeared here after the ſame ſort, as he had done before, *John* 20. 19, 26. Both times he came in when the *Doors* were ſhut, and ſtood in the midſt (to be ſeen and viewed from top to toe by all the Eleven, *&c.*) As this could not but be a farther confirmation of the *Ten Diſciple's* Faith, becauſe they had ſeen him appear to them after the ſame ſort on the *firſt Day* before this. Thus Chriſt moſt graciouſly condeſcended to *Gideon* for confirming his Faith (mentioned *Heb.* 11. 32.) by granting him a double ſign, *Judg.* 6. 37, 38, 39, 40. Both he and theſe Apoſtles came not up to a firm Faith at firſt, but by degrees. *Note*, So it muſt ſerve alſo for a fuller conviction of *Thomas*'s Unbelief concerning the Relation that his Fellow-*Diſciples* had given him of Chriſt's laſt Appearance, when he ſaw his Lord appear again in the ſame ſort as they had related. Now the particular manner of Chriſt's manifeſting himſelf, to all the *Eleven* at this time, was both by words and by deeds again, as he had done before; yet in ſome circumſtances differing as there was now a different occaſion.

For (1*ſt.*) Chriſt ſaluted them (*Thomas* and all) with the ſame ſweet Salutation [*Peace be unto you*] as before, and as he had taught them to ſalute thoſe Houſes that willingly received the Goſpel of Peace, *Matth.* 10. 12, 13, &c. Let us here turn aſide a little with *Moſes*, *Exod.* 3. 3. and behold this work of wonder: That our Lord ſhould proclaim peace to ſuch an obſtinate Rebel againſt that glorious Truth of Chriſt's Reſurrection as *Thomas* was: Though the *Renegado-ten Apoſtles* might upon their Recovery by Repentance be reckoned as worthy of this Salute; yet ſure I am, this ſtubborn Unbeliever *Thomas* muſt needs be look'd upon as moſt unworthy of any ſuch gracious Congratulation; for he had been preſcribing a Law of believing to himſelf, and putting on a limiting Condition upon his Soveraign Lord (contrary to that command, *Thou ſhalt not limit the Holy One of Iſrael*, Pſal. 78. 41.) too ſawcily ſaying [*Except I ſee in his hands*, &c.

and

and thrust my hand into his side, I will not believe, John 20. 25.] Notwithstanding all this wicked wilfulness, and peevish perverseness in *Thomas*, yet shall he have his particular share in this general peace. Who but the *Son of Peace*, the *Saviour of Sinners*, would have so said to, and so saluted such an unworthy Sinner? This clear Character of Christ's candour and kindness, in the case of *Thomas*, may serve to encourage us to put in for our part in Christ's Peace, though in rigour of Justice, we be altogether unworthy to partake thereof.

(*2dly.*) After our Saviour had Saluted them all in general, comprehending *Thomas* (for whose sake peculiarly was the benefit of this 6 *Appearance* designed) he shewed again his wounds for the sake of this one doubting Soul. *Note*; Oh marvelous Clemency! These were the most indubitable signs of the Reality of his Resurrection, whereas, had he made his raised Body to pierce the solid Wood, and to pass through the shut Doors, this Act would have added strength to their *Doubtings*, that it was not Christ himself, but some Spectrum or Spirit; for it is the property of Spirits, and not of true Bodies, to penetrate other Bodies: Beside, 'tis against the very scope of this Appearance, which plainly was to be touched by *Thomas*, that by touching he might come to know and believe; now such a penetration of *Dimensions*, or *solid Dimensions*, would have unavoidably rather weakened than strengthened that Faith which he came to confirm as well as recover; seeing as no meer Spirit can be touched, so no solid Body can enter while doors be shut. However was his passage in upon them, it was not that of a *Spectrum* or *Phantasm*, but of the *Omnipotent God*; yet did this *God-Man* shew here the wounds of his Manhood: More especially to *Thomas*, for whose sake he came, and to whom he said [*Reach hither thy hands*, &c.] *John* 20. 27. *Note*; *John* mentions both Christ's wounded hands, and his wounded side, but makes no mention of his wounded feet; yet this is supplied by *Luke*, who relates how Christ said to them [*Behold my hands, and my feet*, &c.] *Luke* 24. 39. Oh wonderful Divine condescension, not only in his vouchsafing to appear again, and shewing his wounds for the fuller removal of that scruple that terrified all the *Ten Apostles* (thinking him to be but a Phantasm, *verse* 37.) whereas by this *second shew of himself*, and of *his wounds*, the *Ten* were further confirmed, that it was the same Body which was crucified, and now raised up alive again: But more especially was this gracious vouchsafement made to this unbelieving *Thomas*, &c.

(*3dly.*) Christ gave *Thomas* not only an ocular (as to the others) but also a palpable demonstration, saying to him. [*Feel with thy finger those four lesser wounds, which the four Nails made in my hands and feet, and thrust thy whole hand into that greater wound made by the Souldier's Spear in my side*, &c.] And annexing with it a friendly Reproof [*Be not faithless but believing*] *Note*; Thus Christ can be content to condescend thus graciously unto the weakness of this Unbeliever (who undoubtedly was much to be blamed for his so presumptuously prescribing and laying such unreasonable Laws upon his Lord) because Christ saw that the Root of the matter was in him, as *Job* 19. 28. the seed of God still remaining, 1 *John* 3. 9. The Radical Grace of Faith was yet budding forth some faint desires in him to believe better, and to repent more of his sin; therefore did Christ, out of his matchless candour and compassion condescend to him, and to his weakness. Thus our Lord did to *Jairus*, *Mark* 5. 23, &c. who (with *Thomas* here) prescrib'd a kind of Law upon the Lord, saying, [*Come and lay thy hands upon my only Dying Daughter*, &c.] in thinking Christ could not otherwise cure her, unless he came to his house, laid his hands on the Child, &c. This Ruler of the Synagogue could expect no help or healing, much less if his Daughter were dead could he hope for her life again. Thus weak in Faith was this Learned Rabbi, and far short of that Roman Souldier's the Centurion, who believ'd Christ could cure his sick Servant without stirring a foot towards his house, but barely by speaking the word of command, *Matth.* 8. 8. Our sweet Jesus takes no advantages against this *Jairus* to turn him off, but tendring his Infirmity, arose and followed him. *Matth.* 9. 18, 19, &c. *Note*; Thus may we hope that Christ will condescend to our weakness, where he finds truth in the inward parts, any real desires and breathings that are right after Repentance, &c. *Note*; But the doubt still lies; how there could be any wounds in his glorified Body. *Answ.* Beside what is said before, we must know, that ordinarily there can be neither any wounds, or any scars in a Body that is glorified. For as that is not *Death*, which is only the Death of one part of the Body, but when it comes to be the Death of all parts, and possesses the whole: So that is not properly *Glory* which is only the Glory of one part, and not of all: A glorified Body is that which hath a Glory in all the parts, &c. This is confirmed by the Word of God, 1 *Cor.* 15. 43. Though *it be sown in weakness, yet it is raised in power and honour.* But now the scars in Christ's Body were extraordinary,

traordinary, and by special dispensation upon these supposed grounds. (1.) To confirm the doubting Disciples, *&c.* (2.) To confound Enemies, who shall be Thunder struck when they *behold him whom they have pierced*, &c. *Zech.* 12. 10. *Rev.* 1. 7. (3.) To comfort Friends in all Ages; shewing, our comfort lies not in Christ's Miracles, but in his Sufferings: Therefore he bids us behold his wounds as oft as we eat the Lord's Supper. (4.) To instruct his Followers, that as he abated of his Glory, so must they of theirs, for God's Glory, and for the good of others. Some go farther and add a (5*th.*) Reason of Christ's retaining his five wounds still even at the Right hand of God in Heaven, for appeasing his Father's Wrath against his Redeemed for their daily sins, he (as it were) reminds his Father, by shewing his five wounds to him, how he hath fully satisfied Divine Justice for all their Infirmities.

Note; The *Inferences* from hence are, (1.) That the *Lord of the Sabbath*, Matth. 12. 8. did here farther establish and sanctifie this New Christian Sabbath upon the first Day of the Week, by making this his solemn sixth Appearance upon that same day, and neither on the Seventh (the Old Jewish Sabbath day) nor on any other day of the week after the foregoing first Day, whereupon he made no fewer than five Appearances.

Note, (2*ly.*) Though we cannot come up to the first Rate and Rank of Believers, and become of the Number of the chief of *David*'s Worthies, *&c.* 2 *Sam.* 23. 23, &c. yet may we but become of the Second Rate and Rank of Believers, and be of the number of the Thirty of *David*'s Worthies, we need not doubt of acceptance with Christ, whose Father and Figure was holy *David*. Thus it was with *Thomas* here, he faultered and foundered so, as he was disenabled to come up with the first for sanctifying the first Christian Sabbath, yet keeps he the second, and was accepted. Thus those persons that could not eat the Passover (because they were defiled) at the proper season in the first Month, were allowed by *Moses* from the Lord to eat it in the second Month, *Numb.* 9. 6, &c. Nor did the Labourers come all into God's Vineyard to labour at one hour, but at several hours, some sooner, and some later; yet the last found equal acceptance with the first, *Matth.* 20. 6, 7, 8. We may come at the 11th. hour and yet be welcome.

Note, (3*dly.*) Christ over-hears every word we speak, though in never so private a place; yea, though it be but a secret whisper in the Ear of another. Thus Christ overheard the very words that *Thomas* had spoke to his Fellow-Disciples, at a private Meeting on the week-day, and now meeting with *Thomas* on the first Day, he chargeth him with his own words *verbatim*, *John* 20. 27. Oh how should this consideration [that Christ hears all our idle and wicked words we speak, and it may be one against another, and will relate them word for word at the last day] bridle us. He remembers our wicked words and works; they are all before his face; this we should consider in our hearts, *Hos.* 7. 2. that we may *stand in awe and not sin*, Psal. 4. 4. For God records all in his Book, *Mal.* 3. 16.

The *last Remark*, concerning this *Sixth Appearance*, is the marvelous consequences and effects thereof in converting and confirming wilful *Thomas*, who hereupon cryed out, [*My Lord, and my God*] *Verse* 28. Now was this Unbeliever, this obstinate opposer of that great fundamental Truth, conquer'd, and made to confess, not only that it was the very Jesus whom they used to call [*the Lord*] *John* 13. 13, &c. but also gives him the individuating and appropriating Compellation of [*My Lord*] whom I resolve now to obey, and give up my self wholly to be Ruled by him in all things, as the phrase imports: And not only so, but he adds [*My God*] acknowledging both that he had declared himself to be God by his *Rising from the Dead*, Rom. 1. 4. *Note*; Here Christ is first call'd God in the Gospels, which, had it not been a Truth, Christ would not have own'd the Title, but have reproved him for ascribing to him that Name which Christ did not; and in this abrupt Sentence [*My Lord, and my God*] There is a short confession of his Faith, and a plain profession of his own Interest in Christ, which Christ approveth of. *verse* 29. *Note*; 'Tis true Faith that appropriates the Redeemer, as if no body's else but mine, *Gal.* 2. 20. *He died for me*, saith *Paul*, and *he is mine*, saith *Thomas* here: Were it not for this possessive [*Mine*] the Devil might say the Creed to as good purpose as we: For he believes there is a God, and a Christ, but that which torments him is, he cannot say [*My*] to any one Article of the Faith. *Note*; This concise speech imports a vehement Admiration both of Christ's Clemency, and of his own stupidity; as if he had said; how sad was my state, I might have perish'd in my Infidelity, hadst thou not condescended to my Infirmity, and shew'd me mercy, helping me to find the power of thy Deity in the wounds of thy Humanity: Therefore shalt thou be *my Lord and my God* for ever. Thus may we all say; Lord, I thank thee that

thou

thou hast not suffer'd me to go on in the broad way to Hell, and to perish in my Ignorance, as I might have done; but seeing thou hast granted me Repentance for my sins, Faith in thy Promises, and power to walk before thee in Newness of Life, therefore shalt thou be *my Lord and my God for ever*. *Note*, (1.) Thus God suffereth some slips in his Saints (as in *Thomas* here) that in their Recovery themselves and others might be more confirmed. *Thomas* his doubting more advanceth and advantageth our Faith, than either *Mary Magdalen* or the other Disciple's sooner believing did; for while *Thomas* handled the wounds of Christ's flesh, he healed the wounds of Unbelief in us; for his doubting put this great Truth out of doubt to us. God would not permit evil to be, unless he could extract good out of it. *Note*, (2.) How soon can Christ change the most pertinacious Unbelief, into the most precious and saving Faith, as here? *Thomas* only felt the Manhood, yet believes the Godhead of Christ; now his *Faith* was the *evidence of things not seen*, Heb. 11. 1. Now his Faith excell'd his Sense on which before he had so much depended. *Note*, (3.) Christ owns his Sense for Faith, *verse* 29. his seeing (for some say, he durst not touch his Lord) was his believing. Now 'tis enough for Faith to see Christ in the flesh by the Apostle's Eyes, as *Israel* did *Canaan* by the Eyes of the Spies, *verse* 29, 30, 31.

CHAP. XL.

Of Christ's Seventh Appearance.

THE *Seventh Appearance of Christ* after his Resurrection was to the *Seven Apostles*, when they were fishing in the Sea of *Tiberias*, which *John* only relateth, *chap.* 21. *verse* 1. *per totum*, where the Lord did more fully, and in a peculiar manner restore *Peter* from his Fall (in his Threefold Denial) by a Threefold Confession of him, *&c.* This *Sea of Tiberias* is call'd the *Sea of Galilee* also, *John* 6. 1. because *Galilee* is the Province adjacent to that Sea, which is six Miles broad, and sixteen Miles long. The Apostles were now drawn out of *Jerusalem*, and were drawing into *Galilee*, according to the command of Christ, *Matth.* 26. 32. and the Admonition of the Angel, *Matth.* 28. 7.

The *Remarks* of this *Seventh Appearance* are accordingly concerning the Time, Place, Persons, Occasion and Manner of Christ's Manifestation, *&c.* to evidence that he *was Risen indeed*.

(1*st*.) The *Time when*, 'twas after that *Appearance* to the *Eleven Disciples*, whereby *Thomas* was convinced of that great Truth, and confirmed in the Faith of the *Messiah*, (which *John* relates in *chap.* 20. 26. to the end.) And *after these things* (saith the same Evangelist) *John* 21. 1. Christ appears again, and confirms *Peter* more fully in this, as he had done *Thomas* in that foregoing Appearance; upon what day of the week this Appearance was, is not expressly mentioned as before, but some suppose it was upon the *third first day*; for these Reasons; (1.) *John* calls this the *Third time*, *chap.* 21. *verse* 14. which *Grotius* refers to the *number of days*; for *Christ's first five Appearances* were on the the *first first day*, the very day of his *Resurrection*, five several times to several persons, then his *Second Appearance* was on that day seven-night, the very next *first day* to the *Eleven*, &c. Now follows this *Appearance* (as to the day) which *John* calls the *Third Time*, as it relateth to the *third first day*, or the *New Christian Sabbath*; and thus *John*'s πάλιν, or again, *verse* 1. is explained by his, *verse* 14. as *Mark*, ὕστερον, or last, *Mark* 16. *v.* 14. is explained both before and after. The 2*d*. *Reason* is, Christ did not now as he had done before his Death, so frequently and familiarly converse with his Disciples; for it was incongruous that a person now Immortal, should be always conversant with Mortal Men, but only by Intervals, though often to certifie the Reality of his Resurrection, and the Interval was betwixt one *first day* and another, upon which days only he manifested himself for the better founding of the new *Gospel-Sabbath*. The 3*d*. Reason is, Though this *Immortal Body* did in State abscond it self for forty days, yet it is probable that he shewed himself every *first day* while he abode upon Earth. *Note*, If we grant this *Appearance* to be upon a week-day, then may it give incouragement to God's People in their upholding *Holy Meetings* occasionally upon week-days also, seeing Christ may (and undoubtedly doth) manifest himself upon week-days, as well as upon *Sabbath-day Meetings*. *When and wheresoever two or three are gathered together in his Name, he will be in the midst of them*, Matth. 18. 20. especially if they love him, he will manifest himself to them, *John* 14. 21. But upon whatever day this manifestation

was made, 'tis expreſly mentioned, that it was in the Morning of that day, *John* 21. 4. 'Tis probable our Lord waited until thoſe *ſeven Diſciples* would leave work, being wearied with their ſucceſſeſs toiling all the night, and hopeleſs of ſpeeding better upon the day, when noiſe round about doth affright away the Fiſhes from the Net. However, they learnt this Leſſon which *David* taught [*That mourning laſts but till morning*] *Pſal.* 30. 5. For though they were ſad enough at their loſt labour all night (the Lord all the while looking on, and letting them labour in vain) yet they ſped better next morning through their Lord's preſence and bleſſing. *Flebile principium melior fortuna ſequetur.* A good ending may follow a bad beginning.

The (2*d*) *Remark* is, the *Place* where it was: This is apparent to be in *Galilee*, whither the Apoſtles were now reſorting (as before) to enjoy more of their Maſter's Appearance: For, though they had been priviledged with his preſence once and again in *Jeruſalem* (which the Evangeliſt relateth in *John* 20. 19, 26.) they ſtill long for more, and can be content to travel from the City ſo far as *Galilee* for ſuch a beatifical Viſion, and how they began to be bleſt therewith, the ſame *John* gives an account in *chap.* 21. While ſome have not warily enough obſerved the difference betwixt thoſe Signs Chriſt ſhewed in *Jeruſalem* (to confirm the Faith of his Diſciples) and thoſe he after ſhewed them in *Galilee*, they have been of this Opinion, that *John* 21. was not writ by *John*, but added by another, as the laſt Chapter of *Deuteronomy* was to the *five Books of Moſes*, becauſe *John* ſeems to conclude his Hiſtory in the end of his 20th. Chapter. *Note*; Enquiry; But why now will Chriſt again appear to them in *Galilee*, ſeeing he had appeared twice already (to confirm them) in *Jeruſalem*? *Anſw.* Reaſon the firſt; Becauſe he had promiſed to go before them into *Galilee* by the Angel's mouth, *Mark* 16. 7. which going was, Secondly, An act of local motion, intimating that all natural motions of a Body Chriſt retained ſtill, and doth retain them even in Glory, as ſitting, ſtanding, going, *&c.* The Angel ſaid to *Mary Magdalen Lo, he is not here*, &c.] *Mark* 16. 6. and *verſe* 7. *He goes before you into Galilee*; which ſheweth, that his Body after the Reſurrection was finite, it was alſo ſenſible, as to ſeeing and feeling. It was likewiſe an Organical Body, ſtill retaining all the parts and members thereof. This ſerveth to refute the *Romiſh Doctrine*, which ſaith, that Chriſt retained not all the properties of an *Humane Body* after his Reſurrection, *&c.* Thus the *Romaniſts* make our bleſſed Mediator no better than a meer Idol, deſtitute of Motion, of Senſe, of Underſtanding, *&c.* *Note* (2.) His going before his Diſciples into *Galilee*, was an act of moſt gracious prevention: They needed not to ſay, as *Siſera's Mother* ſaid [*Why are his Charets ſo long in coming?*] *Judg.* 5. 28. Why comes he not yet? For Chriſt kindly prevents them, and goes thither before them: Which ſhews the amiable and amicable carriage of Chriſt in carrying comfort to his diſconſolate Diſciples. He is nimble as the Roe or young Hind, *Cant.* 2. 17, *&c.* His Chariots of conſolation have a ſwift and moſt ſpeedy motion; but when he comes out of his place (or Mercy-ſeat) to puniſh the Inhabitants of the Earth, *Iſa.* 26. 21. then is he ſlow to Anger, *Nah.* 1. 3. and is as a Cart that is preſſed with Sheaves, *Amos* 2. 13. A loaded Cart is of a very ſlow motion. But he prevents us with his loving-kindneſs, *Pſal.* 21. 3. *Before we ask, he anſwers*, Iſa. 65. 24. When *David* did but ſay, *I will confeſs my ſin, then God forgave it*, Pſal. 32. 5. And the Spouſe ſaith in the Song, [*It was but a little that I was gone from them, and then I found him whom my Soul loved*] *Cant.* 3. 4. When *Moſes* ſpeaks in the Law, he is ſlow of ſpeech and ſtammers in comforting. But the *Meſſias* in the Goſpel hath a ready Tongue, and is fluent in pouring out words of conſolation to the diſconſolate Soul, *Iſa.* 50. 4.

The ſecond Reaſon, why he appears now in *Galilee*, was, becauſe it was a place of more ſafety (as before) than *Jeruſalem* was, becauſe the *Jews* ſought the lives of the Diſciples: Therefore Chriſt tenderly provides for ſecuring them there, while weakneſs was upon them; but when he had made them ſtrong with the Indowments of his Spirit, then he bids them go fill *Jeruſalem* with his Goſpel. Until that time, *Galilee* was God's Chamber to hide them in, *Iſa.* 26. 20.

The third Reaſon, why in *Galilee*, becauſe it was the place where he had been moſt frequently and familiarly converſant with the Diſciples (this Countrey Entertaining the Goſpel and Chriſt more courteouſly than *Judea* did) and now becauſe they in their *Mortal Bodies* were incapable of any conſtant converſing with his *Immortal Body*, now, therefore is he ſaid to ſhew himſelf to them only at certain times, and in certain places; and he pitches principally upon this place, *Galilee*, *Matth.* 26. 32. and 28. 7, &c. for this cauſe wherein to manifeſt himſelf to them. As God gave *Moſes* for a Sign ſaying [*On this very Mountain ſhall thou and* Iſrael *worſhip me*] *Exod.* 3. 2. Beſide the *burning of the Buſh*, verſe 2, 3. By which double Token his Faith was farther and fullier confirmed

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in the Promise both for the present and for the future. So Christ gave this of his going before them into *Galilee* (which also the Angel reminded them of) to comfort them, that though He (their Shepherd) should be smitten, (as *Zech.* 13. 7.) and they his Sheep, thereupon should be scattered through fear, yet the smiting of the Sheep should be but for a short time, for he would quickly go before them again like a Shepherd before his Flock, *Mark* 14. 28. and 16. 7. As God's Token was made good to *Moses* upon Mount *Horeb*, so was this of Christ's to his Disciples for the further and fuller confirmation of their Faith upon a Mount in *Galilee*. Thus our Lord Attemper'd himself to their weakness, not only in accomplishing this Sign, but also he was felt by *Thomas*, &c. and he fed (at Dinner) with his Disciples, not *necessitate* (as *Austin* saith) but *potestate*, &c. not for any need he had, but by his Divine Power, &c. Of that more hereafter in its proper place, when we come to it.

The fourth Reason of Christ's appearing here in *Galilee*, was, because he had most Disciples in that Countrey. *Jerusalem* and *Judea* had indeed much precious Seed sown in them, but they both did prove a very barren Soil. Christ will be most conversant, where there be most Believers: he will walk most among his *Golden Candlesticks*, and in his *Gardens of Spiritual Flowers*, and in the *Vineyards of Red Wine*, Rev. 1. 13. Cant. 6. 2. and 7. 12. *There will he give out his Loves*. He directs his Spouse to *follow the footsteps of his Flock*, Cant. 1. 7, 8.

The fifth and last Reason, because *Galilee* was a typical place, representing to us the Translation of the Gospel from the unworthy *Jews* unto *Gentiles* or *the Gentiles*; so call'd *Matth.* 4. 15. The Voice that was heard in the Temple [*emigremus hinc*] was dismal to the *Jews*, who had forfeited the Covenant in killing the *Messenger of the Covenant*, to wit, the *Messiah*. The word *Galilee* signifies *Transmigrations* in Hebrew.

The (3*d.*) *grand Remark*, is, the *Persons* to whom Christ appeared here in *Galilee*. These are named, *John* 21. 2. *Simon Peter*, *Thomas* call'd *Didimus*, *Nathaniel of Cana* in *Galilee* (whom some suppose the same with *Bartholomew*) the two Sons of *Zebedee*, *James* and *John*, and other two Disciples not named, yet supposed to be *Philip* and *Andrew*. All the Apostles were drawing together into *Galilee* to meet the Lord there: But those Seven came probably the first, and met together in one place, not only to shew their Holy Concord, but also to hold some godly Conference: To these therefore Christ the sooner appeareth here, and as the number Seven was a competent company for farther testifying the Truth of *Christ's Resurrection*, so was it a figure of the Church, which is sanctified by the *Seven Spirits of God*, Rev. 3. 1. And tho' these same Disciples had seen Christ twice before (all but *Thomas*, who had only seen him once) *John* 20. 19, 26. yet will the Lord appear to them again, to shew what delight he had to be among the Sons of Men (as is said, *Prov.* 8. 30.) *Note*; He chuses rather to stay a while for forty days with poor Mortals upon Earth, than yet to Ascend up to his Immortal Glory in Heaven: These Seven might possibly think they were sufficiently assured already of their Lord's Resurrection, as *Peter* thought, and therefore said, [*I go a fishing*] *John* 21. 3. both He and They were deceived, for they all needed farther Confirmation in this Doctrine of greatest consequence and comfort; they must have proofs of it in *Galilee*, as well as in *Jerusalem*, that they might more firmly believe and remember, that *Jesus Christ*, *of the Seed of* David, *was verily Raised from the Dead, according to the Gospel*, 2 Tim. 2. 8. This great Truth is the whole Gospel's Abridgment, to be the Witnesses thereof, was the first Function of the Apostles, *Acts* 1. 22. *Note*; Christ never appeared (after he Rose again) to any wicked person, not to *Pilate* or *Herod*, &c. nor had they tydings sent them from the Angel thereof, though that probably might have convinced them of their sin, but they had rendred themselves incapable of those Priviledges, both were done to his Disciples, who were præordained for Witnesses, *Acts* 10. 41. The Benefits of the Church belong only to the Church. *Note*; Those Seven Apostles here must have the Blessing of *Christ's Seventh Appearance*, though they had seen him before, that they might be more firmly confirmed in this great Truth, which (1.) Demonstrated the *Divine Nature of Christ*, Acts 2. 24. and *Rom.* 1. 4. which (2.) Makes good all the Benefits of his Passion: Though *David* saith, [*What profit is there in my Blood?*] *Psal.* 30. 9. Yet is there great profit in Christ's Blood improved by his Resurrection. *Note*; Which (3.) Is the ground of our Resurrection, 1 *Pet.* 1. 3. Christ is Feoffee in Trust for us, and his Resurrection was not only Personal of a particular Man, but it was of a publick Person in our Names whom he represented, therefore is he call'd the *first fruits of the Resurrection* (as before) which sanctifies the whole Crop: Ours are but the *Appendixes* of his Resurrection. As all *Joseph's* Brethren shared in his Advancement, and all the *Jews* in *Mordecai's*; so do we share in his

his. *Note*; And which (4.) Is a ſpecial and powerful means to recover us from the ſwoonings of our Faith both as to our ſelves in particular, and as to the Church in general.

(1.) As to our ſelves, *Rom.* 6. 8, 11. There is a ſpiritual power in Chriſt's Death to kill ſin, and in his Reſurrection to quicken Grace. Faith is the *Heliotrope*, or Sun-flower, that follows this Sun of Righteouſneſs. If he be abſent, Faith faints, fails, flaggs and flattens preſently. *Jacob*'s Soul was ſad for ſeventeen years at the loſs of *Joſeph*, but when he heard that *Joſeph* was alive, this revived him, *Gen.* 45. 26, 27. and ſo ſhould it revive us that our Jeſus is alive, *&c. Rev.* 1. 8, 18. And as

(2.) To the Church; could *Eliſha* raiſe to life a dead Child, and cannot Chriſt do as much for a dead Church? *Note*; No wonder then if a Truth of ſo great importance were ſo greatly proved by ſo many Appearances, and that to one and the ſame perſons at ſeveral times, *&c.* The Angel that ſaid to the Women [*Go quickly and tell his Diſciples that he is Riſen*, &c.] began with this demonſtration for proving the Truth of his Reſurrection [*Behold he goeth before you into Galilee*] *Matth.* 28. 7. and *Mark* 16. 7. The Angel *Argues à ſigno ad ſignatum*, from the ſign to the thing ſignified. If he be going and upon his Journey, then it neceſſarily follows, he muſt be Riſen indeed. And thus was this Truth (of ſuch vaſt conſequence) carried on and continually demonſtrated by manifold manifeſtations of himſelf to his Diſciples, both before this, and now and after this alſo: So that there might be left no room of doubting thereof in any one of theſe that were to be the appointed Witneſſes, *&c.* And ſure I am, *Thomas* had need of this for his fuller confirmation, and ſo had *Peter* to whom Chriſt had ſomething of great weight to ſay, *verſe* 15, 16, 17, &c.

The (4*th.*) grand *Remark*, is, the occaſion which our Lord took for manifeſting himſelf to thoſe Seven, to whom he had taken ſeveral occaſions to ſhew himſelf before this. The firſt *Adam* died, and we hear no more of him. *Job* ſaith, [*If a man die, ſhall he live again?*] *Job* 14. 14. no ſurely, not till the Reſurrection-day: But ſo it was not with the ſecond *Adam*; 'tis true indeed he died, but he lived again, *Rev.* 1. 8, 18. And we hear of him again and again: This is the ſeventh time of tidings that he was alive, the occaſion whereof was this; *Peter* ſaid to the other ſix [*I go a fiſhing*] *John* 21. 3. They all comply to the motion, and concur with him; here was concord in one work, which made them more capable of Chriſt's company. *Note*; But the Queſtion is, Whether the work they are agreed in were good, if not, agreement in Evil is rather Conſpiracy than Concord; and this is the more doubted, (1.) Becauſe Chriſt had called them to leave their Fiſhing-Trade, and to become Fiſhers of Men, *Mark* 1. 17. And (2.) Becauſe Chriſt had told them, *He that putteth his hand to the plough, muſt not look back*, Luke 9. 62.

Anſw. 1. This Fiſhing-work was no unlawful or diſhoneſt Imploy, but well-reputed of among the *Jews*. It had been an unlawful looking back indeed, had *Matthew* returned to his work of a Publican, *Mary Magdalen* to her former Laſciviouſneſs, *&c.* But this catching of Fiſh was a work lawful in its own nature.

Anſw. 2. They had now nothing elſe to do; for, though they were made Fiſhers of Men, yet were they not yet ſent out, nor yet furniſhed with the extraordinary Gifts of the Spirit, to inable them for the Publick Miniſtry.

Anſw. 3. They had now no other way for ſupplying their own wants, having loſt their Lord, who had hitherto made proviſion for them. As they were (*Tantamont*) yet forbid to Preach, by being bid to tarry till the Spirit came: So they were forbid to be idle: They that will not labour (either in the ſweat of the brow or brain) ſhall not eat. Thus *Paul* ſometimes wrought to ſupply his preſent neceſſities, 2 *Theſ.* 3. 8, 10. All theſe Seven therefore went on fiſhing with a good mind, and fiſhed all the night, but with bad ſucceſs, for they could catch nothing. This was the providential occaſion Chriſt takes to make himſelf both the better known, and the more welcome to them; for, had they caught any thing, his preſence and power in the enſuing Miracle of the ſudden and ſo plentiful ſucceſs, had not been ſo perſpicuouſly and plainly evident. Beſide; it teacheth, *Note*, That man's diligence (as *Solomon* ſaith, *Prov.* 10. 4. with 22.) without God's bleſſing, is inſignificant, and unſucceſsful. All the labour and toil of Man is vain, unleſs God bleſs it with ſucceſs, *Pſal.* 127. 1, 2. *Gen.* 11. 7, 8. *Hag.* 1. 6, 9. Unleſs God ſtop the hole of the Bag at the bottom, with his bleſſing, let Men labour never ſo hard, all runs out, *Deut.* 28. 13, &c. Were we not thus exerciſed, we ſhould neither beg God's Aſſiſtance, nor acknowledge his Bleſſing. *Note*; Thus it had been once before [*They had toiled all night and caught nothing*] *Luke* 5. 5. Where Chriſt paid them plentifully for his fare in his uſe of their Ship. No Man ſhall loſe by him:

him: And though the Net brake there, yet the Fishes got not out, which doubled the Miracle of their plentiful Draught.

The (5*th.*) grand *Remark* is, the manner of Christ's manifestation. He comes in the Morning (as is aforesaid) as a Merchant or Housekeeper to buy their Fish, and therefore asks them [*Sirs, have ye taken any thing?*] *John* 21. 4, 5. He calls to them as one that wanted some Fish for the use of his Family, or Store-house. He hereby cauleth them to acknowledge their own want by their ill success, to prepare them the better for the following Miracle. And though they might have known who he was that stood upon the *Galilean* Shore, and call'd to them by that friendly compellation [*Children*] as his Disciples, 1 *John* 2. 13, 18. yet they knew him not, either because it was not yet clear day, or because of their distance from the Shore, but especially because Christ would first be known by the Miracle, and then by his Countenance: Therefore bids he them to *cast their Net on the right side of the Ship* (or Star-board) *verse* 6. Thus he directs them to a certain part, lest they should imagine their full Draught came by chance, not by providence. They might suppose this Stranger, standing on the Shore, might espy a confluence of Fishes, which they on the Sea could not see. This right side was next the Shore; however, they obey, and find the fruit of Obedience, their Net filled with 153 Fishes, which (some say) is the number of all kinds of Sea Fish; so that they had caught one of all sorts. Though this notion savour of nice curiosity (for the Whale could neither come nigh the Shore, nor on such a shallow Sea, nor be contained in so small a Net with so many other Fishes, &c.) *Note*; Yet learn hence we may for Edification, (1.) That Christ may be present, and not be known, &c. (2.) That the Resurrection will set us free from toilings on the Sea of Affliction, to stand with Christ here upon the firm Shore. (3.) Could we but fish more for Right-hand Blessings (as they here did on the right-side of the Ship) we should catch more, *Matth.* 6. 33. *All shall be added*, Prov. 3. 16. (4.) 'Tis good to obey God, sooner or later success will come; bind not him to a day, wake him not till he please, *Cant.* 2. 7. Our distance and dependence bid us wait: He will pay us for all our pains and patience at the last, &c. (5.) Former Experience may happily promote both present and future Obedience. Christ had revealed the efficacy of his presence in a Draught of Fish before, *Luke* 5. 5, 6, 7, 8. unto *Peter*, and now again to all these Seven: This taught them not only, that there is no catching any Fish till Christ come, but also to venture one cast more at Christ's bidding, being incouraged with the success at his command before.

The (6*th.*) grand *Remark* is, the gracious consequences and effects of this Seventh Manifestation in the prodigious Draught of Fishes, to the number of 153.

The first Effect was, *John* knew first that it was Jesus. Here *John* is preferred before *Peter* in perspicacity and acuteness of understanding: He had the quicker Spirit of Discerning: He first knew and told [*It was the Lord*] *John* 21. 7. *John* knew not our Saviour by sight of the Eye (though Christ might clear this beloved Disciple's Eyesight more than the rest) so much as by the Voice of the Miracle in their now catching such a multitude of Fishes, so very like that recorded, *Luke* 5. 5, 6. None but the Lord of Sea and Land (he thought) could command so many Fishes to come to hand by his direction. *Note*; *John* signifies gracious; this therefore teacheth us, that none but gracious Souls can discern the Lord in his works. Now he saw the cause why, till then, they could catch nothing, was, that he and they all might the better know him to be the Lord. Thus likewise our Lord will sooner or later let us see that *he in very faithfulness doth afflict us*, Psal. 119. 75. *John* tells *Peter* particularly, who had been the grossest Sinner, so stood in need of the greatest comfort, and therefore would most rejoyce at it. Nor doth he tell *Peter* [*It is Jesus, or our Lord, but the Lord*] Indefinitely, that is, the Lord of the Sea, and the Lord of Life and Death, as he hath conquered Death, and raised himself up to Life, yea, and now shews himself standing upon the Shore of Immortality for us to hasten to him, and to own him as our Lord, who hath been thus bountiful in this great Draught to us after our sad disappointments. *Note*; Hence learn we to ascribe our success, not to our toiling, but to God's Blessing. Not my pains, but *thy pound* (saith the good man) hath done it, *Luke* 19. 16. 1 *Cor.* 15. 10.

The second Effect was, *Peter* no sooner heard this, but immediately he girds his under garment close to his Body, (that it might not hinder him from swimming) casts himself over-board into the Sea, and swims to his Saviour in his shirt; we must suppose *Peter* had strip'd off his clothes before, and been labouring hard all the night, as good as naked, in his shirt. Now he doth again, what he had done before, saying, [*If it be thou, bid me come unto thee*, &c.] *Matth.* 14. 28. where his fervency made him more forward than the rest; and though there Christ condescended to confirm his

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ſinking Faith by a miraculous ſign, yet had he it with a check, *verſe* 29, 30, 31. But here he ſtays for no call from Chriſt; throws himſelf into the Waters, leaves all his Fiſh behind him, caſts away all his care, of Boats, Net, Fiſh and all, that he might not only come to Jeſus, but alſo that he might come firſt and ſooneſt to him, for his firſt Bleſſing. *Note*; All the Apoſtles are buſie in catching the Fiſh; all wonder at the miraculous Draught, only *John* diſcerned the Lord that ſent ſo many Fiſhes, yet was not ſo forward as *Peter*, nor ſo hardy as he, to ſwim to his Saviour: Innocent *John* had not ſo much need of going to the Phyſician, as Penitent *Peter*; and ſuch was his need, he ſtays not for any Companion, fears no Danger, takes no Cock-boat, but Faith was inſtead of all to him, and he haſtens to be firſt for a fuller Cure. *Note*; Such Efficacy there is in the Ordinance of Preaching, for *John* had Preached to *Peter* (while he was buſie in handing the Net) ſaying, [*It is the Lord*] which teacheth us alſo, that delays in coming to Chriſt are dangerous, when the Soul is ſick of ſin; as likewiſe that we muſt take heed of appearing before Chriſt naked, leſt our ſhame appear, *Rev.* 16. 15 Therefore did *Peter* here gird his covering about him, to cover his nakedneſs, when he came before the Lord; and therefore doth our Lord counſel us, to *buy of him Raymens*, *Rev.* 3. 17. and to fix it faſt to us with the Golden Girdle of Truth, *Epheſ.* 6. 14. and not wear it looſe to caſt off or on at pleaſure. Laſtly; It ſhews that Faith is the beſt Ship that carries us ſafe through a Sea of Miſery, as it had *Iſrael* through the *Red Sea*, and *Peter* here ſafe to Chriſt.

The third Conſequence or Effect of the Lord's Appearing here, was, that all the other Six Apoſtles make what ſpeed they can to Chriſt, leſt *Peter* ſhould Monopolize their Saviour to himſelf; all came, but none ſo ſoon as *Peter*; none of them were ſo hardy as to leap over-board, or leave their Fiſh behind them; this clogg'd their motion, *v.* 8. as worldly things do us. *Note*; The Evangeliſt *John* here firſt praiſeth *Peter*'s promptneſs, *verſe* 7. then excuſeth his own and his Companion's ſlowneſs, ſaying, [*For they were not far from Shore*] *Verſe* 8. Therefore would it not be long before they ſhould come in the Ship alſo up ſeaſonably to their Lord: The Net was now too full, and become ſo ponderous, as was paſt lifting up and unloading in the Ship, therefore were they conſtrained to drag it along the ground, and as σύρω ſignifies) to ſweep the Channel to the Shore, that no Fiſh ſhould eſcape. *Note*; Which teacheth us, (1.) Some come to Chriſt one way, and ſome another; ſome by ordinary means, as thoſe Six Diſciples did, and ſome by extraordinary, as *Peter*: Some by a ſtronger Faith, and others by a weaker: 'Tis not ſo much matter what the means be, ſo we be but careful to come to Chriſt, and to come in ſeaſon to him while he may be found, *Pſal.* 32. 6. and before he withdraw himſelf, *Cant.* 3. 1, 2, 3, &c. and 5. 3, 4, 5. Thoſe Six Diſciples did no leſs come to Chriſt than *Peter*, and with no worſe Acceptance; for they came ſoon enough to Dine with him. Some make only a very hard ſhift to get to Heaven; *the Righteous are ſcarcely ſaved*, 1 Pet. 4. 18. that is, they have much ado to get home to Heaven, like weather-beaten Ships, whoſe Tackling is deſtroyed by Storms, *&c.* very hardly reach Harbour, yet are made as truly happy as thoſe who have an entrance miniſtred unto them abundantly into the heavenly Kingdom, 2 *Pet.* 1. 11. like thoſe Ships that come home in all their Gallantry, with Sails ſpread, and Flaggs flying, *&c.* *Note*; Learn hence, (2.) 'Tis our comfort (as it was theirs) that we are not far from Shore, though now we be in the midſt of the Sea of Miſery, *toſſed with Tempeſts, and not comforted*, Iſa. 54. 11. we are not far from deliverance, or from Death, *&c.*

The fourth Conſequence was, Chriſt's kind Invitation of thoſe Seven Diſciples to a Dinner upon their Landing, and when they were all both weary and hungry, *&c.* *John* 21. 9, 10, 11, 12, 13. wherein we have a whole bundle of Miracles. As, (1.) At this Seventh Manifeſtation, a vaſt multitude of Fiſhes were caught, to teach them, how prodigious their ſucceſs (among all ſorts and ſexes of Mankind) ſhould be when they were gifted with the Spirit, to become Fiſhers of Men. (2.) That the Net was not broken notwithſtanding the 153 Fiſhes it contained; whereas ſuch a plentiful Draught as this broke their Net, *Luke* 5. 6. yet even that breach was ſalv'd up with another Miracle, that none of thoſe Fiſhes (then caught) could get out, though the Net was broken: Both theſe taught them theſe Myſteries; The former Draught when the Net broke, was at Chriſt's entrance into his Miniſtry, betokening that the Church in her firſt State ſhould not be without Schiſms and Ruptures, for then bad Fiſh as well as good were taken; but this latter Draught was after Chriſt's Reſurrection, then there was no Schiſm or Breach of the Net which was a preſage of that marvelous Unity in the Church afterward among thoſe that the Apoſtles ſhould call by the Goſpel, *Acts* 2. 42, 46. but more eſpecially in the State of the Reſurrection. More of this *infrà*. (3.) That *Peter* ſhould ſo wonderfully wade or ſwim through,

through, or (as some say) walk upon the surface of the Waters, as he attempted to do, *Matth.* 14. 28, &c. without the help of Boat, Plank, or any such thing; so fervent was his Faith, Love, and desire of Christ's presence, that he could admit of no delays in taking along with him any Bladders to bear him up, or any Plank or Poll to poize him, *&c.* but hastens to his Lord girt (as he had been labouring) in his shirt, accounting it too late to loiter and linger any longer in coming along with his Companions in the Ship, whose motion was too slow (by bringing such a Draught of Fish with the Ship to Shore) and nothing quick enough for him, who, if he had wings, would have (with the Angel *Gabriel*) flown swiftly to his Lord, *&c.* As he came safe through the Sea to his Saviour; so shall we through the Sea of this World, that is mingled with Fire, even a Sea as brittle as Glass, *Rev.* 15. 2. may we be but furnished with the like faith and fervency; *Faith overcomes the World*, 1 John 5. 4. (4.) The next Miracle in this Manifestation was, a Dinner was prepared for the Disciples upon the Shore, after all their toiling and taking nothing all the night at Sea, *John* 21. 9. They coming a Shore, saw a good Coal-fire, both to warm their cold Bodies, and to dry their wet Clothes; yea, and Fish broiling upon the Fire, together with Bread prepared in view (which may well be call'd Shew-bread) all made ready to entertain them all at Land, *&c. Note*; Here was a Feast of the Lord's own providing. It seems, while his Disciples were toiling hard in the duties of their ordinary Calling, that their Lord himself was Providor, their Cook, *&c.* (ever mindful of his Mœnial Servants) He was preparing necessary Sustenance in an extraordinary manner for them against they came ashore weary and hungry, so that they find all needful food ready for them. *Note*; This broiled Fish was no part of the Fishes that they had caught by his direction; for the Lord saith to them, after they had seen his own Provisions for them [*Bring hither of your Fish*, &c.] *Verse* 10. Nor was the Coal-fire of their kindling, nor the Bread of their bringing out of their Ship-store, but all were created out of nothing by their Lord's Creating-Power [*All things were made by him, and without him was not any thing made that was made*] *John* 1. 3. *Col.* 1. 16. *Heb.* 1. 2, 3. *Jer.* 16. 11. *Note*; Christ had (before he was Crucified) indeed fed five thousand and four thousand with a few Loaves, and a few Fishes, by a miraculous multiplying of them; yet that was done from præsuppos'd matter: But here (after his Resurrection) was wrought a greater Miracle; now all these necessaries were (by his present greater power) produced out of nothing præexisting, *&c. All this was written for our Incouragement*, Rom. 15. 4. to wait upon God in a diligent pursuit of our duties in lawful works and ways, then shall we not want necessary Victuals. *Dwell in the Land, and be doing good, and verily thou shalt be fed* (or *Hebr.* fed by thy Faith) *Psal.* 37. 3. and *Hab.* 2. 4. as *Moses* was, *Exod.* 34. 28. and as *Elijah* was, 1 *Kings* 17. 4. and 19. 8 and as *Israel* was while they waited upon God in the Wilderness according to his command, he fed them with Manna and Quails, yea gave them Drink out of the flinty Rock, *Psal.* 105. 40, 41. All Creatures obey Christ, whose presence here gave them a Specimen of his Divine Providence, which never faileth those that trust in him, *Heb.* 13. 5. assuring his Apostles here, that they should never want necessaries, though superfluities they might want without prejudice; Nature is content with little, but Grace with less. *Note*; But beside this miraculous Provision of Fish, *&c.* made by himself, he also bids them bring some of their Fish, which they had now caught: He saith not [which I have caused you to catch.] Thus is he pleased to give them and us the honour of his own Actings, and to ascribe such and such good works to us, when 'tis himself that works all those works in us, and for us, *Isa.* 26. 12. This he doth not so much for pleasing us, as for incouraging us in duty. *Note*; Nor did our Lord here bid them bring their Fish, *&c.* as if his own provision had not been sufficient for them; for he could easilier have satisfied seven Men with this broiled Fish than he had done 5000 with some few small Fishes, *&c.* but it was his pleasure to joyn their labours with his own, to honour them as Fellow-labourers with him in furnishing this Feast, that they might not neglect his Blessing upon their own labour, nor lose that which he had helped them unto in the way of their Imploy, nor that they should think their great Draught was only a Vision; nor that they should tempt God in neglecting means, by expecting Miracles. *Note*; No sooner had *Peter* heard his Lord bid [*bring hither the Fish*, &c.] but he (always the first and the forwardest to obey his Master's commands) runs to the Ship (now brought to Shore) and with the help of his Fellows brings 153 Fishes out of the Net, *verse* 11. (which was a figure of *Solomon*'s Time, wherein were found 153 thousand Proselytes, 2 *Chron.* 2. 17.) *Note*; Here was God's plenty for a Sabbath-day Dinner to the tyred Disciples, who had toiled all night, and taken nothing to eat; but this Joy came next morning,

Pſal. 30. 5. Now the Lord invites them to Dinner; ſaying to them, as that King in the Parable ſaid to his Gueſts [*Behold I have prepared my Dinner, and all things are ready*, &c.] *Matth.* 22. 4. When their labour and obedience was accompliſhed, the Maſter calls them to Dinner, to Dine both upon the Food that he had created, and upon the Fiſh that they had caught by his Bleſſing, for both were miraculouſly brought to hand, and ordained for one and the ſame End. *Note*; And when they were ſat down to Dinner, *verſe* 12, 13. then ſhewed he himſelf as Maſter of the Family (his Church) as he had oft done before his Death, diſtributing to each of them their Portion, *Matth.* 25. 14. *Luke* 12. 42. himſelf Dining with them, not that he now wanted Meat; but this was done to aſſure them of the Truth of his Manhood, and that he was no *Spectrum* or *Phantaſm*, nor was it only to feed his Diſciples corporally, but alſo ſpiritually in the grand Doctrine of the *Reſurrection*; for, though they knew by his Face, Voice and Actings that it was the Lord, yet were not void of all ſcruples, which againſt ſuch clear evidences they were aſhamed to propound. Hence was it that Chriſt condeſcended to convince them of their groundleſs ſcruples by ſo many ſigns and circumſtances. *Note*; As (1.) His coming in twice among them when the Doors were ſhut, ſhewed, that his Body was now glorified and made ſpiritual. (2.) The Skars he ſtill retained as *Trophee-marks* of his *Triumph* (to which *Paul* alludes, *Gal.* 5. 17.) ſhewed that it was the ſame Body which was Crucified. (3.) His Body being ſeen here ſtanding upon the Shore, ſhewed that his *Reſurrection* had Landed him above the reach of Sea-ſtorms; for, had they ſeen him walking upon the Waters (as he did, *Matth.* 14.) they would have ſuſpected him to be ſome Spirit, as then they did, *verſe* 25, 26, &c. And now (4) He Dines with his Diſciples, that no longer any place of doubting might remain, *Acts* 1. 3. and 10. 41. Chriſt (ſaith *Auſtin*) did really feed with his Diſciples *ex potentia*, not *ex indigentia*. The Summer Sun by his hot Beams ſucks up Water as well as the thirſty Earth; the former doth it by power, the latter for need. No doubt but a glorified Body can eat, though it need not do ſo: For glorification cannot take away any power. *&c.*

Briefly learn hence, (1.) When God will bleſs Man, all ſecond Cauſes ſhall cooperate and contribute their concurring help (here the Net breaks not) but when God will croſs Man, then the ſtrongeſt ſinew in his Arm ſhall crack, and his moſt probable Projects ſhall have an Abortion. He can curſe our Bleſſings, *Mal.* 2. 2. and blaſt all our proceedings, as King *John* confeſſed, [*Since I ſubjected to* Rome, *I never proſpered.*]

(2.) Hence learn, that 'tis Chriſt's method of Providence to exerciſe us with diſappointments and diſcouragements for a while, to prepare us the better thereby for ſome greater bleſſing: Thus theſe Diſciples caught nothing all night, but the morning made amends for all their labour in vain before. Thus *Joſeph* and *David* were prepared for Advancement to the higheſt Dignities by many præceding diſappointments, *&c.* And thus *Iſrael* were long bewildered, before brought to *Canaan*.

(3.) Learn how this World is a Warfare; no ſooner out of one Trouble, but into another. *Peter* here was no ſooner got ſafe through the Sea to Chriſt, but preſently his Lord bids him go into the Sea again and fetch the Fiſh, *&c.* Thus our Lord dealeth with us; no ſooner hath he delivered us out of one Temptation, but immediately (that we ſhould not Ruſt for want of exerciſe) he caſts us into another, yet leads us out, and leaves us not in it.

(4.) 'Tis but a Dinner with Chriſt upon Earth, until all our toil, and travel in Trouble is over, but it ſhall be a Supper with him in Heaven, *Rev.* 19. 9. Be we but now nigh the Shore of Deliverance, 'twill be our happineſs to Dine with Chriſt in a more glorious Raiſed Diſpenſation: Yet *Unda ſupervenit Undæ*, one Wave follows another. After Dinner, before the night of Death come, new Storms may overtake us; but when we Land upon Death's Shore, we reſt from our Labours, *Rev.* 14. 13. no more Fears, or Tears; we ſhall ſup and ſleep with Chriſt for ever.

(5.) Learn hence, that we have all our Food from Chriſt, and we are his Gueſts at our own or other's Table. As we ſhould receive all with thankfulneſs, 1 *Tim.* 4. 4. *Deut.* 8. 10, &c. ſo muſt we demean our ſelves as in his preſence, not feeding without fear, *Jude verſe* 12. not as the profane, who have not God in their heads, hearts, words or works.

In a word, learn hence, laſtly, The Myſtery of this whole Hiſtory, That the World is this Sea, Preachers are the Fiſhers, the Accoutrements neceſſary are the Ship, (the Church) and the Net, the Word of God. The Fiſher-men ſhould ſtrip themſelves of ſecular Affairs, and be naked (with *Peter*) of worldly cares. They muſt be girt alſo

with

with him, yet (without Christ) they can catch nothing, till he direct them from the Shore of Heaven to cast on the right side to catch the Elect: This is Meat to him, that Souls be saved, *John* 4. 34. Twice did Christ cry; *Let down your Nets*, Luke 5. 5. and here, yet with this difference there, the Net took good and bad; here good only, there Christ was in the Ship, here he was upon the Shore: There he did bid, *Let down the Net* indefinitely, here, *on the right side*; there the Net is drawn into the Ship, here, unto the Shore; there the Net broke, here not so; there they were in the Deep, here nigh Shore: There the number of Fishes is not mentioned, here it is exactly. *Note*; All which do shew the two States of the Church. Though bad as well as good be in the Church now, yet only the good shall be seated at Christ's Right hand: Tho' Schisms be now, yet then none. The Elect shall be drawn through many Waters to the Shore of Heaven. Christ cries [*Bring hither the Fish*] and when brought, the Elect see him on Shore, to whom he saith, *Come ye blessed; well done good Servants, enter into Eternal Joy; Dine and Sup with me for ever*, &c.

The fifth Consequence was, How this Father of the Family Christ after Dinner dealt out also another kind of *Dimensum*. In his discourse to *Peter* and *John*, *verse* 15. to the end, the time of it is set down [*when they had Dined*] *After Dinner* (saith the Proverb) *sit a while*: 'Tis a proper season for godly Conference. Our Saviour never sat down at any Man's Table, but he sprinkled every Dish with savoury discourse. *Plato* and *Xenophon* judged it meet and profitable, that all speeches at Meat and Meals should be written; should we do so, then should we not be ashamed to read the Writings afterwards. *Note*; Beside that sacred discourse (unrecorded) our Saviour undoubtedly held at that Dinner with his Disciples (who, though they durst not move any farther Question about [*who he was*] yet asked and answered many other more profitable Questions.) Christ adds this to *Peter* after Dinner; (1.) Concerning himself, and puts *Peter* upon a Treble Confession proportionable to his foregoing Treble Denial: As Fear had brought him to the latter, so Love must now bring him to the former of these two, lest his *Tongue* should serve his *Love* less than his *Fear*. Christ applies his speech particularly to *Peter*, not to make him the Prince of all the Apostles, but because he had foully fallen, and made himself unworthy of any place in the Apostleship; therefore Christ here wipes off that Blot from him, restoreth him to his place again, that without prejudice of the rest, he becomes, as the other Apostles, a Pastor of Christ's Sheep again. The tendency of this Dialogue, is to set *Peter* to the Rights (not to give him any priority) for *Peter* had (before this) presumed to profess and promise greater love to Christ than any of his Fellow-Disciples, in saying, when all the rest said nothing, that he would lay down his life for his Master, *Matth.* 26. 33. &c. Now again, he had pretended no less love by casting himself into the Sea to come first to Christ; therefore Christ first asks him, [*Simon Son of Jona, lovest thou me more than these thy fellows do?*] Wherein Christ first minds *Peter* of his mean Extract, to humble him, and that he should not pride himself in the Indowments he had, seeing they came not by Nature, but by Grace. Then our Lord asks him not of his Riches, of his Honours, or of the Nobility of his Progenitors, no nor of his Knowledge (which is needful enough in a Pastor) but of his Love, and the quantity thereof, whether he had more love to his Lord than any other of his Disciples had, because he had confidently profess'd [*Though all be offended in thee, yet will not I.*] Moreover, Christ might well expect and demand greater love from him, than from the rest, because he had heal'd greater sins in him than in any of them: *They to whom much is forgiven, ought to love much*, Luke 7 47. As the pardoning Mercy of Christ, had mostly abounded towards fallen *Peter*; so his Affections, when restored, must mostly abound towards Christ. *Peter*'s Answer to Christ's Question was now fuller of Modesty than before, *Matth.* 26. 35. *Note*; He had now turn'd his Crowing (after the Cock-crow had awaked him, *Luke* 22. 59, 60, 61.) into Crying, and humbly answers, [*Lord, thou knowest that I love thee.*] He saith not as *Elijah* said, [*Lord, I am left alone, even I*;] twice over, 1 *Kings* 19. 10, 14. nor doth he dare to say [*I love thee more than any of these do*] for that had been to judge of the secret Consciences of the other Disciples, which had been rashness and rudeness in him, he could not judge how much love they had, they must stand and fall to their own Master for that, *Rom.* 14. 4. Nor dare he put confidence in himself, as he had done when he so dolefully denied Christ, but modestly commits himself to the Infallible Judgment of Jesus, saying, [*Thou knowest*, &c.] *Note*; Nor dare he answer one word about the Measure or Quantity of his Love (which was plainly contain'd in Christ's Question) but only appeals to his Lord concerning the Truth or Quality of it. For the former he had little to say, but for the latter from the Testimony of his own Conscience he dared

to affirm. Whoever can truly and heartily thus anſwer Chriſt, is truly happy; for he looks for Truth more than for Meaſure. Our Lord doth not quarrel here with *Peter*'s Anſwer, in arguing it was not full enough to his Queſtion; he only bids him demonſtrate the Truth of his Love, by feeding Chriſt's Lambs. All Chriſtians are commanded to demonſtrate their love to the Lord, by keeping his commandments, *John* 14. *v.* 21, &c. *Note*; But Miniſters more eſpecially muſt manifeſt their love to Chriſt in being tender to his Lambs, which are tender in themſelves, and exceeding tender to Chriſt; ſo that he not only takes care of his young Converts, as his own dear ones, but he alſo carries them in his boſom, and leads them gently, *&c. Iſa.* 40. 11. Chriſt doth not bid him fleece them, but feed them; nor to exerciſe a Lordly and Tyrannical Power and Dominion over them: Such ſhrewd Shepherds (as theſe) are ſharply reproved, *Ezek.* 34. 3, &c. And Chriſt forbids it in his own Diſciples, *Matth.* 20. 25, 26. Yea and this ſame *Peter* learnt from his Lord, to ſay unto all his Succeſſors in the Miniſtry, [*Feed the Flock*, &c. but *lord it not over them*, &c.] 1 *Pet.* 5. 2, 3. Miniſters ſhould rather imitate *Jacob* in his moſt careful Shepherdizing, *Gen.* 31. 38, 39 40. *Note*; This charge Chriſt lays upon *Peter* twice more, *verſe* 16, 17. Varying only Lambs into Sheep, alluding (as ſome ſay) to the three Numbers in the 153 Fiſhes; the hundred, be the Lambs or Children (that need Milk) who are the greateſt part of the Church: The Fifty repreſent thoſe of more proficiency, whom *John* calls young men, 1 *John* 2. 13, 14. But the Three are the Fathers, whereof there is the feweſt number, ſuch as beget Souls to Chriſt: Both theſe latter Chriſt calls his Sheep, yet of a differing degree. *Note*; And this Title of Sheep ſheweth, that Chriſtians muſt not be ravenous as Wolves, not biting as Dogs, not crafty as Foxes, not dirty as Hoggs, not haughty as Horſes, nor ſtomachful as the Whale, *&c.* but meek, gentle, innocent, ſimple, *&c.* as Sheep. *Note*; And Chriſt puts the poſſeſſive [*My*] to all the Three, intimating, I have Redeemed them with my Blood; I love them, and take care of them; therefore *Peter* muſt be a Paſtor to them, not an Impoſtor or Tyrant, to Rule over them with Rigour, and according to thy Carnal Reaſon. But if I be dear to thee, let them be dear to thee alſo, ſeeing they are deareſt of all to me: Shew now the love of thy heart to me by the labour of thy hand to them. *Note*; *Peter* was grieved to be ask'd the ſame Queſtion thrice, as if his Lord did ſuſpect his ſincerity, or did foreſee another future fall: But by his former he had both learnt more modeſty, and unlearnt ſelf-confidence thro' ſmarting experience, ſo that he dare no more preſume, but cautiouſly commit himſelf to Chriſt's Omniſciency, who knew what he was, and what he would be, better than himſelf. None of us ſhould be grieved to be ask'd, or to ask our ſelves [*Do we love Jeſus Chriſt?*] three times over: We are *Anathema'd* if we do not, 1 *Cor.* 16. 22.

In the next place, Chriſt confirmeth the truth of *Peter*'s Anſwer, and that he ſhould perſevere and teſtifie the ſincerity of his love to Chriſt by his ſuffering Martyrdom for him, *verſe* 18, 19. *Peter* had preſumed before, that he could die for Chriſt, but he was then not able, chuſing rather to deny him by fear, than to die for him by love; the reaſon was, Chriſt muſt die for *Peter*, *&c.* before *Peter* can be inabled to die for Chriſt: His Humane Temerity was prepoſterous in daring to ſay before, that he could lay his Life down for his Lord, when Divine Verity had decreed another order, that is, Chriſt muſt lay down his life firſt to purchaſe a power of perſeverance for *Peter*, &c. And this being now done, *Peter* may now truly aſſume ſuch a power of dying for Chriſt, and not falſly preſume it, as he had done before Chriſt's death, *&c.* Chriſt now having diſpatched his diſcourſe concerning *Peter*, then begins that concerning *John*, occaſion'd by *Peter*'s curious Queſtion about the kind of death that his beloved Diſciple ſhould die, *verſe* 20. Behold what a great change was here in *Peter*, who before durſt not ask Chriſt concerning *Judas*, *John* 13. 23. but beckoned upon *John* to ask him, *verſe* 24, 25, 26. Now he dareth to ask his Lord concerning *John*, whether he might glorifie God by Martyrdom alſo, *verſe* 21. Seeing it is the glory of the Sufferer to glorifie God in ſuffering, now 'tis the great End both of our Creation and of our Redemption, to glorifie God, 1 *Cor.* 6. 20. and *Rev.* 4. 11. And ſuch as ſo honour God, he will aſſuredly honour them, 1 *Sam.* 2. 30 As Martyrdom is the loweſt ſubjection that can be paid to God, ſo it is the higheſt honour, whereof *Peter* thought *John* more worthy of than himſelf; and ſhould not the beloved Diſciple have the honour of Martyrdom as well as himſelf; he could not but doubt whether Chriſt ſpoke out of love to him in thus foretelling his Martyrdom: Chriſt turns ſhort and ſharp upon *Peter*, for this over-curious Inquiry, ſaying, [*If I will that he tarry till I come, what is that to thee, follow thou me*] *Verſe* 22. that is, look to thy ſelf, and trouble not thy ſelf about others. He ſhall live, till I come to take vengeance on the Jews, City, Temple, *&c.* but thou

ſhalt

shalt be Martyr'd by the Jews, before the Destruction of *Jerusalem*, and die the death of the Cross, as I died; therefore saith Christ here, [*follow thou me*] as he had said to *Peter* before [*Thou canst not follow me now, but thou shalt follow me hereafter*] *John* 13. 36, 37. to wit, in the same kind of death. Here Christ reminds *Peter* of the discourse then, intimating, as I truly foretold thy thrice denying me then, *&c.* so now I as truly foretell thy following me in Martyrdom, therefore prepare for it, *&c.* As to *John*'s tarrying, *&c.* I refer the Reader unto the last end of his life, who was the longest liver of all the Apostles, *&c.*

Now come we to *Christ's Eighth Appearance* in the *Mount of Galilee*, as before by the *deep Sea* in the same Country; which *Matthew* only relateth at large, *Matth.* 28. 16, &c. wherein there be also many famous Remarks to be well observed. As (1*st.*) The Time when. It may well be supposed to fall upon the fourth first-day of Christ's forty days tarrying upon the Earth, before he ascended into Heaven: For the first first-day he appeared five times, to wit, upon the day of his Resurrection. The last of which five was to the Eleven as they were relating one to another that the Lord was Risen indeed, *&c. Luke* 24. 33, 34. Then the second first-day to *Thomas*, *&c.* then the third first-day after he appeared again to the Seven Apostles at the Sea of *Tiberias* or *Galilee*; and now upon the fourth first-day, he appeared again to the Eleven, *&c.* upon this Mountain of *Galilee*. *Note*; Thus it farther appeareth, that our Lord did not constantly converse with his Disciples, *&c.* partly because they poor mortals were not capable of his continual presence in his now Immortal State; and partly that his so long absence from them (betwixt one time of his Appearance and another) might make them long the more for his Renewed presence, the worth whereof they were taught by the want of it. He mostly appeared to his Apostles by the Interval of seven days. *Note*; Not only to teach them that it was his pleasure to establish the Eighth day, or First day of the Week to be observed as the Christian Sabbath from that time to the end of the World upon Earth; but also that when the Seven days of this our Mortal Life (which is but seven Years in Law) are expired, then cometh the Eighth day, or the beginning of the Eternal Sabbath in Heaven, and then shall we see our sweet Saviour (standing upon the Shore of Glory) even as he is, 1 *John* 3. 1, 2, 3. Until then we cannot have a perfect sight of him.

The (2*d.*) *Remark* is, The place where, it was in the general in *Galilee*, and in particular in a Mountain of *Galilee*; what Mountain this was is not mentioned, but supposed to be *Mount Tabor*, the same place whereon Christ had given to *Peter*, *James* and *John*, a foretast of his future Glory in his glorious Transfiguration, *Matth.* 17, 4, 5. *Note*; The Lord often manifested his great Grace on a Mountain, as there, and here his great Glory, not only for secret communion with his own Servants in such retired Apartments, but also to teach them [*sursum corda*] that their hearts should be lifted up from the low Valleys of this lower World towards the Everlasting Hills of the higher Heavens: Both this Place, and this Time, were appointed by Christ himself [as well when, as where Jesus had appointed them] *Matth.* 28. 16. Though it be not expresly and particularly Recorded; in the general only the Disciples were told that Christ would meet them in a Mount of *Galilee* after his Resurrection, *Matth.* 26 32. *Mark* 13. 28. and 16. 7 &c. and they were commanded to go into *Galilee*, *Matth.* 28. 10. and they go thither in order to have this *Eighth Appearance*, *verse* 16. *Note*; Now, had they not known both Time and Place, we may justly wonder how *Peter* durst venture to go a fishing in that *Sea of Galilee*, John 6. 1. and to draw six other Disciples along with him to that work, lest he and they should miss meeting with their Lord then and there, seeing such a miss as that (they all knew) had been very costly to *Thomas* before but; their knowing when and where, was a *Salvo* to that fear.

The (3*d.*) *Remark* is, The Persons to whom this Manifestation was made; *Matthew* mentions only the Eleven Disciples, *Matth.* 28. 16. But as he is brief in repeating Christ's many Appearances to his Disciples, mentioning only this one of their meeting him on this Mount of *Galilee*, which was the main, solemn and appointed meeting (as *John* only mentions that meeting at the Sea of *Galilee*) all the other meetings being supplied by the other Evangelists: So is this Evangelist short in relating the Persons, naming only the Apostles as Principals, but probably there went along with them the Seventy two Disciples, and many more Believers, who were all desirous to see the Lord. *Note*; Especially if we refer that Relation of *Paul* [*He was seen of more than five hundred Brethren at once*] 1 *Cor.* 15. 6. be referred (as some Learned Men do with great confidence) to this very Time and Place: For *Mary Magdalen* being bid [*Go tell my Brethren*] *John* 20. 17. There is no doubt but all these he accounted his Brethren, and such as long'd to see their Elder-Brother Christ. The

The (4*th.*) *Remark* is, The manner how the Maſter manag'd this his *Eighth Manifeſtation*. Here again our Lord conſecrates (the *Fourth Time*) this *New Chriſtian Sabbath* in holy Exerciſes, *&c.* For, ſuppoſing that all his Brethren-Diſciples came out of *Judæa*, and all out of *Galilee* (where he had many more) reſorted to this *Mount of Viſion*; it is not at all to be doubted but that he Preached to this Confluence of People (as he had done to the Multitude that Golden Sermon on the Mount, which *Matthew* mentions at large in his 5th, 6th, and 7th Chapters) ſpeaking to them now the things concerning his Kingdom (as we are aſſured from *Acts* 1. 4.) Thus this *New Sabbath* was ſanctified, *&c.*

Inferences hence are, (1.) Our Lord is never worſe than his word, but often better than his promiſes: He had promiſed to meet them in *Galilee* [*There ſhall ye ſee me*] *Mark.* 16. 7. And though he had met them twice before in *Judæa* (which was more than he had promiſed) yet now again he meets them (at the time and place appointed) alſo in *Galilee*, not ſhuffling them off to be ſatisfied with thoſe in *Judæa*. He is faithful in performing, as well as merciful in promiſing; as his Love moved him to make the promiſe, ſo his Truth binds him to perform it. He will do it, becauſe faithful, 1 *Theſſ.* 5. 24. 2 *Tim.* 2. 13. and *Rom.* 4. 20. *He will perform with his hand what his mouth hath ſpoke*, and do as he ſays. They ſhall meet their Lord who promiſed it, and not meet with a diſappointment.

(2*dly.*) 'Tis a bleſſed frame to be willing to wait upon the Lord at ſuch times and places as he hath appointed. Let the Lord manifeſt himſelf to us as he pleaſeth, 'tis ſtill our duty to attend thoſe means and meetings that are of his own appointing; in ſo doing we may meet him, and he us; as here, *The Lord loves the Aſſemblies of Saints*, *Pſal.* 87. 2. and he will draw nigh to us in mercy, if we draw nigh to him in duty, *Jam.* 4. 8.

(3*dly.*) 'Tis not enough to ſee Chriſt once, but we muſt long to ſee him often. The Diſciples had ſeen him twice or thrice before this; yet long to ſee him again; in order hereunto they went away from *Jeruſalem* into *Galilee*, a long Journey to this Mountain. *Galilee* ſignifies (as before) Tranſmigration, or paſſing away. We may not grudge to take long Journeys, to paſs away from City to Countrey; yea, from one Countrey to another, that we may ſee the Lord, whom we cannot ſee too often, either in the City or in the Countrey. We ſtill have new doubts (as they had) to be done away by his New Appearance.

The *Ninth Appearance of our Lord* was to *James*; this was Recorded only by *Paul*, 1 *Cor.* 15. 7. and not by any of the four Evangeliſts, nor is the time, place or manner mentioned any where; but 'tis ſuppoſed this was not done in *Judæa* before the Apoſtles went away from thence into *Galilee*, but after their Return from *Galilee* thither. *Note*; This *James* was not the Son of *Zebedee*, who was ſlain by *Herod*, *Acts* 12. 2. but the Son of *Alpheus*, call'd *James the leſs*, *Mark* 15. 40. Brother (or Kinſman) of the Lord, *Gal.* 1. 19. who was alive when *Paul* wrote this paſſage. I find an odd fancy in *Haymo*, who affirmeth that this *James* made a Vow, He would abſtain from eating any thing, till he had ſeen the Lord, and therefore did the Lord pity this long Faſter, and ſo appeared to him the ſooner; but theſe unſcriptural conceits do too much palliate the Merit-Mongers in Popiſh Faſtings. More probable is the Opinion of Learnd Dr. *Lightfoot*, who ſaith, that the Appearance of Chriſt to this *James the leſs*, made him ſo very famous, as to make up again the *Triumvirate*, and to be Ranked in the like Dignity with *Peter* and *John*, and was Miniſter of the Circumciſion in a ſpecial manner with them, *Gal.* 2. 9. As they were to the *Jews* ſcattered abroad, ſo he was Reſidentiary in *Judæa*, *Acts* 15. 13. and 21. 18. *Gal.* 2. 13. The other *James* (his Name ſake) was indeed exceeding famous, as being a *Boanerges*, or *Son of Thunder* with his Brother *John*; the names of which two, and *Peter*'s, were only (of all the Apoſtles) changed by Chriſt, and the privacy that *Peter*, *James* and *John*, had the priviledge of with their Lord (more than any of the other Apoſtles) both at his Transfiguration upon *Mount Tabor*, and in the Garden of *Gethſemane*'s Agony, made them three of ſingular eminency. Now that Golden Chain of three links was broken by *Herod*'s Martyring the middlemoſt of them, *Acts* 12. 2. Therefore to piece the Chain again, the *Lord* perſonally appears to this younger *James* particularly; which wonderful vouchſafement was not only an Argument, but alſo carried the Authority of a command, that this *James the leſs* (upon the death of the other) ſhould become *James the great*, and be brought into the ſame Rank, Office and Imployment; to which may be added, how Antiquity did honour him with the Title of *James the juſt*, who was, among Believers, eſpecially among thoſe in *Judæa*, of great Reputation and Authority.

The *Tenth Appearance of Chriſt* (the laſt of all) was, That upon *Mount Olivet* St. *Luke* ſaith

ſaith, [*He led them forth as far as Bethany*] *Luke* 24. 50. *Bethany* was near *Jeruſalem*, and bordering upon the *Mount of Olives*, *Mark* 11. 1. and *Acts* 1. 12. At this *Bethany* his three dear Friends dwelt, *Lazarus*, *Mary* and *Martha*: From hence he went to his Croſs, and from hence alſo he would go to his Crown; for from this place he aſcended up to Heaven. This laſt, we may well ſuppoſe was the great, grand, and moſt general Appearance whereunto more than 500 were Aſſembled (that *Paul* ſpeaks of) 1 *Cor.* 15. 6. to take their laſt farewel of their Aſcending Saviour. All his numerous Diſciples out of *Galilee*, as well as thoſe fewer out of *Judæa* (for the Diſciples that met in *Jeruſalem*, were reckoned no more than one hundred and twenty, *Acts* 1. 15.) however numerous that on Mount *Tabor*'s meeting in *Galilee* was, yet now when he remanded his Diſciples back from *Galilee* to *Jeruſalem*, and there comes again to them, leading them out thence to the *Mount of Olives* (for more ſecreſie from freſh uproars, and becauſe no wicked ones muſt be witneſſes of his Aſcenſion, *Acts* 10. 47.) This laſt Manifeſtation upon Earth muſt be to a more numerous meeting: This Opinion (ſaith *Peter Martyr* on 1 *Cor.* 15. 6.) is backed by the word [*ἐπάνω*, *Above*] which reſpects place as well as number, implying (ſaith *Grotius* with *Peter Martyr*) that Chriſt ſhewed himſelf on high, as ſtanding up upon ſome Riſing ground, or lifting up himſelf into the Air to be plainly viewed by this great Company, ſo they all conſpicuouſly beheld him in his own former figure and lineaments, not yet in the Majeſty of his glorified Body, leſt they ſhould miſtake him for ſome glorious Angel, and not as one who was Crucified, dead and buried. *Note*; Therefore did he hide his Glory during the forty days, rather for their ſakes, than for any want of it in himſelf; for it was neceſſary for the Diſciples that they ſee him ſo as to know him, that they might the better Preach the great Truth of the Reſurrection. *Parens* ſaith likewiſe with others, that this laſt was the ſolemneſt meeting, it being Chriſt's *Valedictory Appearance* to above five hundred perſons at once; this muſt needs be a General Aſſembly for ſettling the great Fundamental Truths of the Chriſtian Religion to be known, believed, and obſerved in the Goſpel-Churches to the end of the World. *Note*; At this laſt meeting (which *Paul* alſo mentions, 1 *Cor.* 15. 6.) with five hundred Brethren Chriſt's laſt work was to ſettle a Goſpel-Miniſtry, then Baptiſm, *&c.* as is principally and largely deſcribed by *Matthew* and *Mark*, and more briefly by *Luke* and *John*: By all thoſe Teſtimonies it is manifeſt, that this numerous meeting was when all the Diſciples were returned from *Galilee* to *Jeruſalem*, at which the Lord gave out his commiſſions to the Apoſtles, and firſt Indued them with a full power of Preaching the Goſpel to all the World, and of Baptizing all Nations for remitting of ſins; alſo he gave them Miniſterial Authority; he likewiſe ſet them to the Rights about their Doting expectations of a Temporal Kingdom, which they more eſpecially looked for now, that their Lord was Riſen from the dead (a work far above all his former Miracles while he was living) and had now brought them to *Jeruſalem* again with ſuch a confluence of Followers, and where he taught them things pertaining to the Kingdom of God, *&c. Acts* 1. 3, 4, 5, 6, 7. then gave he them commandment to tarry at *Jeruſalem* till the Holy Spirit was ſent them; at length he led them forth as far as *Bethany*, and they all looking on, he Aſcended into Heaven, *verſe* 9, &c.

The *Grand Remarks* that concern this laſt and moſt ſolemn meeting, muſt be collected by piece-meal out of the four Evangeliſts. The firſt out of *Matthew*, *chap.* 28. *verſe* 18, &c. [*Jeſus came near and ſpake to them*, &c. This he did (ſaith *Grotius*) in his laſt Appearance, as appeareth by comparing this place with *John* 21. 15 &c. For *Matthew* makes a *Compendium* here of all the principal heads of Chriſt's Sermons that he Preached to his Apoſtles not only in that *Mount* but at *Jeruſalem*, both before and after, when being at *Bethany* he was about to Aſcend, *&c.* Then Chriſt came nearer and in a more familiar manner, to do away at once all their doubts fully (as he ſtill draws nearer to all his weak doubting Diſciples, and communicates himſelf more familiarly to them) plainly ſaying, [*All power in Heaven is given to me*] He had it from Eternity as God, *Phil.* 2. 7. now 'tis given him as Man (for Redeeming Mankind) at his Reſurrection, *ver.* 8. Here Chriſt præmiſeth his power, yea and promiſeth his preſence, *Mat.* 28. 20. the better to perſwade the Apoſtles to undertake this Work, his great Work of ſubduing the World to the Obedience of Faith: To incourage them therefore therein, he ſaith, [*I have all power in Heaven*] that is, to ſend the Holy Spirit thence to you, *Acts* 2. 33. and to take you into Heaven when your Work is done, *Mat.* 25. 34. [and on Earth too] that is, a power to gather my Church out of all Nations, *Pſ.* 2. 8. *Mark* 16. 15, 16. and to Rule as Lord over all, *Acts* 10. 36, 43 *Eph.* 1. 20, 21, 22. *Rev.* 17. *ver.* 14. *Dan.* 7. 14. [*go ye therefore forth*] in this my ſtrength (as *Gideon* did *Jud.* 6. 14.)

execute

execute your Office and Fear not the Face of Man, doubt not of ſucceſs, for though ye be but Barley Cakes, Courſe and Contemptible, yet in my Name ye ſhall overthrow the Weak Tents of a Wicked World, and the ſtrong holds of the Subtle Serpent, *Jud.* 7. 13. Your deſpiſed Lamps and Pitchers ſhall Atchieve great matters [ye ſhall Diſciple all Nations, deliver to them my Doctrine and Sacraments, and reduce them from their Extravagances into an Univerſal Obedience, the whole Man unto my whole Law, and though your Work be hard and above any humane hand, yet ſhall ye and your Succeſors have my Divine preſence to preſerve you from your Enemies, to proſper you in your Enterprizes, and to perform for you whatever heart can wiſh, or need require] *ver.* 19. 20. This precious promiſe [*I will be with you*] includes, to protect, to direct, to comfort us, to carry on our Grace, and to Crown us with Glory.

The (2*d*) *Remark* is, From the Evangeliſt *Mark*, Chap. 16. 14, *&c.* Who Sums up all Chriſt's Appearances in one, ſo uſeth his [ὕστερον] *Poſtremo*, or laſtly: Comprizing this laſt Appearance as well as thoſe that went before his laſt charge to the Apoſtles [*go Preach the Goſpel to every Creature*] *ver.* 15. not in *Judea* only (as before, *Matth.* 10. 5, 6.) to the *Jews*, but alſo to all *Gentile* Nations now the Partition Wall being broken down, *Eph.* 2. 14. not that they were immediately to go forth, for they were to ſtay till the Spirit came, *N.B.* And *Mark* joins with *Matthew* in ſhewing that, Faith and Baptiſm cannot ſave without Obedience, adding only the Apoſtle's Credential Letters, to wit, the miracles done by them, a neceſſary fence for the young Plants of the Goſpel.

N.B. But this Evangeliſt *Mark*'s Concluſion makes it more plain that he comprehendeth this laſt Meeting [ſo then after the Lord had ſpoken to them, *&c.*] *ver.* 19 that is, all the precepts, and promiſes which he had to deliver during that time to his Apoſtles concerning the Kingdom of God, *Acts* 1. 3. he had nothing now to ſay but to Seal all with ſending the Spirit, he was lifted up into Heaven (a Bleſſed reſting place after he had been tyred out on Earth) taking along with him the earneſt of our fleſh and ſending down the earneſt of his Spirit, which are two ſure gages that our Bodies and Spirits ſhall meet again at the Reſurrection: The Spirit came and made the Goſpel-Miniſtry ſucceſsful attending it with ſigns, *verſe* 20. *Mark* knew it was moſt needful for us to know that Appearance moſtly which Eſtabliſhed a Goſpel-Miniſtry.

The *Third Remark*, upon this laſt Appearance, is from *Luke*, Chap. 24. 47, 48, 49. where Chriſt gives out his Commiſſion and Inſtitution of a Goſpel Miniſtry again, Defining the Office of Teaching, what and whom the Apoſtles ought to Teach, and promiſeth to ſend the Spirit, but withal commands them to tarry at *Jeruſalem*, till the promiſed Spirit came upon them, which precept is a moſt pregnant proof, that the Evangeliſt ſpeaks here of Chriſt's laſt Appearance, for before this they were at liberty to go into *Galilee*, and never till now confined to ſtay in *Jeruſalem*: Whereas they went whither they would before this, ſome to *Emmaus*, others to *Galilee*, &c. But now they muſt tarry here Ten Days more, till the day of *Pentecoſt* came, *&c.* St. *Luke* goes on here, giving us an account how [Chriſt led them out of the City to *Bethany*] *ver.* 50. and there the Diſciples had the Lord's both *Benedixit* and *Valedixit*, *&c.* He both bleſſed them (as *Jacob* and *Moſes* did the *Patriarchs* at their departures) and bid them farewell: Then did the Diſciples return to the City, and there put themſelves into a poſture to receive the Comforter, *ver.* 51, 52, 53. preparing themſelves Ten Days for the Spirit's coming and their Reception of it, *&c.*

The (4*th*,) *Remark* is from *John*, who likewiſe gives the like account of the Apoſtle's Miſſion into the Miniſtry, and Commiſſion that did impower them for the Remiſſion of ſins, *&c.* But becauſe he placeth it not upon this laſt Appearance before his Aſcenſion, but upon the laſt of the Five Appearances upon the very Firſt Day of Chriſt's Reſurrection, *John* 20. 19, 21, 22, 23. therefore meet we here with the moſt obſcurity, which yet may be cleared by conſidering.

(1.) That *John* (writing the laſt of the Four) Records only what the other had omitted, ſave where the Contexture of the Hiſtory required, hereupon he ſaith nothing of Chriſt's Aſcenſion, becauſe both *Mark* and *Luke* had left it needleſs as to him, they having ſpoke largely of it already, and why *Matthew* ſaith nothing of it too, 'tis ſuppoſed, becauſe he wrote his Goſpel in *Judea*, where none doubted of it, ſeeing 500 Eye-witneſſes thereof put it paſt all doubt in that Country; but both *Mark* and *Luke* writing to thoſe that lived out of *Judea*, it was more neceſſary for them to Record his Aſcenſion: This Specimen is enough to take off Scruples about ſuch Hiſtorical

paſſages

passages that are not alike related by all the Evangelists, as to circumstances, if it be (2.) considered, that *John* mentioneth here the substance of a Gospel-Ministry's Institution, as to both the mission and commission, *&c.* though not the same circumstances of time and place with the other Evangelist which yet he abundantly supplies with other new circustances omitted by the rest, as the Lord's saluting his Apostles twice with [*Peace be to you*] the better to make them Preach the Gospel of Peace, [*As my Father sent me, so send I you*] not to destroy but to save Souls, and likewise [his breathing upon them] as God did upon *Adam*, whereby he became a living Soul: And saying, [*Receive ye the Holy Ghost*] intimating, those make but bad Preachers that receive *him* not first, *&c.* By the Divine breathings of Christ upon their hearts, *&c.*

But (3.) Suppose it be not the same History, yet is it at the least a Material Branch of it, as to the power of the Keys, in remitting or Revenging Sin, as *Peter* did on *Ananias* and *Saphira*, Acts 5. 5, 10. It was a pawn and pledge of that promise of the Father afterwards powr'd out at *Pentecost* for inabling them to speak with Tongues and to work miracles, whereof *Thomas* (though absent at that time) was made partaker, as well as the power of remitting sin, *&c.* Without his being breathed upon with the rest, and so was *Paul* also long after, though one born out of due time, 1 *Cor.* 15. 8. To whom Christ Appeared from Heaven, *Acts* 9. 5. as he had done to *Stephen* in Heaven, *Acts* 7. 55. and as he had done all these Ten times to others while he was on Earth: Yea and more such Appearances here might probably be, which (as *John* intimates, *Chap.* 20. 30.) are not written, yet enough is, to make us believe *ver.* 31. So that it is not at all improbable to say, that Christ might Celebrate all the Six first Days that were within the Forty Days after his Resurrection for the fuller establishing it as our Christian Sabbath, and these last Four Days may seem little enough to settle his Church and to dispatch so much work as is before mentioned (though this be not written, as all could not be, *John* 21. 25.) before his final farewel and disappearance at his Ascension (which history begins the Acts of the Apostles, to which place I adjourn, the Discourse thereon) The good Lord help us to be duely prepared for his last and great Appearance at the last day. We should be both looking for, and hastening unto the coming of our Lord, 2 *Pet.* 3. 12. It will be sudden, therefore be we always ready, *Matth.* 24. 44, *&c.* Having our Loins Girt and Lamps Burning, *Luke* 12. 35. Like wise Virgins to meet our Blessed Bridegroom, *Matth.* 25. 10. Crying, *Come Lord Jesus, come quickly*, Rev. 22. 20. *Amen.*

Δόξα τῷ Θεῷ.

The end of the first Part.

The Second Part of the New Testament,

CONTAINING

Christ's Ascension, and the Lives of all the Apostles.

CHAP. I.

Of the Antecedents of Christ's Ascension.

NEXT to the most Illustrious Life of our Lord Jesus (God-man) whose *life is the light of Men*, John 1. 6. the Lives of the Holy Apostles do succeed; whose Lives and Actions had greater lustre and splendour put upon them, than any of the Holy Patriarchs or Prophets of the Old Testament. This great Truth, our Lord Christ (who is Truth it self, *John* 14. 6.) doth positively affirm, saying, [*Amongst them that are born of Women, there hath not Risen a greater than* John *the Baptist, notwithstanding he that is least in the Kingdom of Heaven is greater than he,*] *Mat.* 11. 11. The meaning whereof is this, as the Elements, the higher they are, be so much the purer, (the Water is more pure than the Earth, the Air than Water, and the Elementary Fire than the Air) so the nearer to Christ's Time, the more excellent was the Person; this excellency had *John the Baptist*, to be the immediate Harbinger for preparing the way of that great Prince of Peace, the Lord Jesus, at his first coming, so became he beyond all the Antient Patriarchs and former Prophets, both in Dignity and Doctrine: Yet came he behind the Apostles of Christ, not so much in the Dignity of his Office (though he wrought no Miracles, *John* 10. 41. as *Moses*, *Elijah*, *Elisha* did before him, and as the Apostles did after him) as he did come behind them in the perspicuity and clearness of his Doctrine concerning the *Messiah*, whom indeed he saw with his Eyes, and pointed him out with his Finger, yet declared he nothing of Christ's Sufferings, or of his Dying and Rising again (all which was revealed to *Isaiah*, for which he is call'd by the Antients, the *Prophetical Evangelist*, and *Evangelical Prophet*) or of his Ascending into Heaven, *&c.* as the Apostles do. Yet farther, [*He that is least in the Kingdom of Heaven*] includes every godly Gospel Minister to be greater than *John the Baptist*, as to their Doctrine, for *John* only Preached and could declare that Christ was come, but the Ministers of the Gospel can Preach Christ as having Died for our sins, and that he is Risen again for our Justification, *Rom.* 4. 25. *Note*; This is no small comfort to Gospel-Ministers for qualifying those cutting and killing contempts that a wicked World casts upon them. They are certainly *some Bodies* in Heaven, whatever Men make of them, or scorn them as no Bodies on Earth: Such Scorners little consider how the great God hath threatned to strike through the loins of them, *Deut.* 33. 11. *Note*; The Prophets of the Old Testament, and the Apostles of the New (call'd by the Fathers the *Ante-nati*, and the *Post-nati*, because born before or after the Birth of Christ) may well be compared to the *two Spies*, who bare that goodly Cluster of *Canaan*'s Grapes upon a long Pole between them, *Numb.* 13. 23. He, that went before, must have his back upon the Bunch, so could not have such a plain prospect of it, as he who followed after, and had his face fully upon it. Thus Christ (this blessed Bunch of Grapes, who hath a Cluster of Blessings in him) is born betwixt the Believers of both Testaments, only they in the Old, saw not so much as we do in the New. *Note*; The Holy Apostles (saith *Chrysostom*) were greater than the greatest Kings of the Earth, rendring this Reason (*Regum Leges sæpè sunt abrogatæ, etiam ipsis viventibus, at piscatorum illorum* (*etiam ipsis mortuis*) *Ratæ fuere & Immobiles manebant*, &c.] The Laws of earthly Kings are oft Repealed,

Repealed, and die while they themselves live, but 'tis otherwise with the Laws of those Apostles (though but poor Fishermen) they stand unrepealed for ever, because their Laws are not so much theirs, as they are the Laws of the Lord of all, *Acts* 10. 36. That the Apostles were great Persons, is further demonstrated by those Kings and Emperors, who (out of their kind of Devotion) go in Pilgrimage to visit their Tombs, who yet pay not any such Devoir to the Tombs of their own Predecessors. The Twelve Apostles were correspondent to the Twelve Patriarchs; as *Jacob* had Twelve Sons, whereof one was a beloved *Joseph*; so Jesus had Twelve Disciples, whereof one was a beloved *John*; and as the Apostles were Twelve in number, so they did answer the Twelve Foundations of the New *Jerusalem*. Jesus chused Twelve for the Apostleship, but *Judas* (one of the Twelve) proved a Devil, and went betimes to the Devil. As bad as the World was then (so full of Kill-Christ's) yet was it too good a place for that Traitor to abide in; he was soon pack'd off, and (as *Felo de se*) both went and was sent to his own place, that is, to Hell and Damnation, the proper place of such a Son of Perdition, a place of his own providing and which he had purchased with his wages of wickedness mentioned, *Acts* 1. 18. with 25. *Note*; There seems some difficulty in Reconciling, *Matth.* 27. 5. (where 'tis said, *Judas* hanged himself) to that of *Acts* 1. 18. where 'tis said [*He falling headlong, burst asunder in the midst, and all his bowels gushed out*] for want of bowels to his kind and innocent Master. We must believe that both were true, because the Scripture of truth doth affirm both. He was certainly Suffocated or strangled, and his bowels gushed out also, though the manner how, is not determined in sacred writ: yet may those two differing Scriptures be thus Reconciled. He might be Hanged, and the Rope breaking, he might fall down, and with the fall burst asunder, thus both were true. Beside, The opinion of some is, That the Devil strangled him, and threw him down a *Precipice* for the word [Ἀπήγξατο] need not be translated [*He Hanged himself*] But he was Suffocated or Strangled, which might be done by some disease that caused a Rupture of his Body: Or grant, *He Hanged himself*, his Body (by a just Judgment of God) might swell, and as the word is, [ἐλάκησεν] His bowels might break forth with a great crack: No doubt but the Devil was both in his sin and in his punishment.

Now there happening a Vacancy by *Judas*'s fall in the Emphatical and Significant Number of Twelve, the Colledge and *Chorus* of the Apostles consisting now only of Eleven, (*Peter, James, John, Andrew, Philip, Thomas, Matthew, Bartholomew, James* the Son of *Alpheus, Simon Zelotes* and *Judas* the Brother of *James*) *Acts* 1. 13, This Breach must be made up by ordaining one to stand up, in the stead of *Judas* the Traitor. Hereupon *Matthias* was chosen of God to fill up that Vacancy; the Eleven are all named to shew that notwithstanding their former Apostacy (in forsaking of Christ, *&c.*) They were again upon their Repentance Received into their holy Apostleship. And as the Glorified Saints do fill up the Room in Heaven, which the Apostate Angels foolishly forsake; So this *Matthias* makes up the Breach of the faln *Judas*, so he made up the round number of Twelve again: This number Twelve is a number which God seemeth to affect in reference to his Church both in the Old and in the New-Testament. The Ancient Church God was pleased to build first upon 12 patriarchs, then upon the 12 Tribes of *Israel*: And the Gospel-Church (prophecied of by *Ezekiel*, Chap. 48. 31. and more fully Amplified by John, *Rev.* 21. *ver.* 12. 14, 16. (where the New-*Jerusalem* is the Emblem) is described to consist of 12 Gates which are 12 Pearls, and had 12 Angels to watch them; The Wall of that Holy City hath 12 Foundations whereon were written those 12 Apostles (answering the 12 Tribes of *Israel*) And the measure of this City is 12 Thousand Furloogs. Then again, *Rev.* 22. 2. The Tree of Life (that stood in the midst of the Street of that Holy City) beareth 12 manner of Fruits, yea, and yieldeth its Fruits in every of the 12 Months of the Year, in Winter as well as in Summer. So that all along here is Relation to the affairs of the Church, God seemeth to affect the number of 12 above all others.

Note; From which weighty consideration Dr. *Potter* doth wittily and learnedly make his Remarkable conclusions both about the Measure of the Wall of this New-*Jerusalem*, and about the number of the Apocalyptick Beast. Saying to the first, That the measure of the Wall of the City is said to be 144 Cubits, which cannot be the measure of the compass, (it being too little for that) nor either of the heigth or breadth of the Wall, (it being as much too great for both of them) therefore must it be meant of the Square-measure, or Root-number of 12, For 12 times 12 make 144. So that the Wall was 12 Cubits high and 12 Cubits broad, *Rev.* 21. 17. The like

obſervation that Doctor makes upon the 144 Thouſand, the number of Chriſt's ſealed Servants, *Rev.* 7. 4. and of his Holy Retinue that would not comply with Antichriſtian Idolatry, *Rev.* 14. 3, 4. The Square Root of which number is 12 alſo: But on the contrary as the latter. The number of the Beaſt is ſaid to be *666*, *Rev.* 13. 18. The Square Root of which number (ſaith he) is 25, a number that is much affected by Antichriſt (in his 25 Pariſhes, Cardinals, Gates, Windows, Altars, Articles, Holy days, *&c.* As the number 12 is by our Lord Chriſt.

Matthias muſt be choſen to make up the Eleven remaining Apoſtles the Round and Root-number of Twelve, and becauſe no Apoſtle had power to ordain another, the Lord himſelf muſt make the choice by ordering the lot to fall upon this Man, *Pro.* 16. laſt, & *Acts* 1. 26. And he muſt be ſuch a Man as had been an Eye-witneſs of the Lord's Reſurrection, *Acts* 1. 22. (which was a point not only of greateſt difficulty to be believed, but alſo of weightieſt importance for ſupporting the Chriſtian Faith) and not only of that, but alſo of the whole *Doctrine*, Life, Death, Reſurrection and Aſcenſion too, whereof *Matthias* was one of the Spectators upon *Mount Olivet*, which was the place from whence he Aſcended into Heaven, *Mark* 16. 19. *Luke* 24. 51. *Acts* 1. 19, 12. *Bethany* laying in the bottom of it, and the Garden wherein he had his Agony and was betrayed, *&c.* And this Mount our Lord choſed to Aſcend upon, be cauſe it was in the view of *Jeruſalem* where he had been ſcorned, condemned and crucified, about the ſame diſtance from the City, as was betwixt the Ark and the People, *Joſhua* 3. 4. From hence the rather our Lord Aſcended, that he might begin to receive his Crown and Glory, nigh to the place where he had endured his Croſs and Contempt, *&c.* Becauſe I did adjourn our Lord's Aſcenſion to this proper place, (where we have not only the Twelve Apoſtles (thoſe ſame principal ſecretaries of the Spirit, and therefore his Succeſſors) but alſo many more Diſciples eye-wittneſſes, thereof) let me here give a diſtinct Diſcourſe upon it, as before upon his Reſurrection.

The *Grand Remarks* upon *Chriſt's Aſcenſion*, be reducible to thoſe three Heads, (1.) The Antecedents. (2.) The Concomitants. (3.) The Conſequents of it. which was the Second degree of his State of his Exaltation as his Reſurrection was the firſt. And his ſitting down at God's Right-hand (a place higher than that of Angels thoſe Miniſtring Spirits that ſtand about the Cæleſtial Throne) is the Third degree.

In the general firſt, *Matthew* ſaith nothing at all of our Saviour's Aſcenſion, nor doth *John* give us any account thereof, *Mark* is very brief, *Mark* 16. 19, 20. But *Luke* is large upon it, both in his Goſpel, *Luke* 24. 50, 51, *&c.* and in his *Acts* of the Apoſtles (the undoubted Author of which Book was that Evangeliſt as the Preface plainly implies) where he gives a more full Hiſtory of Chriſt's Aſcenſion *Acts* 1. from *ver.* 1. to *ver.* 13.

Note; The commonly received opinion is, that St. *Matthew* wrote his Goſpel Eight years after Chriſt, St. *Mark* his Ten after, St. *Luke* his Fifteen after, and St. *John* his Forty two years after our Lord's *Death*. St. *Matthew* wrote his Goſpel in *Judea*, ſo mentioneth nothing of Chriſt's Aſcenſion, becauſe there was none in that Countrey who doubted of it, being ſeen of above 500 ſo nigh *Jeruſalem*, &c. But *Mark* and *Luke* wrote theirs out of that Countrey where they found many that heard nothing of it: And ſeeing they both had recorded it, There was no need for *John* to mention it, whoſe principal work was to Relate ſuch paſſages as had been omitted by all the other three:

The hardned *Jews* will by no means believe the Aſcenſion of Chriſt into Heaven, but on the contrary do make his Deſcent into Hell, their principal and unqueſtioned Article, blaſphemouſly affirming that our Chriſt is tormented there in boyling and ſcalding [*Zoah*] or *Dung* becauſe he received not the Traditions of their [*Chachamims*] or Elders, yea they make him a falſe Prophet, and a Prophane wretch like *Eſau*, aying, The Soul of *Eſau* entred into the Body of Chriſt, for this cauſe they call Chriſtians *Edomites*, as the Jew of *Maroceo*, *pag.* 172. 173. ſaith.

More particularly now, The firſt Remark of his Aſcenſion is the *Antecedents* thereof, which have a ſhort relation by St. *Mark*, Chap. 16. 19. [after the Lord had ſpoken to them] to wit, when he had delivered all the precepts and promiſes which his pleaſure was to deliver to his Diſciples during the 40 days he endured upon Earth, *N.B.* though immediatly when he roſe from the Grave, his Right was to go up to Heaven, but he waved his own Glory ſo long for the Churche's good. Now having nothing more to ſay or do for ſettling his Church, ſave only to Seal up all by ſending the Holy Spirit, he Aſcends up into Heaven. *Luke*

Luke (Chap 24. 50, 51.) is more large, Relating how he led his Disciples forth as far as that part of the Mount of *Olives* which belonged to the Village of *Bethany* being a place where he had oft been praying and where (as some say) he mounted the Ass and Rode in Triumph to the City, here will he take his Chariot of State and ride in Triumph up from thence into Heaven: but first he doth lift up his hands and blesseth his Disciples here, which was not so much the posture Accommodated to the Religious Action of his praying for them. but rather a more Authoritative Act in the most effectual conferring his Divine blessing upon them, and when this was done, he departed from them, by his own power, not as *Elijah* who went up by the power of an Angel.

But the most ample account of the *Antecedents* of Christ's Ascension, we have from the same Author in *Acts* 1. from *ver.* 1. to 12. where St. *Luke* makes an *Elegant Transition* from his Gospel (the former Book) to this History of Christ's Ascension, Introducing it with giving an account how our Lord had shewed himself alive by eating, drinking, speaking and walking with his Disciples, yea shewing his very wounds to them (these he calls infallible proofs) and that for forty days together (so long God shewed himself to *Moses* in *Mount Sinai*) not continually, but only occasionally as he pleased, and it was his pleasure to stay with his Disciples thus long from his own happiness in Heaven, that he might not only testifie the Truth of his Resurrection more abundantly, and of his Candour and Kindness still to them notwithstanding their Foul Relapses but also and more especially to instruct them in those weighty points concerning the Kingdom of God, to wit, his Church, whether Militant on Earth or Triumphant in Heaven declaring to them all Truths that were now necessary for managing his Church and Children in the Kingdom of Grace to bring them safe to the Kingdom of Glory which he was going to prepare for them.

N.B. Behold how our Lord loved us, whose Soul went into Paradice when he dyed (the penitent Thief's Soul was to be with him there that day) his Soul comes down thence, reassumes his Body out of the Grave yet returns not immediately to Paradice with it, but stays upon Earth forty days after for our benefit, before he Ascended up into Heaven and Happinness. There is no love like his: Oh love this loving Lord. *&c.*

There is no doubt but during those 40 days the Lord declared his will and pleasure concerning these Doctrines of Baptism's, of the Sabbath, *&c.* to his Disciples, especially these 3 last days, wherein he spoke to them the things concerning the Kingdom of God, (to wit, the State of his Church in both worlds) *Acts* 1. 3. though now many such points both of Doctrine and Discipline be looked upon by us so doubtful and difficult, because the Vail of Ignorance is not yet removed from off our hearts, as *Isa.* 25. 7. and 2 *Cor.* 3. 14. neither the Holy Scriptures (touching those controversies) nor our understandings are fully opened, *Luke* 24. 27, 45 as our Lord did first to the two, and then to the twelve Disciples.

In a word, The Author of the *Acts of the Apostles* (*Luke*) gives the Summary Account of the *Antecedents* of our *Lord's Ascension*, by relating 1. a general Recapitulation, wherein he briefly Repeats the main subject of his former Book (or Gospel) dedicated to *Theophilus*, Treating upon the Oracles and Miracles of Christ, *Acts* 1. *ver.* 1. Then 2. He gives a special Recapitulation of Christ's conversing with his Disciples after his Resurrection, wherein he relateth in what manner, when, how long, and for what cause our Lord continued 40 days before his Ascension, It was (saith he) to instruct them fully concerning the things of his Kingdom, *ver.* 2. 3. as also to command their return to *Jerusalem*, (which they would have abhorr'd to do, because that City was still reaking and smoaking afresh with the warm Blood of the Lamb of God, had not the Lord bid them to do so) and to tarry there till they were Baptized with the Gifts and Graces of the Holy Spirit, as he had promised in his Father's Name, *John* 14. 16, 26. & 15. 26. & 16. 7. This (the Lord tells them) should be performed [*not many Days hence*] *verse* 3. 4, 5. præfixing no particular day.

Hence learn we, (1.) Those, that are departing and leaving this lower world, should leave behind them some Savoury advice and wholesom counsel to those that do Survive them: Thus the dying Patriarchs did, and thus doth here our Blessed Redeemer at his departure.

(2.) Our Lord will not tell us of præfixed times or days, he would not tell them here upon what day this great pouring forth of the Spirit should be done, though it was but ten days longer, until that famous *Pentecost* came, he would not præfix a certain day, that they might watch every day.

(3.) As the Apostles spent those ten intervening days in waiting at *Jerusalem* for the pro-

promiſe, and putting it into ſuit by their daily prayers there, as he had promiſed, *Luke* 11. *v.* 13. So ought we to do, not knowing either the day of our Deliverance, or the day of our Death, or the day of Judgment. *Ideò latet unus Dies, ut obſerventur omnes*, therefore is that one day unknown to us, that we might watchfully obſerve every day, ſaith *Auſtin*. Though the thing be ſo certain, as nothing can be more, yet the peculiar Time or Day is moſt uncertain. What Chriſt ſaid to his Diſciples, he ſaith to us all, *watch*, *Mark* 13. 37. with 34. 35, 36. Our induſtry for an holy life, is our continued watching time, as our preſuming to ſin is our ſleeping time. *All the days of my appointed time* (ſaith holy *Job*) *will I wait, till my change come*, Job 14. 14. Chriſt pronounces them three times happy (*terq; quaterq; beatos*) that watch, *&c.* *Luke* 12. 37, 38. and 43.

The third Antecedent to the Aſcenſion of Chriſt, related in the *Acts*, is the erroneous and ſuperfluous curioſity in the Diſciples to know Times and Seaſons, for which the Lord reproved them, *Acts* 1. 6, 7. 'Tis ſuppoſed thoſe Queſtioniſts (who were ſick of this Diſeaſe) were very numerous, at leaſt the 120 mentioned, *verſe* 15. or they might be the 500 ſpoken of, 1 *Cor.* 15. 6. All theſe joyn together in this one Interrogatory Petition, that the Reverence of ſo great a multitude might the more extort an Anſwer from Chriſt, which they thought he could not well deny ſo many Askers without ſome ſhame: Their Queſtion was [*Whether he would at that time reſtore the Kingdom to Iſrael?*] for it was now taken from the *Jews* by the *Romans*, and by *Herod*, and they expected this loſt Kingdom ſhould be Reſtored to them by the *Meſſiah*, nor only becauſe they underſtood the Prophecy of *Dan. c.* 7. *v.* 27. to this purpoſe; but alſo becauſe he had ſummon'd them again to Return into the Metropolitan City, where they as yet (with the reſt of their Nation) conceited the *Meſſiah* would firſt appear as their Temporal Deliverer; and perhaps they might thus miſunderſtand Chriſt's words concerning the promiſe of the Father, from *Iſa.* 2. 3. and 61. 1, &c. *Note*; Chriſt's Anſwer is a ſmart check to their ignorant curioſity; for they ſtill dreamed of a diſtribution of Honours and Offices, as in the days of *David* and *Solomon*, though he denied to tell them ſuch an unneceſſary thing to know, yet he vouchafed to acquaint them with things more expedient to be known; he calls them off from their fooliſh earthly longings (wherein they had been rudely inquiſitive) and commands them to mind their main buſineſs of Preaching the promiſed *Meſſiah* (his Doctrine, Life and Death, *&c.*) throughout the World, *verſe* 8. yea and in ſuch places where their Teſtimonies would be moſt oppoſed: More than this was not at this time given them to know, that Key of Knowledge hangs at God's Girdle. Hence learn we, that (1.) Chriſt doth not always anſwer the deſires of his Diſciples, though it be promiſed, *Prov.* 10. 24. abſolutely, and *Pſal.* 37. 4. conditionally. He ſometimes will grant the deſires of wicked men according to their will, as to *Ahab*, 1 *Kings* 21. 29, &c. and to Devils themſelves, as when he gave them leave to enter into the Herd of Swine, *Matth.* 8. 31, 32. How much more hath he ſomething to grant to his own dear Saints, always *ad ſalutem* (according to their weal) but not ever *ad voluntatem* (according to their will) ſaith *Auſtin*, as here, &c. (2*dly.*) What ſevere Reprimands hath Chriſt given in our day to the over-curious Inquirers about Times and Seaſons, who have out-lived their own Conjectures with ſhame, *&c.*

The *ſecond Remark* is, the Concomitants of Chriſt's Aſcenſion, where we have a particular deſcription both of it and its circumſtances. *Mark* only relates the Action of Aſcending, *Mark* 16. 19. calling it *Chriſt's Aſſumption* [ἀναλήψιν] The ſame word is oft uſed for Chriſt's Aſcenſion, *Luke* 9. 51. *Acts* 1. 2, 11, 22. 1 *Tim.* 3. 16. 'tis read [*Received up*] in all thoſe Scriptures, and the Septuagint expreſſeth *Elijah*'s being Taken up with the Greek *Thema*, that ſignifies taken up, 2 *Kings* 2. 10. [*into Heaven*] or Heavens, *Acts* 2. 34. *Heb.* 8. 1. Chriſt was taken up into that place of Reſt and Bleſſedneſs, to wit, by God the Father, to whom he uſeth to aſcribe all things by the Miniſtry of Angels, *&c.* This was the happy cloſe of all Chriſt's toils and travels upon Earth, to be taken up and to ſit down at the Right hand of God in Heaven, an higher honour than that of Angels, whoſe places are only places of miniſtration, *Eph.* 1. 20, 21. *Heb.* 1. 13, 15. Thus far St. *Mark* goeth. St. *Luke* in his Goſpel ſteps a little farther, ſaying, [*He was parted from them* (as *Elijah* was from *Eliſha*, 2 *Kings* 2. 11.) *and carried up into Heaven*] *Luke* 24. 51. (into a place far above the Heavens, ſaith *Paul*, *Eph.* 4. 10.) His Body moved upward in a direct line by little and little as if he had been carried or lifted up by the hands of others, whereas undoubtedly our Lord aſcended by his own power (which *Elijah* could not have done without the help of an Angel) and therefore did his Diſciples now adore him, *Luke* 24. 52. whereas (before this) we never read of any Act of Adoration they performed to him, from their familiarity with him in the days of his fleſh,

wherein

wherein they look'd upon him as one sent of God, a great Prophet, and a Temporal Saviour, &c. But now his Deity being more clearly declared both by his Resurrection out of the Earth, and by his Ascension up into Heaven, those Spectators fall down prostrate before him, and do worship him as the Eternal Son of God, whom they took to be before only the Son of *David*, yet the same Author (*Luke*) in his *Acts of the Apostles* gives a more ample description of our Saviour's Ascension in the several circumstances of it as to time, manner, measure, &c. *Acts* 1. 9. As to the Time,

(1*st*.) When, to wit, [*when he had spoken these things*] forementioned in the foregoing verses, and all the other things which *Matthew*, *Mark* and *Luke* do likewise mention for settling his Church to the World's end.

(2*dly*.) The manner how 'tis said [*He was taken up*] that is, leisurely and by degrees, (not by any rapid motion) that he might the longer delight the Eyes and Minds of his Disciples, who were all that time looking stedfastly upon his gradual Ascending, wherein, had he been quick and sudden (like a flash of Lightning) in his Ascending up, then those Eye-witnesses could not have found such complacency, nor confirmation of their Faith.

(3*dly*.) The means whereby 'tis said [*A Cloud received him out of their sight.*] No doubt but this was a true and a most glorious Cloud, every way comporting with his Divine Majesty, and accommodated to become a Chariot of State, for the Prince of Glory to Ride triumphantly in: Yet may we not suppose that it administred any help to our Lord in his Ascension; for he was not taken up by any external helps of it, or of Angels (as before) but by his own internal power from his Divine Nature united to the Humane, and from the Agility of his (now) glorious Body.

(4*thly*.) The place whence, and whereunto; every motion hath a *Terminus à quo*, the place from whence, and the *Terminus ad quem*, or place whither it is made. The place, from whence Christ Ascended, was the Mount of *Olives* or *Bethany*, which was the place of his going to his *Garden-Agony*, and so to his Crucifixion, which was also the place from whence he Ascended to Heaven. This teacheth, that God can make the very places of our trouble and torment (as Sick-beds, Prisons, strange Lands into which we are banished, &c.) to become places of our Triumph and Comfort, even as *Bethanies* or Mount of *Olives* to us, from whence we may mount up from our Earthly Crosses to take possession of the Heavenly Crown (provided we be Christians indeed, living and dying in the Image of Christ) as our Lord did. And if the place whither Christ went bodily thence be Heaven (which must contain him till the time of the Restitution of all things, as the Scriptures do assure us, *Acts* 1. 11. and 3. 21. and *Heb.* 9. 24. &c.) This then discovers the Folly and Foppery of Popery, which affirmeth, that the Body of Christ, yea the very Flesh, that was born of the Virgin *Mary*, is in their consecrated Wafers, not only contrary to that sacred Truth above mentioned, but also to that prædiction of Christ himself, saying, [*If any man will say to you, lo here is Christ, or lo there is Christ, believe him not*] *Matth.* 24. 23. Where our Lord describeth the last Times, containing the Rise, Reign and Ruine of Antichrist, whose chief Engine is to persuade Christ's Corporal Presence in their Popish Churches, where he may be seen, touched, eaten, &c. thereby confining Christ's Body (which is in Heaven) to certain places here and there upon Earth, yea to a thousand places at once,

(5*thly*.) The Witnesses whereof, none of the wicked must be Witnesses of Christ's Ascension, no more than of his Resurrection, but only such as were ordained of God for both, *Acts* 1. 8, 22. and 10. 41. It must be only his own Disciples at the Mount of *Olives* near *Bethany-Village*; they must not have it only by hear-say, as others, but shall be Eye-witnesses thereof. None of the wicked *Jews* must be Spectators either of the one, or of the other; for his state of suffering by their wicked hands was now finished, therefore a sight of him should not once be vouchsafed to any one of them (thus our Lord manifested himself to his chosen ones, and not to the World, *John* 14. *v.* 22.) It concerned not those Enemies (whose impenitency and unbelief he foresaw) any otherwise than that they should see him to their sorrow when he cometh again in the Clouds, to judge them, *Zech.* 12. 10. *Rev.* 1. 7, &c. yet those Witnesses of Christ's Ascension may be supposed to be not a few, but many, even 500 at once, 1 *Cor.* 15. 6. It was God's good pleasure that their Faith should be confirm'd by seeing, who were to teach the whole World (who should not see it) This great Article, whose Faith is ordained to come by hearing those Eye-witnesses, *Rom.* 10. 17.

(6*ly*.) The Reasons why our Saviour Ascended into Heaven, which are many;

As, (1*st*.) That he, the *Second Adam*, might open a way into Paradice for us, which the *First Adam* by his Fall had shut up against us, *Gen.* 3. 23, 24. *Rev.* 2. 7. and 22. 2.

N. B.

N.B. The Vail (which divided betwixt the Holy Place and the moſt Holy, *Exod.* 26. *v.* 32. 2 *Chron.* 3. 14.) was Rent by Chriſt's Death, *Matth.* 27. 53. Now by his Aſcenſion he made a new and living way to enter within the Vail, even into Heaven it ſelf, (whereof the *Sanctum Sanctorum* was but a Type) *Heb.* 9. 8, 12. and 10. 19, 20. which way Chriſt himſelf is, *John* 14. 6.

(1*ſt.*) Hereby the Throne of Grace is Acceſſible by Believers, and their Prayers may pierce Heaven.

(2*dly.*) This ſhould teach us to hate every falſe way, as *David* did, ſaying twice ſo, *Pſal.* 119. 104, 128. There is no way to Heaven but by Chriſt, *Acts* 4. 12. not by Popiſh Saints as Co-Saviours. Chriſt is the only way, both [*ὁδὸς*] *newly made manifeſt*, and [*ζῶσα*] a *quickening way*, giving life and refreſhment to thoſe that walk in him as the way which will bring to Heaven.

(3*dly.*) All others are but by-ways and crooked paths to this way, *Iſa.* 35. 8, 9, 10. Chriſt hath the Key to open hearts, as *Lydia*, *Acts* 16. 14. as well as he did open Heaven here for all Saints, *&c.*

The ſecond Reaſon was, to prepare a place for us, *John* 14. 2, 3. Thoſe Manſion-places of Glory were prepared in the unchangeable counſel and purpoſe of God before the Foundation of the World for all the Lord's Redeemed, *Matth.* 20. 23. and 25. 34. Their Heads (as *Tertullian*'s phraſe is) were long ſince deſtinated to a Diadem long before they lived in the World, much more before they could merit any ſuch bleſſed Manſion. Some Kings (we read of) were crowned in their Cradles, as our King *James the Firſt*, and *Sapores* King of *Perſia*, before he was born; for his Father dying, the Nobles ſet the Crown upon his Mother's Belly: But the Saints were crowned in God's Eternal Decree before the World was founded, *Eph.* 1. 4. *Tit.* 1. 2, &c. Now, though places of Glory were eternally prepared by the Father, *Matth.* 20. 23, &c. yet muſt they actually be prepared alſo by the Son; for thus the Apoſtle argueth from the ſprinkling of the Tabernacle and its Veſſels all ſprinkled with Blood, *Heb.* 9. 21, 22, 23, 24. Theſe were the Types of the heavenly things themſelves. Now our Lord by his Aſcenſion leap'd firſt (as our Fore-Runner) upon the Shore of Glory, *Heb.* 6. 20. and (as it were) took the firſt hanſel of Heaven in our Humane Nature; he went thither not in his own Name only, but in the Name of all his Redeemed, who have right to, and have taken poſſeſſion of Heaven in their Head and Redeemer, *Eph.* 2. 6. *N.B.* (1.) As he is our Lord and Maſter: Servants do make a bold claim to Lodgings in thoſe Places or Palaces where their own Lord is gone in and entertain'd before them.

2*dly.*) As he is our Father, we his Children, (*Heb.* 2. 10, 13.) have a Room prepared by him.

(3*dly.*) And as he carried thither our Fleſh taken from among us, as a Pawn, Pledge, and ſent his Spirit as an Earneſt, this raiſes our right to Heaven beyond a bare Hope, even to a full Aſſurance. The Antient Father cryed with great Joy [*Rejoyce ye Righteous*, &c.] Rendring this reaſon for thus Rejoycing, ſaying, *Uſurpaſtis Cœlum in Chriſto, ſecuri eſtote, caro & ſanguis, Chriſtus vexit in Cœlum pignus totius ſummæ, illuc quandoque Redigendæ*, &c.] That is, ye have Uſurped even Heaven it ſelf in your Head Chriſt, be ye ſatisfied, oh fleſh and blood, Chriſt hath carried his Body into Heaven as a Pledge of the whole ſum, that all the Bodies of his Redeemed ſhall be reduced thither at the laſt, *&c.*

(4*thly.*) Hereby that preparation which was but partial to the Patriarchs and Prophets (who were all ſaved by the Lamb ſlain from the Foundation of the World, *Rev.* 13. 8. and 17. 8.) was now compleatly accompliſhed by Chriſt's Perſonal Aſcenſion into Heaven.

(5*thly.*) As this teacheth us our duty, that we be careful to prepare our ſelves for Heaven, while Chriſt is thus careful to prepare Heaven for us. Thus the Lamb's Bride made her ſelf ready, *Rev.* 19. 7. being firſt prepared by the Grace of Chriſt; for to *her was granted to be Arayed in fine Linnen*, &c. *verſe* 8. which ſhe could no more put on by her ſelf, than ſhe could purchaſe it. The Bowls of the Golden Candleſtick had no Oil but that which drop'd from the Olive Branches, *Zech.* 4. 12. and that freely without preſſing or ſqueezing: Yet is it the duty of wiſe Virgins to Trim their Lamps, *Matth.* 25. 7. It muſt be the care of every pious Soul to be furniſhed with Oil in their Veſſels (that is, Grace in their hearts) as well as burning Lamps, but with gifts in their heads only, *verſe* 4. that they may be prepared both for their Meeting and Reception of the Bridegroom. So frome hence note,

(6*thly.*) We learn this comfort, that though we dwell but poorly in a Cottage on Earth (wherein we cannot tarry long, but in a little time muſt depart, *&c.*) yet have

we

we a stately Mansion house, and Palace prepared for us in Heaven where we shall ever be with the Lord, which is far the best of all, 1 *Thes.* 4. 17. *Phil.* 1. 23. It was a comfort to the Sons of *Jacob*, &c. that *Joseph* was gone before them into *Ægypt* to prepare the best of the Land for their entertainment in it: And took possession of it for them till themselves came thither. No less, yea much more doth our Brother *Joseph*, our *Jesus* for us, in a better, nay the best of places, even in Heaven, and not only keeps that blessed Inheritance for us, but also mightily keeps us for it till we be ready, 1 *Pet.* 1. 4, 5.

The (3*d*,) Reason of Christ's Ascending up on high was to lead Captivity Captive, *Psal.* 68. 18. Which *David* by the Spirit of God foretold the Son of *David* should do, *Eph.* 4. 8. Alluding to the Famous Customs of the *Roman* Conquerors who rode in their Stately Triumphal Chariots to the Capital Palace leading their numerous Captives, some before them, and some behind them, all with their hands bound behind their backs, &c. which intimateth (as understood of Christ) how he at his Ascension captivated those that had held us in Captivity for,

(1.) So God's Justice required, *Isa.* 33. 1. (2.) So God's goodness had promised, *Isa.* 24. 21, 22. *Rev.* 13. 10. And (3.) So our Lord Christ hath fulfilled, *Col.* 2. 15. Saving his People to the uttermost, *Hebr.* 7. 25. from Sin, Death, Hell, and the Devil, who taketh Sinners alive, and leadeth them Captive at his pleasure, 2 *Tim.* 2. 26. till Christ make a rescue, *Luke* 11. 21, 22.

Thus our Lord Ascended and rode up on high in a Glorious Cloud (as in a Chariot of State) to his Palace of rest and glory, not only leading away a certain number of Captives, *Note*; namely those Saints (as some interpret) who had been held in the Captivity of Death, whose bodies rose at Christ's Resurrection, *Matth.* 27. 52. and who now accompanied him in his Triumphant march into Heaven: But also (in a more general sense) Captivating, (1.) Passively all the elect who had been Captives to Satan, Sin, the World, Death and Hell: Those their Captives Christ rescues out of their destroying hands, and makes them blessed Captives to himself by changing their Miserable into an Holy and Happy Captivity, whereby they are brought into the easy Yoke of Christ, *Matthew* 11. 29, 30. and into the pleasant Obedience of the Gospel, *Prov.* 3. 17. & 2 *Cor.* 10. 5. 1 *John* 5. 3. Or (2.) Actively Captivating all the Temporal and Spiritual Enemies of his Church and Children who had been Captivated by them: Satan had the Power of Death, *Heb.* 2. 14. Christ fought the Field with him on the Cross, and there spoiled him, *Col.* 2. 14. And now Triumphs openly over him in his Ascension, *verse* 15. So Christ Conquered the world, *John* 16. 33. And so he did Sin, Death, Hell, &c.

From hence learn (1*st*,) That though the Devil reign still every where, as the God of this present evil world, which lyeth in wickedness wholly, 2 *Cor.* 4. 4. *Gal.* 1. 4. & 1 *John* 5. 19. Yet Christ hath captivated him, hath him in a Chain, 2 *Pet.* 2. 4. *Jude ver.* 6. *Rev.* 20. 1, 2. And will tread him down under our Feet shortly, *Ro.* 16. 20. As he hath done under his own Feet: As this is decreed of God, foretold and promised by God, so in due time it shall certainly be accomplished by Christ, yea and personally shall be applyed to every particular true believer.

(2*dly*,) That such as are sensible they are sold under sin, &c. *Rom.* 7. 14, 24. should improve this benefit by believing, and not wilfully rot in prison lying still as the Devil's drudges there, when Christ hath broke open the Prison-Doors and proclaimed liberty, &c. *Isa.* 61. 1. 2. who can commiserate their case that will not come to Christ for life, *John* 5. 40.

(3*dly*,) Learn comfort here thou trembling Soul what Christ did here, he did not for himself only, but for the sake of all his Servants. As *Joshua* first conquered the Kings, and shut them up in a Cave, then brought them forth, and makes his Souldiers and Servants to tread upon their Necks, *Joshua* 10. 18, 24. So our Jesus hath made his Saints more than Conquerors, *Rom.* 8. 37. Even Triumphers over all their Enemies 2 *Cor.* 2. 14. Christ's Victory is our Victory, he hath broke the Old Serpent's Head we are only exercised with his Tail-temptations, and tho' Satan may bruise our Heel so as to make us halt, yet ought we to go halting endways towards Heaven, as *Jacob* went halting over the Plain of *Penuel*, Gen. 32. 31. *We shall Reign with Christ if we suffer with him*, 2 Tim. 2. 12.

The (4*th*,) Reason of our Saviour's Ascension was to give gifts to Men. &c. As the Psalmist saith, *Psal.* 68. 18. and the Apostle, *Eph.* 4. 8. Only with a little Variation, As (1*st*,) The Old Testament saith, how Christ received gifts at his Ascension, but the New that he gave them he only received, that he might give those gifts, for he

had no need of them himself: As he received them with one hand, so he gave them with the other. (*2dly,*) The Old Testament saith these gifts were for Men [*be Adam*] for such as were in *Adam*, that he might repair the lost Image of God in them as it was in *Adam* before his fall. But the New Testament saith these gifts were for his Church, which are mentioned, *Eph.* 4. 11. *Apostles, Prophets, Evangelists, Pastors* and *Teachers*, for the perfecting of the Saints, for the work of the Ministry, and for the edifying of the Body of Christ, *&c.* These were the Gifts he bestowed upon the day of his Coronation, and Solemn Inauguration into his Throne of Glory at his Triumphant Ascension. These he received, that he might give them, looking upon it more honourable to give than to receive, *Acts* 20. 35. (*3dly,*) The Old Testament adds [*even to the Rebellious*] for the best have been such, till the Lord gave them better Hearts, *Rom.* 4. 5. & 5. 6, 8, 10. Yea though they continue in their Rebellion yet may they share in common Gifts and external priviledges, for the benefit of his People, some such may receive common Grace, which is *Gratis data*, tho' not *Gratum faciens*, graciously given of God, but not making truly gracious to God: And even the Rebellious may receive Restraining Grace, that God may dwell among his Redeemed in his Religion and true Worship. But those Rebels then lay down Arms and dare not fight against God any longer, when once God comes to dwell among them, *&c.* Thus Christ did here, as Kings at their Coronation commonly do, in casting several pieces of Coin abroad to be picked up by the common people so here at his entrance into his heavenly Kingdom he scattered his Gifts among his Subjects, and fills his Church with his goodness.

Hence learn we, (*1st,*) That none ought to be proud of their Gifts, seeing they are not our own, but we may well say of them, as the Young Man said of his Hatchet [*Alas, Master, it was but borrowed*] 2 *Kings* 6. 5. This consideration may suffice to cut the Coxcomb of vain-glorious and self-ascribing or self-admiring Boasters, [*What is it, we have not Received*, &c.] 1 *Cor.* 4. 7. To glory in our Gifts is as great folly, as for the Groom to be proud of Riding upon his Master's pransing Palfrey, the Actor at the Play-house of wearing his borrowed Gay-cloaths, or the Mudwall of the Sunshine that giveth it a lustre.

(*2dly,*) That none ought to plead Ignorance, Inability, *&c.* This excuse cannot be current Coin for the Court of Heaven. Men should rather go to Christ (who gives gifts) than persist in unfitness for Generation-work. *If any want Wisdom*, &c. *let him ask it of God, who is the giver of all good Gifts*, James 1. 5, 6. *They do worthily want, that may be supplied by asking, Yet ask not*, Matth. 7. 7. The Tree of Life must be shaken, then the Fruit which is above our heads (though the Root in his Birth, *&c.* be below) may fall down for us to gather.

(*3dly,*) This may incourage, that, in this great defect of Gospel-Ministers, Christ can supply, he hath gifts to give, and the residue of the Spirit is with him, *Mal.* 2. 15. *Rev.* 3. 1. *&c.*

The (*5th.*) Cause of Christ's Ascension was to send the Comforter, to wit, the Holy Ghost, John 16. 7. *I will send him unto you.* This promise our Lord oft repeateth that his Disconsolate Disciples might once be relieved by it. Our Saviour sweetly proceeds in his Swan-like Song before he died, *John* 14. 1. Saying [*Let not your hearts be troubled*, &c.] Christ was their comforter while he lived with them; Therefore when they heard of his departure from them, then sorrow filled their hearts, *Jo.* 16. 6. So that they became both uncounsellable and uncomfortable. Hereupon he makes his last Sermon, takes much pains to convince them of the Expediency of his Departure, that if he did not go away the Comforter would not come, *v.* 7. And he had told and taught them before, that he could not be so unkind to them as not to tell them the truth [*were it not so I would have told you*] *John* 14. 2. It consists not with Christ's Candour to feed his Disciples with the false hopes of an *Utopian felicity*, as the *Devil* deals with his *Drudges*, whom he deludes by bringing them into a Fools Paradice, and as *Mohomet* doth with his *Musulmans* to whom he promises all sensual pleasures when they die in his cause, *&c.* No, our Lord is no such impostor, but tells them truly, that he would pray to the Father, and the Father would give them another Comforter (instead of him their Comforter while he conversed with them, and was now departing from them) who shall abide with the Disciples for ever, *John* 14. 16. The Devil is call'd [Κατήγορος] the Accuser, *Rev.* 12. 10. for his accusing the Saints to God as he did *Job*, Chap. 1. 9, 10. *&c.* the Holy Spirit (in direct opposition to the Devil's name) is call'd [Παράκλητος] the Pleader, Advocate, or Comforter, whose Office is, to bring in promises into believers hearts effectually applying them, *Eph.* 1. 13, 14. to help

help our infirmities in prayer, making *Intercession for us*, Rom. 8. 26, 27. To discover to us our graces and evidences for Heaven, 1 *Cor.* 2. 12. *Rom.* 8. 28. Whereby we know that we are predestinated unto Glory, *verse* 29. 30. 31. *&c.* So that such, as do refuse to read over their evidences and to rest upon them, do no better in that refusal than help Satan the Accuser, taking his part against themselves, and pleading the Devil's cause against the Holy Ghost their Comforter. Yea in a word, the Office of the Spirit is to be Christ's Vicar-general with whom Christ leaves us, by whom he abides with us (as he promiseth, *Matth.* 28. 20.) *To the end of the World*: For he dwelleth in all the Saints, *John* 14. 17. which we may never wonder at enough; for next to that Divine condescension of Christ's (the Son of God's) dwelleth in our faln humane nature, is this wonderful vouchsafement, that the Holy Spirit should not (being the Third person in the Holy Trinity) disdain to dwell in such dark and dirty Dog-holes as our unholy Hearts and defiled Souls: 'Tis undoubtedly an Inestimable Favour which is promised, *Joel* 2. 28. That *God will pour out his Spirit upon all flesh.* What is so vile as flesh? *Hosea* 8. 13. 'Tis there a name of Contempt. And what is so precious as Spirit? 'Tis the Quintessence and Excellency of the best things Extracted from the courser unrefined Sediments. The precious graces God gives us are call'd [*the Spirit*] *Gal.* 5. 17. and the *Fruits of the Spirit*, verse 22. And when God gives us his Spirit, *Luke* 11. 13. He is said to *give us all good things in that one gift*, Matth. 7. 11. Hence Christ tells the Disciples he would not leave them *Orphans* or *Darklings*, John 14. 18. But they should have the supplies of his Spirit (as *Phil.* 1. 29. phraseth it) to be their best teacher of truth, teaching nothing but what is consonant to the Holy Scriptures, *John* 14. 26. which distinguisheth him from the Spirit of Errour. This comforter Christ sendeth (as he saith *John* 15. 26.) From the Father, for Christ hath satisfied the Father's wrath, and now the Father and the Son (as reconciled) join both together in sending the Spirit, as the fruit of both their loves, and as an earnest (which is a part of the total Sum) the Spirit is the best guide to godliness, *John* 16. 13. and the fruit of the Spirit is in all goodness, righteousness and truth, *Eph.* 5. 9.

Note; Though Christ promised to send the Spirit (which was performed ten days after his Ascension at *Pentecost*, &c.) to his Disconsolate Disciples, yet may we not think that they had not the Holy Ghost before he Ascended, for they could not have the smallest measure of Grace, but it must be by the Spirit of Grace: *No man can say, that Jesus is the Lord but by the Holy Spirit*, 1 Cor. 12. 3. that is, [with a fiducial assent of the heart] none can acknowledge Christ to be Lord the only Lord to be worshipped but by the Revelations and suggestions of the Spirit, and this these Disciples had oft done before. Beside, 'tis said, [*Christ breathed upon them*, saying, *Receive ye the Holy Ghost*,] John 20. 22. whereby they might know that they received of the same Spirit, that was in Christ, to fit them for the Ministry, without which who can be sufficient? 2 *Cor.* 2. 16. Seeing 'tis a work that will Burden the Back of an Angel and make him tremble saith *Chrysostom*. Yet the full measure of Grace, and the great gift of the Holy Ghost was not given till *Pentecost*, when Christ (the King of Kings) was installed in his Kingdom, *Acts* 2. 2, *&c.* These were reserved till that time, as 'tis said, [*The Holy Ghost was not yet given, for Christ was not yet glorified*] *John* 7. 39. Though before this they had received some Love-tokens from Christ before his departure to live upon (as the Dear Wife from the Loving Husband) till the grand promised portion of the Father came, for which they were to tarry at *Jerusalem* ten days *Luke* 24. 49.

Learn we hence (1.) If the Holy Spirit be so good a gift of God, yea all good things be contained therein, then we should ask this gift of God above all: as *Elijah* before his Ascension bids *Elisha* ask *what he would*; He answers [*That thy Spirit may be doubled upon me*] 2 *Kings* 2. 9. And it was done accordingly, so Christ bids us ask what we will, *John* 16. 24. We must answer [*Lord let thy Spirit be doubled upon me*] that I may receive double Grace to that I now have, *&c.*

(2.) Then we should prepare an honourable Room in our hearts for entertaining such an honourable guest in as the Holy Spirit, is, *Res Delicata est Spiritus Dei* (so some read, *Psal.* 143. 10.) the Spirit is a cleanly and delicate thing, and loves to live in a clean house or heart, *&c.* As the *Shunamitish* Woman said to her Husband, [*Let us make a little Chamber for the man of God when he comes to us*, &c.] 2 *Kings* 4. 10. So should we prepare our hearts to receive the Spirit, [*grieve him not*] *Eph* 4. 30. He cannot comfort those, that dare grieve him.

(3.) If the Spirit be the true and only Comforter, then what a prodigious Folly and Madness it is for any Man in misery to run the wrong way for comfort in their calamitous

mitious condition, that is, to Witches or Wizards, to Cunning Men or Women, to Figure-Flingers, *&c.* When Wicked wordlings have woundings of Spirit and gripes of Conſcience (as undoubtedly the worſt of them ſometimes may have) then run they to mad merriments, to pleaſant plays, and reading *Romances*, &c. For their Cure. But finding theſe carnal *Cataplaſms* not effectual remedies for their Spiritual maladies, then run they to the Devil for relief as *Saul* in his diſtreſs did to the Witch of *Endor*, &c. Should not men in this caſe inquire of their God and not of Familiar Spirits, *&c. Iſa.* 8. 19, 20. This is to make the unclean Spirit the Comforter which is the Office of the Holy Spirit.

The (*6th.*) Cauſe of Chriſt's Aſcenſion was to make an Atonement for us by his Interceſſion, *&c.* To make the Court of Heaven friendly and favourable to us, that he might be there Interceding for our Peace, as *Blaſtus* did for the Men of *Tyre* and *Sidon* in *Herod*'s Court, *Acts* 12. 20. A Friend in the Court (we ſay,) is better than a Penny in the Purſe, for by the Mediation of a Friendly Courtier, a Court of Rigour may be turned into a Court of Favour. As the High Prieſt went into the Holy of Holies once a year to offer up the yearly Oblation of Atonement for the ſins of the whole People, *Lev.* 16. 2, 34. So Chriſt (the High Prieſt of our profeſſion, *Heb.* 3. 1.) entred not the Holy Places made with hands, but into Heaven it ſelf now to appear in God's Preſence for us, *Heb.* 9. 24. *And ever lives to make Interceſſion for us there*, *Heb.* 7. 25. 'Tis great comfort to have ſuch an Advocate to turn the High Court of Juſtice into an High Court of Mercy, 1 *John* 2. 1. The Father looks through his Son's wounds upon us, and ſo by Imputation a new Complexion is graciouſly put upon us. There be many more Cauſes of Chriſt's Aſcenſion, which for brevity I muſt only name,

The (*7th.*) is he Aſcended on High, the better to overſee all his ſheep ſcattered over all the wide world, *He is the chief Shepherd*, 1 Pet. 5. 4. The only Arch ἐπίσκοπος or overſeer, who had but few Lambs while on Earth, now none can tell his Generation. *Iſa.* 53. 8.

The (*8th.*) is, to anſwer (as our Advocate) all Satan's *cavills*, and to *nonſuit* all his Accuſations and Actions againſt us. Tho' this Accuſer be Subtle, *&c.* Yet Chriſt overſhoots him in his own Bow.

The (*9th.*) is, to have an hotter influence (as the Sun at Noon) upon all his Churches and Children, *Heb.* 7. 26.

The (*10th.*) is, to live in that Glory (which he left, *&c.*) above the reach of Jews that would kill *Lazarus*, John 12. 4. only for being raiſed from the Dead, and ſo would they kill Chriſt, but he is above their reach, and while our head is above water, there is no danger of the Bodie's drowning, *N.B.* &c. *John* 17. 24. *The flood can but come up to the Chin, it cannot reach the Head to drown it*, Iſa. 8. 8.

(*11ly.*) He is now higher than the higheſt on Earth, *Eccleſ.* 5. 8. *Pſalms* 61. 2. *Heb.* 7. 26. And in things wherein Men deal proudly he is above them, *Exod.* 18. 11.

(*12ly.*) And Laſtly to fill all things, *Eph.* 4. 10. He began his Miniſtry with filling, *John* 2. 7. Carried it on with filling, *Acts* 2. 4. And continues ſo doing to the end of the World, *Eph.* 1. 23.

The general Inferences both from Chriſt's Reſurrection, and from his Aſcenſion, are fourfold; a word of Knowledge, of Caution, of Counſel, and of Comfort.

The firſt is a word of Knowledge, for our information in ſundry particulars: As (1.) As Chriſt was put to it both upon his right hand and left by the Devil, and his Inſtruments, ſo as to be under the power of Death for thirty four hours of three days, yet roſe he again maugre the malice of Earth and Hell, and Aſcended in Triumph above the Gun-ſhot of all his Enemies: So ſhall his Church do by the power of Chriſt, *Hoſ* 6. 2. *Pſal.* 49. 14. Chriſt Roſe at Sun-riſing, ſo ſhall his Church, *Mal.* 4. 2. and then ſhall ſhe be comforted after her caſting down, 2 *Cor.* 6. 7.

2. 'Tis hard to believe this fundamental Truth of Chriſt's Reſurrection; hence Chriſt tarried forty days before his Aſcenſion, to clear and confirm it. So long was our Lord content to ſtay from Heaven for the good of others, and ſhould not we tarry alſo till our work be done, as *Paul* did? *Phil.* 1. 24, 25. We ſhould come with Chriſt from *Lebanon* (that pleaſant place, *Deut.* 3. 25.) from places of the moſt profit and preferment for the Church's good, *Cant.* 4. 8. As *Paul* was willing to want Heaven a while for the good of others; ſo was *Hezekiah* alſo, 2 *Kings* 20. 2.

3. Chriſt is call'd the Morning-Star, *Rev.* 22. 16. Riſing in the Morning, *Mat.* 28. 1. This ſhould put us upon Inquiry, whether this Day-Star be Riſen in our hearts, 2 *Pet.* 1. 19. If ſo, then the Devil (who hath the power of Death, *Heb.* 2. 14.) is deſtroyed thereby,

thereby, and his evil works are diſſolved in us, 1 *John* 3. 8. ſo is our miſery done away alſo in Chriſt's Victory, 1 *Cor.* 15. 54. Had but one ſin been left unſatisfied, Chriſt could not have either Riſen, or Aſcended, *&c.*

The ſecond is a word of Caution, that we (1.) Take heed of dying in ſin; if ſo, Chriſt is Riſen and Aſcended, that he may come again to Render Vengeance upon us, *&c.* 2 *Theſ.* 1. 7, 8. (2.) That we deceive not our own Souls with falſe Riſings, as from ſinfulneſs to civility, miſtaking a Comet for the Sun, *&c.* (3.) That we lye not rotting ſtill in the Grave of ſin, having no Leaſe of our Lives; whereas while life laſts, we ſhould awake and ariſe, *Eph.* 5. 14. and *Col.* 3. 1, 2, 3. (4.) That we behead not the Lord of Life, which we do (as much as in us lies) if we Riſe not with our Head who is Chriſt. (5.) But that which is worſt of all, to take heed we do not after a ſeeming Reſurrection. put on thoſe Grave Clothes which we have ſeemed to have put off, and go down again into the Grave of Sin, in curſed Apoſtacy, and final Impenitency.

The third is a word of Counſel, that we (1.) Rouze to ſeek our Lord who is Riſen, as the two Diſciples did, who aroſe the ſame hour, *&c.* *Luke* 24. 33. and found him whom they ſought, *verſe* 36. (2.) Not to ſeek the living among the dead, *Luke* 24. 5. (1.) Not in dead Honours: Chriſt withdrew himſelf from thoſe that would have made him King, *John* 6. 15. *He is now Riſen and Aſcended far above the Heavens,* Heb. 7. 26. much more above the higheſt Honours upon Earth. (2.) Nor in dead Pleaſures: He was but once at aMarriage-feaſt; he is now Riſen, and Aſcended above them; ſometimes we read our Lord wept, but we never read that he did ſo much as once laugh. (3.) Nor in dead Treaſures: He ſat but once over againſt the Treaſury; he is now Riſen, *&c.* (4.) Nor in Eaſe and Idleneſs: He once ſlept upon a Pillow in the Ship; he is now Riſen, *&c.* The Spouſe could not find him by night on her Bed, nor in the broad ways of the World, *Cant.* 3. 1, 2. (5.) No nor in the perfection of Humane Mortality; for he is Riſen and Aſcended, *&c.*

3*dly.* That we Riſe up and Aſcend with Chriſt to Newneſs of Life, *Rom.* 6. 4. from Prophaneneſs to Piety; this is to have part in the firſt Reſurrection, *Rev.* 20. 6. awakening out of ſin, and living unto God.

4*thly.* That we labour after an Experimental Knowledge of the power of Chriſt's Reſurrection, *Phil.* 3. 10. and of his Aſcenſion alſo; this we do, if we cannot be content to be cold and careleſs in our Devotion, without finding our hearts burning within us, while he talks with us in the way of our Duty, *Luke* 24. 32. beyond the reach of formality; we may live by a form, but we cannot die by a form; we muſt feel the exceeding greatneſs of his power, which worketh mightily in his Redeemed, *Eph.* 1. 19. making all his Saints heavenly-minded, aſcending up to him (who is Aſcended) like Pillars of Smoke, *Cant.* 3. 6. and drawn up after him, *John* 12. 32. *Cant.* 1. 3. and *Col.* 3. 1. as not being wedded to worldly things.

5*ly.* That we purifie our ſelves, 1 *John* 3. 3. to be prepared for our own Reſurrection and Aſcenſion, which we hope for by vertue of our Redeemer's.

The fourth is a word of Comfort: (1.) Our Hope may hang the faſter and firmer for obtaining a better Reſurrection, and an happy Aſcenſion, becauſe of the two grand Pawns and Pledges we have to aſſure us of both: As he our Head is not only Riſen, which cannot but Raiſe the Body alſo (for Chriſt accounts not himſelf compleat without his Church, which he calls his fulneſs, *&c.* *Eph.* 1. 21, 22.) but he is alſo aſcended, ſo muſt draw up, *John* 12. 32. his whole Body (even the little Toes, or leaſt Members thereof) that they may be with him to behold his Glory, *&c.* *John* 17. 24. but likewiſe he hath taken our Nature with him into Heaven, and hath ſent his Spirit down to us upon Earth: Our Fleſh is above, and his Spirit is below; this is a double Earneſt.

2*ly.* May we but be able to ſay in the Witneſſings of the Holy Ghoſt, that the Lord Chriſt hath raiſed our Souls up to the life of Grace; we then need not doubt, but he will alſo raiſe up our Bodies to a life of Glory, and not only our Souls ſhall aſcend to him at our death, but they ſhall be united again to our Bodies at the laſt day, and ſhall both together be with him in Glory for ever. If we have experience of a Spiritual Reſurrection and Aſcenſion in our Souls: This doth ſtrongly confirm our Faith, that it ſhall be corporal alſo, *Eph.* 5. 14. 1 *Cor.* 15. 32, 34 *Ro.* 6. 4, 11 *Phil.* 4. 20. 1 *Th.* 4. 14. *Col.* 3. 4.

3*dly.* The Soul cannot but be without comfort, till Chriſt the Comforter come and appear to us, as to *Peter*, *Luke* 24. 34. who had wept bitterly, *Luke* 22. 63. Now, where-ever Chriſt is, he will appear ſooner or later; he cannot be hid, *Mark* 7. 24. He appeared perſonally to the Patriarchs, as he did to his Diſciples, but now to us ſpiritually, *Matth.* 28. 20. (whereof we ſhould make good proof) and then may we

hope

hope he will appear to us gloriously at the last; our Faith is supported both by Evidence and by Influence from these things. All fruits were unholy till the first fruits were heaved, *Levit.* 23. 11. *Rom.* 11. 16. All his Redeemed have a *Quietus est*, or Acquittance virtually by Christ Risen and Ascended, *Rom.* 5. 18. and 4, 25. but it passeth actually upon us when Christ appeareth savingly to, and in us, *&c.*

4*thly.* If Christ have led us forth as far out of the World and Sin, as *Bethany*, he will assuredly bless us, as he did his Disciples, *Luke* 24. 50, 51. at his last farewel. Thus *Isaac* blessed *Jacob*, but he first felt him, *Gen.* 27. 12, 21. and if he hath blessed us, we shall be blessed as *Jacob* was; but take heed we go not about to cheat him; for so shall we bring a curse and not a blessing. We may know we are right Adopted Children, if we have clean hands, a pure heart, and an holy life, then have we the Lord's blessing, *Psal.* 24. 3, 4. and this is the Sugar which will sweeten the bitter Cup of our Crosses and Curses from an evil World, the comfort of Christ's Spirit, the feeling of his favour, and the pardon of our sins, *&c.*

5*thly.* 'Tis our great comfort to consider Christ ascended as our common Representative, with all our Names writ upon his Breastplate, *Exod.* 28. 29. Others indeed ascended, as *Enoch* in the time of Nature, and *Elias* in the time of the Law, as well as Christ in the time of the Gospel, but none ascended as our Lord did. *Note*; For, (1.) They ascended before Death seized upon them, so did not Christ. (2.) They ascended by the power of another (as *Elias* by a fiery Chariot, *&c.*) but Christ by his own power. (3.) They made no way into Heaven for any body else, but Christ did for all his, *&c. Heb.* 10. 20. *Note*; He did not shut the door, as *Lot* did when he had taken in the Angel, *Gen.* 19. 10. but left a broad door open for all his Members. (4.) They could not work Miracles in Heaven, as they had done on Earth, but Christ could send his Spirit down to his Disciples, *&c.* (5.) They went up suddenly, but Christ leisurely, that his Disciples might the better behold and believe it, and that we may not expect to go up to Heaven in a Whirl-wind, but gradually, as *Israel* did to *Canaan* by 42 Removes. The Righteous are scarcely saved, 1 *Pet.* 4. 18. Hard travel must help to Heaven.

(6*thly.*) 'Tis no less our comfort to have Christ's Spirit, *Rom.* 8. 9, 11. and witnessing with our spirits, *verse* 15. that the Lord is risen indeed in us, and hath appeared to us, *Luke* 24. 34. 'Tis an infallible sign that we are *Simons*, Saints, true believers; for we find not that Christ (after his Resurrection) appeared once to any one under the real Denomination of an Unbeliever (*Thomas*, tho' Unbelieving, yet was no Unbeliever) not to any of the Chief Priests, Scribes and Pharisees, not to *Pontius Pilate*, nor to King *Herod*, &c. For these reasons, 1. To teach us, that his Kingdom was not of this World, *John* 18. 36. 2. That his Kingdom did not depend on, or stood need of humane Patronage. 3. Nor was it to come with Worldly Pomp or outward Observation, *Luke* 17. 19, 20, 21. *John* 20. 29. 4. That those Kill-Christs and Contemners of Grace and Mercy might begin to taste of the Divine Displeasure in denying them to see him any more, *Matth.* 23. 39. till they saw him at the last day to their Terrour and cost but not comfort, *Matth.* 26. 64. Because they had refused and Rejected him and not known the things that belonged to their Peace in the day of their Visitation, *Luke* 19. 42.

N.B. But on the contrary, if the Lord hath appeared savingly to us, this is a sign that he loves us with an Everlasting love, *Jer.* 31. 3. And that this Appearing of the Kindness, Love and Grace of God our Saviour to us, shall without Controversy bring Salvation along with it, *Tit.* 2. 11. 12, 13. & 3. 4. 2. *Tim.* 1. 10. 1 *Pet.* 1. 7, *&c.*

Then follows the Third degree of Christ's Exaltation after his Resurrection and Ascension, (which were the two former) to wit, our Lord's sitting down at the Right hand of God, *&c.* Mark 16. 19. & *Heb.* 10. 12. *Psalms* 110. 1. *&c.* Oh what great honour hath he given to our humane nature (though faln from God) by all those three Degrees of advancment all in our names and natures, as well as in his own. *N.B.* In this third Degree we find these few Remarks,

1*st*, Concerning the place, the Right hand of God, the next to him in Dignity and Government, whereby our Lord is impowered with an Equality of power over all in Heaven and on Eearth, over the Church and over the World.

2*dly*, The Posture, he sits there, as one that hath done his Work, to wit, the Redemption of Mankind, he had accomplished the oblatory Office of our great High-Priest, *Heb.* 10. 12. And now he had only the Presentatory part of that Sacerdotal Order of *Melchizedeck*, to present himself and his five wounds in the sight of God for us, *Heb.* 9. 24. as *Jonathan* pacified his Father's Anger against *David* when he would have kill'd him, 1 *Sam.* 20. 28, 29, 32. & 19. 4, 5.

3*dly*,

3*dly*, The Capacity he sits in there, which is two fold, 1. As King of Saints, *Rev.* 15. 3. And 2. As Judge of Sinners, *Act.* 17. 31. *N.B.* The first relateth to the Church, the Prince of whose Salvation he is, *Acts* 5. 31. And the High Priest of her profession, *Heb.* 8. 1. Praying and Pleading for all his Children, *Isa.* 8. 18. As *Paul* for *Onesimus* to *Philemon* [*wherein they have wronged thee, put all upon my Score*] *Philemon ver.* 18. And this he doth also Governing them by his Laws, and providing all necessaries for them both in Soul and Body, *N.B.* But the Second relateth to the World whom he 1. Bridleth from doing all the hurt they would do to his Saints, *Psal.* 76. 10. As he restrained *Laban* from ruining *Jacob*, *Gen.* 31. 24, 29, 42. And so he did *Esau*, causing Kissing for Killing, *Gen.* 33. 4, *&c.* He chains up the Dragon, *Rev.* 20. 1, 2. as he had done the Wolf *Saul*, *Acts* 9. 1, 3, 4. 2. He hideth his Servants out of wicked hands as he did, *Jeremy* and *Baruch*, Jer. 36. 26. and his Church in the Wilderness, *Revelat.* 12. 6, 14. Or he 3. Works their deliverance out of the World's Wicked hands either by marvelous means (as he did *David* from *Saul* by a well timed report only, 1 *Sam.* 23. 26. or by down right miracles, as he did *Daniel* from the Den of Lions, and the three Pious Princes from the fiery Furnace: As he did deliver *Israel* out of *Ægypt* and the *Jews* from *Babylon*, yea, and his Church ever since from all her Enemies Or 4. He supports (when he will not deliver) in making them invincibly couragious under suffering and more than Conquerers, *Rom.* 8. 37. *Rev.* 12. 11. And Lastly, He burns the rod when its work is done, *&c.*

Learn hence 1. If Christ be thus advanced, then must we honour him equally with the Father, *John* 5. 23, Cast down our Crowns before him, *Rev.* 4. 10. Submit to his Scepter, *Psa.* 2. 10. and Live by his Law, *James* 4. 12, *&c.*

2. Though Christ be sit down, yet so may not we till we have done our Work also, we must pursue to apply what he hath purchased, and to follow his foot-steps here so as to sit down on Thrones with him hereafter, *Rev.* 3. 21. *Mat.* 19. 28.

3. None need to fear any foe on Earth who hath such a Friend in Heaven, no nor Feinds in Hell, *Hebrews* 7. 25. *Philippians* 1. 28. *Acts* 20. 24. *Romans* 16. 20. & *Revel.* 2. 10, *&c.*

4. Tho' he sit down there as a Judge and King, yet stands he up sometimes, (as *Stephen* saith,) *Acts* 7. 55, 56. As a Comforter counting every stone that was cast at his Servant, and ready to revenge the injury done him, *Stat ut Vindex, sedet ut Judex. Stephen* saw him standing as his Captain shewing him the Crown that he was contending for, a sight whereof might incourage his Souldier, and tells him of his Avenger, *&c.* That in due time he would Revenge his Death, *&c.*

CHAP. II.

The First Gospel-Church.

NEXT to the Oracles and Miracles of Christ comes in the Account of the Oracles and Miracles of his Apostles: The first Chapter of the *Acts* having given a large Relation of Christ's Ascension into Heaven, *&c.* (with which sweet sight the Spectators were much taken and transported into an Extasy by the Glory of it while they looked wishtly and intently upon their leisurely Ascending *Lord.*)

And of the two Angels like Men in white Apparel (to shew, they had not lost their native purity, as likewise the joyfulness of their Errand) rouzing those *Galileans* out of their Raptures by telling them, that the same Jesus now Ascending would so come again in the same manner, that is, 1. Visibly. 2. In a Cloud. 3. By his own Power. 4. With the like Majesty. And 5. With the same Soul and Body, *Acts* 1. 10. 11. But not one word of the time when. In answer to that over-curious Question, *ver.* 6. and for suppressing the fond curiosity of many humane minds, in all ages since, to know Divine secrets, which are not given to be known of any Man: Then that same first Chapter of the *Acts* relateth the laying of the Foundation of the first Gospel-Church, that was constituted at *Jerusalem* (a City which the Apostles would have abhor'd for their Crucifying Christ but the other day, *&c.*) giving an account of the Time, Place, and Persons whereof that Church was constituted, *&c.*

1. The Time when, It was after their return from *Olivet* into the City. This was done by the Command and Appointment of Christ himself who is the chief Lord for chusing times and seasons for his own work, *&c.*

2. The

2. The Place where, It was in *Jeruſalem* in the General (the very place where our Lord had endured his Ignominy, in that City will he begin to declare his dignity and glory by founding his firſt Church there, *&c.*

Note; It was more particularly in a private houſe of that City, (ſuppoſed to be the ſame houſe wherein they had a little before both eaten the Paſſover and received the Lord's Supper with their Lord and Maſter.) but more eſpecially, the place was in an Upper-Room of that houſe, a Room moſt raiſed up towards Heaven, and moſt remote from Noiſe and Company, yet Capacious enough to contain an Hundred and Twenty Perſons; So a place fitteſt for this Service of God, *&c.*

3. The Perſons who were Materials and the Conſtituting members of this firſt Conſtituted Goſpel Church are deſcribed by their Names, Number, and Holy Exerciſes, *Acts* 1. 12, 13, 14, 15, *&c.* Amongſt whom is named (as one of them) *Mary* the Mother of our Lord, *verſe* 14. Which is the firſt time we hear any thing of her after Chriſt's Death, not any of the Evangeliſts Recording one word of our Lord's appearing once to her during the Forty days of his tarrying upon Earth, yet the Romaniſts will have her to Command her Son in Heaven, in his State of Exaltation, who would not be commanded by her at the Marriage-Feaſt in his State of humiliation, ſaying to her, [*What have I to do with thee Woman, &c.* John *c.* 2. *v.* 4.]

Note; There were Holy Women mingled among the Men who waited for the promiſe of the Spirit and for ten days they all put in ſuit by their Daily Prayers, and no doubt but thoſe of the *Feminine Sex* might make Maſculine Prayers for obtaining the promiſed *Comforter*, during thoſe ten days of waiting, *Peter* (the deſigned Miniſter of the Circumciſion among whom he now was) ſtood up that this New-planted Church might chuſe one in *Judas*'s room to Organize it with a compleat number of Officers, that there might be twelve Apoſtles anſwerable to the twelve Patriarchs, and the twelve Tribes of *Iſrael*. The Church hereupon chuſeth two (*Joſes* and *Matthias*) for the Lord to chuſe one of them by lot, (according to *Pro.* 16. 33.) which fell to *Matthias*.

By that time that their number was compleated (wanting nothing now but extraordinary Qualifications for their extraordinary Service in their Generation-work) the day of *Pentecoſt* came and the effuſion of the Holy Spirit upon them. This we have Related at large in the 2*d*, Chapter of the *Acts*: This Feaſt was inſtituted in Remembrance of the Law delivered to *Moſes* in the Mount fifty days after *Iſrael*'s departure out of *Ægypt* (at which time they kept the Paſſover, which was their Feaſt of Unleavened Bread) *Lev.* 23. 16. Therefore was it call'd *Pentecoſt* (which ſignifies fifty) and the Feaſt of Weeks *Exod.* 34 22. becauſe it was to be obſerved Seven Weeks exactly after the Paſſover, *Deut.* 16. 9. And 'tis call'd alſo the Feaſt of firſt Fruits of their Wheat-Harveſt, *Exod.* 34. 22. now that there might be the moſt Adapted and Accommodated Congruity and Correſpondency betwixt the Type and the Antitype, as the Law was given upon that fiftieth day, *Exod.* 19. 1, 11. So the Goſpel (which is our Lord's Law that great Lawgiver, *Iſa.* 33. 22.) muſt be given upon the ſelf ſame day: Then alſo were the gifts of the Holy Spirit poured down in moſt plentiful manner, which were the bleſſed firſt fruits of the Goſpel-Wheat-Harveſt after our Lord was Aſcended up into Heaven and had ſat down but ten days at the Right hand of God: Beſides, not only the Holy Ghoſt (and God's love thereby, *Rom.* 5. 5.) is ſent down and ſhed abroad on the fiftieth day after that Chriſt our Paſchal Lamb, and Paſſover was Sacrificed for us, 1 *Cor.* 5. 7. But alſo this ſame fiftieth day did fall upon the firſt day of the Week the more to honour this day to Recommend it to us as the New Chriſtian Sabbath day, as Chriſt had done by his Reſurrection upon that day, and by his Sundry Appearances (to the number of ten) upon the ſame firſt day of the Week during the Forty days before his Aſcenſion. *Note*; We never read of his once appearing all that time upon the ſeventh day of the Week which was the Old *Jewiſh* Sabbath day and which certainly he would have honoured by ſo doing, had he intended that day to be ſtill the perpetual Sabbath, nor did he ſend the Comforter upon that ſeventh day, but upon the firſt day of the Week again, which was the Eighth-firſt-day incluſive, after his Reſurrection; upon the firſt day of theſe Eight firſt days compleating the fifty or *Pentecoſt*-Feaſt.

Our Lord (after he was Aſcended and ſat down with an Heavenly welcome in Heaven for accompliſhing his whole Redemption-work on Earth) ſtayed yet his hand for ten days, that as his death was at the Paſſover, ſo his dignity ſhould be at *Pentecoſt*. For at both them two Feaſts, all the Males were to appear in *Jeruſalem*, not only out of all the

the 12 Tribes, but also out of every Nation where the *Jews* had been dispersed, that as all these have been witnesses of the injury done to Jesus, so they might likewise behold the fruits and effects of his Glory.

N.B. Thus are we bid to wait but ten days (as those did here) *Rev.* 2. 10. And then the Comforter will come to us in the mean time, let us get up to the mountain of Myrrh and to the hill of Frankincense, *Cant.* 4. 6. that is, wait in repenting and in praying work, till these ten days of dark shadows flee away, *&c.* Now whilst this *Primo-primitive* Church were waiting together with one accord (as if there had been but one Soul for an hundred and twenty Bodies) there comes unexpectedly (at the end) a rushing mighty wind that shakes this upper Room (*The Spirit of God is a Spirit of Power*, 2 Tim. 1. 7.) and fills every corner of it to fit them for receiving the fiery Cloven-Tongues that came and sat upon each of them, *N.B.* Which was a blessed *Antidote* against that confusion of Tongues wherewith the Builders of *Babel* were plagued from Heaven: The pure Lip and *Language* (even the unity of Faith in the Bond of Peace) is promised to *Zion's Builders*.

Note; Hereby the *Apostles* were inabled to speak in all Languages having the gift of Tongues Superadded to those great gifts and graces of the Spirit which now they received in a more excellent and extraordinary manner than formerly. When the Native *Jews* and the two sorts of *Proselites* (both those of the Gate, owning only the Precepts of *Noah*, and those of Righteousness who were circumcised, *&c.*) heard them all speak the wonderful works of God in Christ's Death, Resurrection and Ascension, *&c.* and this in every *Lingua* as filled with the Spirit. This procured contrary events and effects, for that part of the *Auditory* that was good were amazed and forced into a *Rapture*, (the Object being too strong for the faculty) so do only ask at present one another's sentiments of this wonder, *&c.*

Because they could not fathom the depths of the marvelous Divine Dispensation, this drove them into an Extacy (as the word ἐξίστημι signifies, *Acts* 2. 11, 12.) and therefore they request one of another to be resolved of a reason concerning them. But the bad part of the *Authority* (to wit, the Scribes Pharisees, *&c.*) who understood not Foraign Dialects, mocked, saying, These men are drunk with New-Wine, *ver.* 13. thinking (with this Aspersion) to perswade the People that the Apostles did but Babble and Talk Idlely and Ignorantly. But *Peter* stands up, *ver.* 14. who was now become Stoutest after his former stumbling and thereby gaining ground (as stumblers usually do) ran the faster. *And* stands so strong as a Stone (according to his Name *Cephas.*)

He buckles close to these Cavillers, and both mildly and solidly confutes their Calumny not suffering them to carry it away so with their Contumelious Cavilling, *ver.* 15, *&c.* *Peter's* Sermon or Apologetical Oration is a clear Confutation of their cursed Cavil, Though the time of the Vintage was not yet come, (it being so early in the Summer) which made the slander more irrational, yet takes he another method to convince them of their Folly.

(1.) Arguing Negatively not from the time of the year, but from the time of the day; Saying, it is now but nine a Clock before the Morning Sacrifice and Service, before which ye all know none of us use either to eat or drink, but do fit our selves for it by fasting till that be done, we serve God first and then our selves, *&c.* Therefore we cannot be Inebriated as ye have slandered us. This Argument was more than probable in those soberer times, and very Cogent and Conclusive, how little soever (to our shame) such an Argument would be of proof now, when men's *Brains* are Crowing before day, *&c.*

(2) He argues Positively, That these Men (it seems others spoke in all Languages as well as he) are filled with the Spirit (not with Wine) urging this argument by Informing them both of the Divine promise in *Joel's* Prophecy (wherein is related the Time, the Manner, and the Effects both proper to some, and common to all, Respecting both persons and Things, *&c.*) And also of the Divine Performance now in these last days of the Messiah Exhibited, the Old Testament being fulfilled in the New, and God keeping his best till last, which the Devil doth not, but quite contrary: Then he demonstrates that this powring forth of the Spirit (which formerly had been given out by drops only, here a little and there a little could come from no Fountain but from Christ, naming him a Man, *&c.* That is from *Adam* but not by *Adam*, then proving strenuously that all this which they wondred at, *&c.* was the glorious effects of Christ's Death, *Resurrection* and *Ascension*. This Nail he drives to the head by a large discourse, from *verse* 22. to 36. Then follow the Fruits and wonderful Effects

upon the hearts of the hearers of *Peter*'s powerful Sermon, from *ver.* 37. to 47. The Effects are (1.) Special. And (2.) General.

The (1.) Special fruits concern either this new Churche's Friends or its Enemies. The good Auditors that were convinced by *Peter*'s Sermon are commended upon Record both for their Repentance, *ver.* 37. 38. and for their Perſeverance, *ver.* 42. Their Conviction (having now nothing to ſay for themſelves, but the ſenſe of their ſhameful ſin ſtopped their Mouths) proceeded to compunction [*they were pricked in the heart,*] not only that nail which *Peter* (that wiſe Maſter of the Aſſembly, *Eccleſ.* 12. 11.) drove to the head, did punctually prick and pierce their hearts, (as κατενύγησαν, there ſignifies) but alſo they felt the very nails (wherewith they had Crucified Chriſt) now ſticking faſt in their own guilty Conſciences, as ſo manny ſharp Daggers or ſtings of Scorpions: The pain of the Mind and ſufferings of the Soul are far more Acute and Dolorous than thoſe of the Body, *Pro.* 18. 14. So great was the grief of theſe ſame convicted Perſons, that they were as deeply concerned as if they had been run thorow with a Sword, which indeed the Sword of the Spirit, the word of God had done to them, *Eph.* 6. 17. This was foretold to fall out now, *Zech.* 12. 10. Sight and Senſe of ſin muſt precede Sorrow for ſin. The Eye ſhall affect the Heart.

Note; The Eye is the Inſtrument both of Sight and of Sorrow, and what the Eye never ſees, the Heart never rues. The Prodigal came to himſelf before he Repented of his ſin and of the looſneſs of his life, *Luke* 15. 17, *&c.* Men muſt bethink themſelves, (or bring back to their minds) 1 *Kings* 8. 47. Ere they will ſay, [*we have ſinned and wrought wickedneſs*] Jer. 8. 6. *Pſal.* 38. 18. There muſt be Conviction upon the eye of our underſtandings before there can be Compunction in our Hearts and Conſciences. As Conviction is not Compunction but comes ſhort of it, ſo Compunction is not Converſion, but comes ſhort of it alſo: For thoſe *Auditors* ask, [*what ſhall we do?*] and the Apoſtle anſwers, *Repent*, Though they were pricked at the heart and let blood in the heart-vein to let out the life of their ſin, yet it ſeems they had not ſtill Repented; Nay *Peter* preſcribes this Μετανοήσατε, or, *Repent ye*, to wit, by a through-Converſion, as the Remedy againſt their preſent malady of Compunction, for Repentance includes Reformation and Amendment of life, *Matthew* 3. 7. and *Luke* 3. 8.

Note; Therefore 'tis no better than over-forward folly to Adminiſter Comfort to thoſe under conviction and compunction till they have ſorrow'd after a godly ſort and to a Tranſmentation, (as the word ſignifies) amounting to an heart-changing and a life-changing work. *Judas* himſelf had Contrition, Confeſſion and Reſtitution, (moſt men go not ſo far, who yet profeſs large hopes of Heaven,) yet wanted he ſtill the other three parts, Tranſmentation, Converſion, and Obedience of Faith; which ſhould have compleated his Repentance unto Life, but he died in the Birth, *Hoſea* 13. 13. As the unwiſe Son *Ephraim* did there, *&c.*

When thoſe Auditors had (through grace) come up to a thorough change both of Minds and of Manners, (not only diſliking their former deeds, with prophane *Eſau* and deſpairing *Judas*, &c.) and God had given them Repentance unto life, both a Repentance for ſin, and a Repentance from ſin, this is the Repentance never to be Repented of, 2 *Cor.* 7. 10. Then followed the Bleſſed Fruit of Perſeverance, expreſſed in *verſe* 42. They continued in the Apoſtle's Doctrine and Fellowſhip, with all ſtedfaſtneſs, *&c.*

Note; *Peter* had powerfully preſſed upon them, to be praying Perſons, *ver.* 21. telling them that if they call'd upon the Name of the Lord, they ſhould be ſaved; which words import both that to be able to pray is better than to be able to prophecy for ſuch may be unknown to Chriſt, *Matth.* 7. 22. and alſo that to pray in Faith is the beſt and moſt bleſſed means not only for eſcaping the juſt Judgments of God at the great and terrible day of Judgment, but likewiſe to prepare a people for the Lord both in the Kingdom of Grace and of Glory. *Peter* had likewiſe thundred out that Divine threatning, that all Chriſt's Foes ſhould be made his Footſtool, *verſe* 35. *aut pœnitendum, aut pereundum*, They muſt either repent or periſh, ſuch as will not bend, ſhall be made to break, ſuch, as will not ſubmit to his Golden Scepter, ſhall ſurely be cruſhed to pieces by his Iron Mace, Chriſt will go forth againſt his Rebbels, conquer them, fetch them in, and ſet his Feet of fine Braſs, *Rev.* 1. 15. upon the necks of them, as *Joſhua* did upon the necks of the Conquered Kings, both his and his Servant's feet, *Joſh.* 10. 24. *Peter* had alſo put hard upon this People to ſave themſelves from this untoward Generation, *verſe* 40. charging them as *Paul* did *Timothy*, 2 *Tim.* 2. 14. in God's Name, & by his Authority whom he call'd in as a Witneſs againſt them if they refuſed

refuſed, and urging that no leſs than the Salvation of their Souls, depended upon their abandoning the company of wicked perſons in their prophane practices; alas! how few do forſake the ſociety of ſinners, when the whole World is ſaid to wallow in wickedneſs? 1 *John* 5. 19. They were principally call'd from the company and communion of the Scribes and Phariſees, who were the ſworn Sword-men of Satan, and moſt profeſſed Enemies to Chriſt and his Kingdom: This rouzing, ſtinging Sermon took deep impreſſion upon them, made them cry out [*Oh! what ſhall we do?*] not what ſhall we ſay, or what ſhall we profeſs; for Real Converſion goes farther than a Verbal Profeſſion; not in ſpeech and word only, but in heart and deed alſo. They muſt needs know if any hope of pardon were for ſuch ſinners as they, *&c.*

Thus this warm word of *Peter*'s firſt Sermon, had an abiding work upon thoſe good Hearers hearts, and fixed them in the Apoſtle's Fellowſhip, *&c.* ſo that it was with them, as it was with the *Philippians*, who no ſooner had received the Goſpel, but they were in Fellowſhip to a day, and ſtedfaſtly continued in it. *Paul* thanks God for their Fellowſhip in the Goſpel from the firſt day until now, *Phil.* 1. 3, 5. They continued ſtedfaſtly in the Communion of the Goſpel, and perſevered in all Chriſtian Exerciſes from the firſt time of their receiving the Grace of Chriſt. *Note*; The Communion of Saints was not only an Article of their Belief, but it was alſo a principal point of their practice; therefore did the Apoſtle make requeſt for them with joy, *verſe* 4. implying, that ſuch, as perſevere not in Fellowſhip, do grieve the ſpirits of their faithful Miniſters, and (as much as in them lies) do quench the Spirit in their Paſtors, which cannot be done but to the prodigious detriment and diſadvantage of the Apoſtates themſelves, who, like Spiritual Vagabonds (with *Cain*) turn their backs from the preſence of the Lord in his Ordinances. *Note*; Communion of Saints muſt needs be a very great priviledge upon Earth, ſeeing it is like to be one of our greateſt priviledges in Heaven. Godly Society is the *Symbolum*, ſign or badge, the diſtinguiſhing character of Saints from Sinners, and their ſinful Societies, *Pſal.* 119. 63. Nor is there in the whole World any ſuch Fellowſhip, Union und Communion as among the Saints, *Cant.* 6. 9. No ſuch oneneſs or intireneſs any where: Other Societies are but as the Clay in the Toes of *Nebuchadnezzar*'s Image; they may cleave together, but cannot incorporate one into another: As the Curtains of the Tabernacle were coupled together by Loops, ſo the Saints by Love: And as the Stones of the Temple were ſo cloſely cemented together, that they ſeemed to be all but one Stone; ſo ought it to be in the Church of Chriſt. No good man can be content to go to Heaven alone, *&c.* Thus thoſe new Converts did continue in the Apoſtle's Communion with all ſtedfaſtneſs, and without any deviation or declinings, *&c.* which was a clear demonſtration of the truth and reality of their Converſion, that they were not, as too many Temporary Profeſſors, or Stony-ground Hearers, *Mat.* 13. 20, 21. who for the preſent are affected with what they hear, aud with a flaſhing Joy receive the Word, but for want of the depth of Earth, *Mark* 4. 5. and of the Root of the matter, *Job* 19. 28. they ſoon ſpue up their Profeſſion, their ſtomachs are ſo ſqueezy as to be offended at oppoſition, becauſe they cannot divide Chriſt and his Croſs, let Chriſt keep his Heaven to himſelf for all them. If it cannot be had upon any other terms: But thoſe here had Principles to maintain them, they were enlightened not by flaſh of Lightening, but by the Sun-beam, ſo continued ſtedfaſt notwithſtanding all the following Perſecutions. They (through Grace) weathered out the point, and Rode out the Storms that aroſe after, excepting *Ananias*, &c.

Note; Thus far of the Friends of this New Church; now concerning its Enemies, we have this account, that God put ſuch an Awe and Fear upon them, that they durſt not attempt to make the leaſt oppoſition (as yet) againſt them: None were found among the very Phariſees ſo fool-hardy, as to moleſt or hinder their publick Exerciſes. This new and miraculous eſtate and power of the Church, the wonderful increaſe of it with three thouſand Souls, *verſe* 41. and the Miracles which they ſaw, or (at leaſt heard of, *verſe* 6. ſtruck them with ſuch a panick fear, that they were plainly confounded, *verſe* 7. For this Reſtraint the Apoſtles praiſed God, and for having ſo much favour among the People, *verſe* 47. *Note*; After thoſe ſpecial Effects, follow thoſe that were general, to wit, their community of goods, both for the Body and for the Soul. (1.) As for the Body [*They had all things in common*] *verſe* 44, 45. not ſo as to deſtroy Property, for then the Eight Commandment had been Repeal'd; *Chriſt came not to deſtroy the Law*, &c. This was only a peculiar practice, for that place, and for that time wherein Charity and Hoſpitality much abounded by the abundance of the Spirit then Reſting upon them: After this, *Ananias*'s poſſeſſion was call'd his own, and ſo was the Money he received for the Sale of it, *Acts* 5. 4. So *Mary* had her own houſe,

Acts

Acts 12. 12. and *Lydia* alſo, *Acts* 15. 15. (2.) As for the Soul, they had not only Temporal things common, but alſo Spiritual, [the ſame holy Exerciſes & Ordinances in community] *verſe* 46. The Apoſtles Preaching in *Solomon's* Porch to a vaſt confluence of ſuch as came to the Morning Sacrifice and Service, ſo he ſpreading the Net of the Goſpel, where there were the greateſt concourſe of Fiſh, hereby three thouſand were caught, the effect of Chriſt's prayer for them, *Luke* 23. 34. and they frequently enjoyed Breaking of Bread (that ſacred Rite Chriſt uſed, *Matth.* 26. 26. put for the Euchariſt) in conjunction with Preaching and Prayer. Laſtly; The Doxology concludes in their praiſing God for this great Grace from himſelf on them, and for the favour he gave them in the Eyes of thoſe yet without, as alſo for his adding daily to the Church the Elect coming into it; this they impute not to Man's Miniſtry, nor to *Peter's* powerful Preaching, nor to the miraculous Tongues, but to the Bleſſing and Power of God, as 1 *Cor.* 3. 7, 8. and *Iſa.* 55. 10, 11.

Note; In a word, the Rumour of this 120 ſpeaking all Languages, *v.* 5. made the multitude come tumultuouſly to them, *v.* 6. All the diſperſed Jews (as well as Home-dwellers) out of every Nation. (1.) Thoſe led away captive by *Salmanaſſer*, 1 *Kings* 17. 6. and 18. 11. theſe never returned into their own Countrey, but occaſionally, as here, and call'd *Parthians*, *Medes*, *Elamites*. (2.) By *Nebuchadnezzar*, who are here call'd *Meſopotamites*. And (3.) By *Ptolomy*, thoſe were call'd *Helleniſts*: Beſide theſe three, there were leſſer Diſperſions, *James* 1. 1. and almoſt in every City where the Apoſtles Preached among the Gentiles, they found Jews there: Now to many of theſe that were come to the Feaſt, not only *Peter*, but all the Eleven Preached. For, (1.) 'Tis ſaid, *They ſtood up with him*, *verſe* 14. (2.) The Voice of a *Stentor* could not be heard by thoſe *Myriads* out of which three thouſand were Converts. (3.) Theſe conſult the other Apoſtles as well as *Peter*, *verſe* 37. (4.) Theſe continued (not in *Peter's* only, but) (1.) In the Apoſtle's Doctrine Preached. (2.) In their Fellowſhip for Communion and Conference. (3.) In Breaking Bread, wherein Wine is ſynecdochically included. And (4.) In Prayers wherewith they beſieged God, who was (ſaith a Father) well pleaſed to have Heaven taken by force, *Matth.* 11. 12. Oh happy they that be ſo valiant and violent, as to make a prey or a prize of the habitation of happy ones, *&c.*

CHAP. III.

The Firſt Miracle.

HAving already declared the wonderful Conſtitution of the firſt Goſpel-Church that ever was in the World; in the next place follows the Diſcourſe concerning the Fate and Fare which attended it, wherein an intermixture of the Acts of ſome times all the Apoſtles, and of ſometimes ſome only (as touching what they ſaid, what they did, and what they ſuffered) 'tis ſummarily comprehended. *Note*; This Primitive Church being thus prodigiouſly planted, Perſecution preſently was raiſed againſt it to root it up, and ruine it. Though God's Bridle had hitherto (as before) reſtrained the Devil's Inſtruments, ſo that the very Phariſees and Chief Prieſts, *&c.* had ſeem'd to favour them, as yet not daring to frown upon them: But now the Grumbling of their Gizzards inwardly (for fear of the loſs of their Phariſaical Kingdom) began to work up, and break out outwardly. *Note*; Oh the depths of Divine Wiſdom, in diſpoſing of things thus, that where-ever God hath a Church, the Devil (by God's unſearchable permiſſion) muſt have his Chappel; and this cannot become a Chappel of Eaſe to the Devil's Chimney-Chaplains (call'd *Chemarim's*, *Atrati*, or Black-Birds, *Zeph.* 1. 4.) unleſs they find a free vent for their Spirit of Perſecution, which took its firſt Fire from *Peter* and *John's* healing of the Lame Beggar, *Acts* 3. 1, 2, &c. This was the firſt occaſion of the firſt Perſecution. Hitherto all the Apoſtles had acted in conjunction with *Peter*. (1.) In their chuſing *Matthias* by a Lot from the Lord to compleat their number of twelve Apoſtles. (2.) In their boldneſs of Preaching to the People when they had received the Holy Ghoſt. (3.) In providing for the Poor that received the Goſpel, for which the Jewiſh Synagogues (out of which they had formerly been Relieved) had now caſt them out of their care; whereof more afterwards: As alſo (4.) In their Joint Celebration of a Council, and ſending their Canons or Decrees to the ſeveral Churches, *&c.* But in this place here, *Peter* and *John* only come into play, by their

going

going into the Temple at the Ninth Hour, the hour of Prayer, not to communicate with the Jews in their now Antiquated Worship, but that they might have a larger Field for sowing their seed of the Gospel in, which they could not miss of, but meet with upon the Evening of this great Feast of *Pentecost-day*, about three a Clock in the Afternoon, which was the time of their Evening Sacrifice: At their entring into the Gate, not of the first Court of the Gentiles, but of the second Court of the Jews, they find the Lame man laid hoping for more Alms from his Countrey-men than from Strangers. *Note*; This same Cripple was born lame, and was now forty years old, therefore the harder to cure, and when cured, the more credible Witness against the Cavillers at his cure, *Acts* 4. 22. This man lay begging daily there, and if he had begg'd in that place so many years, it may well be wondered at, that Christ himself had not cured him long ere this in his passing so frequently through this Porch, seeing we do not find that our Lord ever refused any who came for cure: To this it may be said, that the Lord might reserve this Miracle for this very Time, both for confirming the Truth of the Gospel, and the Faith of the Apostles in Preaching it. All Times and Seasons are in the Lord's hands, who both justly forbears to send Salvation at one time, and graciously vouchsafes it at another. *Note*; This now was the day of sending Salvation to the Cripple, who asked Alms of these two Apostles. God was better to him than his expectation, and so he is to us, daily giving us more than we can ask or think, *Eph.* 3. 20. Yea, he presseth favours upon his Suitors, as *Naaman* did upon *Gehazi*, 2 *Kings* 5. 23. *Peter* had no Gold to give him, but he had Grace, to wit, a power from Christ wherewith to heal him, which, as he had freely received, so he freely gave it to him; when he first excited his expectation with [*Look on us*] that he might the more mind the means, and the manner of his Cure, and be the better prepared to give God the glory of it: No sooner had *Peter* spoke [In the Name of Jesus, *&c. Rise up and walk.*] but presently [*his Feet and his Ankle-bones received strength*, &c.] *v.* 4, 5, 6, 7. Together with this word there went forth a power, as *Luke* 5. 17. then was fulfilled that Prophecy, *Isa.* 35. 6. [*The Lame Man shall leap as an Hart: The Lord raised up the Crooked*] *Psal.* 146. 8. as was this Cripple, whose Inside and Soul was now healed, as well as his Outside and Body; for he went into the Temple with them, not only to hang up his Crutches (as it were) there, as Memorials of his Mercy; but also to render Praises to the God of his Mercy: [*He praised God*] not the Apostles. *Note*; Instruments must not rob the Author of his glory; we may pay the Messenger, but we must return Thanks principally to the sending Benefactor: Yet this healed Cripple (in an Extasie of Thankfulness to them) held those his Healers till a great confluence of People came about them (all astonished with the unexpected Miracle on this notoriously known Lame Beggar) which when *Peter* saw, he embraces this Golden Opportunity, and Preacheth his second stinging Sermon to them, whereby a great Increase was added again to the Church. Not only this Cripple (who had cause at last to bless God for his Lameness, which brought him, as divers Miseries do others, to the knowledge of Christ and of Salvation through him; a blind Eye hath help'd the healing of a blind Soul, *&c.*) but also two thousand more believed (as an addition to the three thousand, *Acts* 2. 41. at the least, *&c.*) 'Tis not improbable these Converts were five thousand distinct from the three thousand. See after: this was the provocation to the first Persecution, *Acts* 4. 4. Thus this Fisher-man *Peter* became by Christ's helping Spirit, a very notable Fisher of Men, according to his Master's promise; for in this second rouzing Oration,

He 1. Abaseth himself (and his Fellow-Disciple) that he might exalt Christ, saying. [*This Miracle is not done by our holiness*] *Acts* 3. 12. It seems the Jews had a conceit that extraordinary Holiness would attain to miraculous workings. The Apostle answers [*No*] to it; for Holiness, though it be never so real, and raised in Men, cannot cause the least Miracle, although, all things considered, it self be a great one, requiring so much power to work it in us, as the Raising of Christ from the Dead, *Eph.* 1. 19. much less could their Holiness heal a Man that was born Lame, as he reasoned well, who said, [*Since the World began was it not heard, that any opened the Eyes of one that was born blind*] *John* 9. 32.

2*ly*. When he had rectified their readiness to pay their Rent to a wrong Landlord, then he corrects and rebukes them sharply for their cursed contempt of Christ, *v.* 13. in denying him, crying, [*We have no King but Cæsar*] *Joh.* 19. 15. And again, [*But ye denied him*] *verse* 14. in preferring *Barabbas* the worst of Men and a Murderer before Jesus the best of Men, and a Saviour, crying, [*His blood be upon us and upon our Children*] *Matth.* 27. 20, 25. This Nail of their denying Christ he beats upon again and again, and drives it

home to the head, and the more, becauſe it had been *Peter's* own ſin, which had coſt him ſo much bitter ſorrow, *Luke* 23. 62. He propoſed to them the ſame effectual Remedy.

3*dly*. Then, dipping his Nail in Oil, that it might drive the deeper, he, not being able to excuſe their Malice and Murder of the Prince of Life, thus far mitigateth it, that it was not the Sin againſt the Holy Ghoſt, which can never be forgiven, *verſe* 17. whereby he put the penitent (among them) in hope of pardon, becauſe it was their Ignorance and blind Zeal that had led many of them into this unparallel'd Enormity. So 1 *Tim.* 1. 13. 1 *Cor.* 2. 8. and *Luke* 23. 34. *Note*; This ought to be carefully cautioned, when ſuch as have been Perſecutors are under conviction and contrition, for having favoured the wicked, and frowned on the godly, *&c.* They muſt thus be informed, that they deſpair not of Divine Mercy.

Thus *Peter* (from his own experience) opened a door of hope for them, who had given conſent only to the Crucifying of Chriſt (and therefore was that Sin charged upon them, though probably none of thoſe preſent did actually nail Chriſt to his Croſs.) if they did but repent and be converted, *verſe* 17, 19. The ſame door of hope may we have opened to us by Repentance, *&c.* Though we have too often given our conſents, that ſuch and ſuch Soul-murdering Sins (like ſo many *Barabbas's*) ſhould be preferr'd before a precious Chriſt. Thus both *Jews* and *Gentiles* conſpir'd againſt Chriſt as foretold, *Pſal.* 2. 1, 2.

4*ly*. Beſide this Lenitive to qualifie the foregoing Corroſive, *Peter* doth not only tell them how God uſed the Ignorance of ſome, and the Malice of others for his own glorious Ends, in accompliſhing the foreordained and foretold Death of our dear Redeemer; but alſo informs them, *v.* 19, 21. (1.) Of a day of Refreſhing, to cool their now-inflamed Conſciences, if indeed they repented and were converted, that is, if they came up to a true and thorough contrition for ſins in time paſt, and to a real univerſal Reformation from ſin for time to come, though now in an angry Conſcience, they felt an angry God, yet then their ſins ſhould be blotted out, *Iſa.* 43. 25. and 44. 22. and not be found any more, though they ſhould be ſought for, *Jer.* 50. 20. And though they had been writ in God's Book of Remembrance with a Pen of Iron, and with the point of a Diamond, *Jer.* 17. 1. yet the Red Lines of Chriſt's Blood ſhould be drawn over the Black Lines of their Sins, and ſo cancel out the bitter hand-writing againſt them, *Col.* 2. 14, *&c.* And their ſins being thus perfectly remitted by Chriſt, as if they had never been committed againſt Chriſt. They ſhould then ſit as cool under Chriſt's ſhadow, *Cant.* 2. 3. as the weary Labourers or Travellers do under refreſhing ſhades, when the hot Sun-beams hath beaten upon their heads. Now the Judgments of God, and his moſt hot Diſpleaſure, did haſten to deſtroy the Jewiſh Nation, but ye by embracing Chriſt (ſays he) ſhall eſcape: And he informs them (2*dly*.) Of a Time of Reſtitution (as well as of a day of Refrigeration) wherein all things (put out of order by the Sin of the Firſt *Adam*) ſhall be repaired and reſtored into their primitive order and beauty by the bleſſing of the Second *Adam*, *Acts* 3. 21. to the end. Under this preſent Diſorder upon the Univerſe, the whole Creation is ſaid to groan, *Rom.* 8. 19, 20, 21, *&c.* waiting and looking out at a Window (as *Siſera's* Mother did, *Judg.* 5. 28.) earneſtly expecting this bleſſed and bleſſing Friend's coming. *Note*; When this Time ſhall be, is become a great Queſtion. *Plato* hammer'd at it in his great year of Revolution, wherein all things ſhall return [*in ſtatu quo prius*] as they were at firſt: All the Conſtellations of the Heavens ſhall come to the very ſame point wherein they were created: Some think, it ſhall be at the calling of the Jews, which *Paul* calls [*Life from the Dead*] *Rom.* 11. 15. Their Reſtoration will bring better bleſſings to us Gentiles, than did their Rejection, a more glorious State, a thorough Reformation, ſuch as ſhall be at the laſt Reſurrection of the Dead.

CHAP. IV.

The Firſt Perſecution of the firſt Church, &c.

THE next Inquiry is, what (in general, more particularly afterwards) were the Divine Diſpenſations of Providence towards this *Primo*-primitive Church, and to theſe two principal Pillars of it *Peter* and *John's Anſwer*, the Church had here (as the Militant Church always hath) her Habitation at the Sign of the *Chequer*, both the Black of Miſery, and the White of Mercy were marvelouſly mingled together, hanging upon the

the Sign-poſt at her door; her Adverſity and her Proſperity were placed orderly the one over againſt the other (as *Solomon* ſaith in his Sapientials, *Eccleſ.* 7. 14.) and moſt beautifully intermingled: Chekered work is alway by all perſons look'd upon as a piece of beautiful work, *&c.*

1*ſt.* Let us view her Adverſity, the Black of Miſery attending this Church. Theſe two Apoſtles are laid hold of, while they hold forth to, and are thus teaching the People, and are alſo put into hold: We have an exact account hereof in all its circumſtances, *Acts* 4. (1.) By whom this was done, *v.* 1. not only by the Jews Prieſts, *&c.* but alſo by the Gentile Captain over that Guard of *Roman* Souldiers appointed to prevent Tumults that might ariſe by ſuch vaſt Confluences of the Multitude reſorting to Worſhip in the Temple at the Feaſt.

(2.) For what cauſe, becauſe they Preached the Reſurrection by Jeſus, *verſe* 2. This grieved them (as *Moab* was at God's *Iſrael*'s, *Numb.* 22. 3, 4.) and made them ſick of the Devil's fretting Diſeaſe: No wonder that the Sadducees were vexed at this Doctrine, for *they denied the Reſurrection*, &c. but alſo the Prieſts, *&c.* were angry, not only becauſe theſe two illiterate perſons took upon them to Preach to the People in the Temple without their Licenſe and Ordination (not underſtanding the Apoſtle's extraordinary Call) and therefore look'd upon it as their duty to ſuppreſs them; but alſo becauſe theſe Intruders into the Preaching Office (as they judged them) did both aſſert the Reſurrection of Chriſt, (which they had given a great ſum of Money to the Souldiers for ſtifling the report of, *Matth.* 28. 12, 13.) and their own Reſurrection alſo through Jeſus, ſuppoſe they ſhould be ſlain by the ſame hands which had ſlain their Lord and Maſter: This did joyntly ſo anger them to ſuch a degree, that they plainly did eat up their own hearts (in their fretting Leproſy of Envy) becauſe they could not come to tear out the hearts of theſe two holy Apoſtles, being reſtrained by an almighty inviſible hand for this time.

(3.) How far God ſuffer'd thoſe Perſecutors to proceed, *verſe* 3. as to Degree and to Durance [*They laid hands upon them*] even thoſe very wicked hands (ſo call'd, *Acts* 2. *v.* 23.) which was yet beſmeared with the precious Blood of the Lamb of God: Their ſtrongeſt Argument (as of all wicked Perſecutors) muſt be Club-law and Violence. *Argumentum Baculinum* is better with them than *Ariſtotelicum*. Now the Apoſtles began to experience the truth of their Lord's words, *Luke* 21. 12. *They ſhall lay hands on you*, &c. [*They put them in hold*] not caſt them into the Jayl, or into the Dungeon, but delivered them into the Sergeant's hand for their forth-coming the next day, it being now Even-ing, *verſe* 3. The Lord Tempteth not his Servants above what they were able, 1 *Cor.* 10 13. They were yet but young Pupils in Chriſt's School; they muſt not have Trials beyond their ſtrength at the firſt, but gradually learn to bear the Croſs. Tender Plants are nouriſhed by ſoft Rains, whereas a Violent and Daſhing Shower would deſtroy them before they be grown into the ſtability of a ſtrong Tree. *God knows our frame, and remembers we are but Duſt (inſtar fictilium)* poor Potter's Veſſels, eaſily broken as all ſuch brittle matter is, *Pſal.* 103. 14. Therefore God ſuffer'd not Perſecution to break in upon this New planted Church with over-much Violence at the firſt. Theſe two Apoſtles were not immediately Jayled, but only Bailed, promiſing Appearance on the Morrow, *&c.* Beſide, the Sun of Righteouſneſs (their Lord Chriſt) was but newly departed from them, therefore was it not ſuddenly. As the Pitch-Darkneſs of the Night of Perſecution with them: God's deſign is gracious, when he chaſtizeth his Church and Children; 'tis not to cruſh them with the Croſs, but to correct them for their profit, as a Father doth his Children. *Heb.* 12. 14.

(4.) What was the Event of this offer'd Violence, *verſe* 4. God over-ruled it for this his Church's Advantage and wonderful Increaſe by a New Addition of five thouſand Souls more to it. *Note*; This Number ſeemeth the more probable to be a New Acceſſion diſtinct from the Three Thouſand aforementioned, *Acts* 2. 41. becauſe to call but Two Thouſand now added, by the name and number of Five Thouſand, is a manner of numbering very unuſual to the Tenure of the Sacred Scriptures. However, ſuppoſe it to be only the Increaſe of that leſſer number, yet was it a moſt goodly and wonderful Draught of Fiſh by thoſe two Fiſhers of Men at the ſecond caſting out the Net of the Goſpel. This was a New Confirmation of that Old Adage [*Sanguis Martyrum eſt Semen Eccleſiæ*, The Blood of the Martyrs is the Seed of his Church. The more that the Church is moleſted, the more ſhe is multiplied, as ſhe was in *Egypt*, *Exod.* 1. *v.* 11. Though theſe two Apoſtles were now in hold, yet, behold the Evidence of Divine Power; this Church flouriſhed the more by theſe frownings of Men upon her, and was protected from all the Outrages that the Devil could ſtir up againſt her. What

Pliny

Pliny ſaith of the Lilly, that it groweth up and is increaſed by its own Juice which floweth from it, and droppeth down upon its Root. Sure I am, this holdeth moſt true of the Church. This leads to the ſecond Branch in the view of the firſt Church.

2*ly*. Let us take a proſpect of the Proſperity of it, the White of the Mercy, which gave light and luſtre to her Black of Miſery. This contained the marvelous Deliverance of the Two Apoſtles from their preſent diſturbance and confinement, which conſiſteth of *Antecedents*, *Concomitants* and *Conſequents* thereof. (1.) The *Antecedents* have the Apoſtle's Tryal, wherein is their Accuſation and their Apology with the Iſſue of both. (1.) They are Accuſed by the Prieſts, *&c.* who damned both their Doctrine and their Miracle, *Acts* 4. 7. They do not only queſtion their Power, ſaying, *Who made them (Illiterate Fellows) Doctors or Teachers*; being *uncalled and unſent by their Sanhedrim*, but alſo, *whether they had not cured the Lame Beggar by a power derived from the Devil, and not from God*; by vertue of the *Black-Art*, and not by the *Gift of Chriſt's Spirit?* Tho' the Miracle it ſelf gave convincing light ſufficient to demonſtrate that it was Heaven-born, yet were they willingly and wilfully ignorant hereof, and inquire thus that they might find matter out of the Apoſtle's own mouths for which they might puniſh them. (2.) The Anſwer of *Peter* to this Accuſation, *verſe* 8, 9. put them to a non-plus, ſaying, [*Ye Rulers*, &c. *we have done a good deed*, &c.] The end of your Office is to be a *Terrour to Evil-doers*, and to *praiſe them that do well*, &c. *Rom.* 13. 3, 4. as your ſelves cannot but acknowledge, and therefore ought to incourage and protect us: We are no *Necromancers* of the Devil, but the Apoſtles of Chriſt, who hath inabled us to work this Miracle, and in whoſe name all Salvation for Soul and Body is wrought; though ye (who ſhould be Builders) have rejected this Principal Stone more precious not only than *Baal* (the God of *Ekron*) in whom Idolaters, but alſo than *Moſes* in whom ye truſt. This boldneſs of *Peter* (in daring now to Preach Chriſt ſo confidently to the whole Council, who had been before frighted into a denial of him by a ſilly Wench) did ſo confound them, together with that ocular Demonſtration of the Lame Man (who uſed to lie down) now ſtanding upright beſide the Apoſtles, that they had nothing to ſay, and were at as great a loſs what to do, though they thought power enough was in their hands to have the Victory, *verſe* 10, 11, 12, 13, 14, 15, 16. Though they ſcrupled not to be unjuſt (in condemning the Apoſtles for working ſuch a notable Miracle as all the Countrey rang of) yet loth they were to ſeem to be ſo: Therefore conſult they how to palliate it before men with whom they valued their own Credit more than keeping a good Conſcience towards God, or the Salvation of their own or others Souls. (2.) The *Concomitants*; when they had thus conferred in this Cabal about finding out the beſt Expedient for ſtifling the Goſpel, the Reſult of clubbing their Wits together was, to lay their threatning Charge upon the Apoſtles, (1.) Not to Preach (publickly or privately) in the Name of the Lord Jeſus: Nor (2.) To Pray in his Name: Nor (3.) To work any more Miracles by it. Thus thoſe Unjuſt Judges pretended to be ſo far good-natur'd, as to paſs by the former fault, provided the Apoſtles would promiſe to do ſo no more, but be bound to their Good-behaviour for time to come, yet intended by this principal piece of Policy to keep the People in Ignorance, moſt miſchievouſly leſſening their Light (as Cheats uſe to do) that Spectators might more eaſily be gulled and beguiled by their Legerdemain-Tricks without diſcovery, *verſe* 16, 17, 18. Both *Peter* and *John* agreed in one and the ſame Anſwer, as being acted by one and the ſame Spirit, ſaying [We are not concerned at your Threats and Edicts, nor ſolicitous what will beſt bring us off at preſent out of your hands, but we do appeal to your own Conſciences, whether God will excuſe us: If we againſt his Commands do obey yours: Will ye bear us harmleſs againſt the Woe God denounceth againſt us, if we Preach not the Goſpel? 1 *Cor.* 9. 16. Ye command us that which is morally impoſſible, unleſs our Tongues were cut out, *&c. verſe* 19, 20.] They were now filled with the new Wine of the Spirit, and their Veſſels therefore muſt either vent or burſt. See *Jer.* 20. 9. *Pſal.* 116. 16. and *Acts* 17. 16. This Authority of God being thus oppoſed to Man's, theſe Rulers were over-ruled to diſmiſs the Apoſtles, not from any ſenſe of their own Sin, or dread of Divine Wrath, but for fear of loſing the People's Favour, *verſe* 21. God uſed this means to Reſtrain theſe Ruler's Rage, *&c.*

3*dly*. The *Conſequents* hereof; (1.) The Apoſtles, thus marvelouſly delivered and diſmiſſed, Return to the Church, and relate to them their marvelous Deliverance, *v.* 23. incouraging them to hope for the like Salvation in the like ſervice and ſuffering. (2.) This occaſioned the Church's Prayer in Joint-Communion: Wherein God's Omnipotency in Creating and Governing the World doth afford their firſt comfort againſt their preſent ſufferings, and future alſo, *verſe* 24. This Maſter-controuler will manage

all

all for his own Glory and his Church's good, *Rom.* 8, 28. Then do they apply the Prophetick Oracle of *David*, [*Pſal.* 2. 12. to their own State at this juncture, *Act.* 4. 25, 26, 27, 28. ſhewing what a meer madneſs it is in Men (whether *Jews* or *Gentiles*) to oppoſe Chriſt, for he will prevail maugre the Malice of angry Men, and inraged Devils: Hence the Pſalmiſt begins that Pſalm with an abrupt *Lemma* (or why) in an angry Interrogation, as if he had ſaid [What, are ye all mad, ye many, and ye mighty, to attempt a Deſign whereof ye can render no good Reaſon, nor ever expect any good ſucceſs, *&c.*?] Then they petition that God above would behold Men's threatnings below, *&c. Act.* 4. 29. and that Chriſt might magnifie himſelf (not them) both by their Oracles and Miracles, *verſe* 30. The effect of it was a gracious Anſwer from Chriſt, teſtified both by an Earthquake, and a freſh Effuſion of the Spirit, *verſe* 31. *Note*; Thus the Goſpel grew by oppoſition, and would do ſo now, were we but awakened by our Dangers to a more fervent praying, as they were here: The Concluſion is the preſent State of the Church; (1.) In its Teachers, many Miracles (unrecorded) were wrought by them, beſide their Magnanimity in Preaching. (2.) In the Hearers, both Unanimity, as if one Soul had moved all the Bodies of that Multitude, and Liberality in contributing, the Manner, how, the Matter, how much, and the End, for what uſe, *verſe* 32, 33, 34, 35. more particularly in *Barnabas*, *verſe* 36, 37. Many Believers lived far from *Jeruſalem*, which was ſhortly to be deſtroyed, therefore this Act was peculiar to this time and place. (3.) Great Grace was upon all, *verſe* 33. as if dropp'd down from Heaven, both *gratia data*, *& gratum faciens*, that Grace freely given, and that alſo which makes truly gracious, ſhining forth in the carriages and countenances, in the ſpeeches and actions of both Apoſtles and Auditors, ſo that all call'd them bleſſed, *&c. Iſa.* 61. 9, *&c.*

CHAP. V.

Of Ananias *and* Saphira's *Sin and Death.*

THE Church is ever like the Land of *Canaan*, which was a Land of Hills and Valleys, *Deut.* 11. 11. So is ſhe ſometimes up and ſometimes down; now abaſed, and now exalted by the turning Wheel of Providence. Now that Envious One (the Devil) envying the great Grace which gave a great Grandure to this *primo primitive* Church, began to ſow his curſed Tares: The Perils and Impediments of this growing Goſpel-Church became now twofold. (1.) Internal; and (2.) External. (1.) The Internal was the Hypocriſie and Perfidiouſneſs of *Ananias* and *Saphira*, in their committing Sacrilege: The matter and form of the ſin of theſe two Sacrilegious perſons were, that they both (Man and Wife) conſpired to defraud the Church of part of the price of their ſold Poſſeſſion, *&c. Acts* 5. 1, 2. The Adjuncts of this Sacrilege (wherein is comprehended the puniſhment of it) are expreſſed by their Quality upon the Offenders, and by the Effects in the Church: The Quality of the Puniſhment is deſcribed, (1.) Upon *Ananias* the Husband, whom *Peter* firſt accuſeth for lying at the inſtigation of the Devil, and in defiance of the Holy Ghoſt, *verſe* 3, 4. and then for Theft, which he alſo aggravates from his own propriety by right of Law therein, *verſe* 4. whereupon follow the convicted Man's ſudden Death, *verſe* 5. and after that his immediate Burial, *v.* 6. which ſtruck all the Auditors and Spectators with a dreadful Awe after; *verſe* 10. Then (2.) Upon *Saphira* the Wife, whom the over-ruling hand of God brought in at that juncture, when all theſe things had happened to her Husband, *verſe* 7. She upon examination confeſſeth the deed, *verſe* 8. for which ſhe is condemned, *verſe* 9. and immediately executed, *verſe* 10. This produced wonderful Effects, as thoſe without the Church wondered at, and magnified this Diſcipline, ſo thoſe within were marvelouſly ſtrengthened, and the Church by theſe and other Miracles wonderfully increaſed, *verſe* 12, 13, 14, 16.

The *Remarks* and *Myſteries* held out in all thoſe Hiſtories, thus analyſed, may more diſtinctly and particularly be thus amplified and inlarged upon. That concerning *Ananias's Story* concerning his ſin and puniſhment for it, hath this (1*ſt.*) *Remark* relating to his Name, the ſame with *Jer.* 28. 1. which ſignifies [the *Grace of God*] ſo *Canan-Jah* ſignifies in the Hebrew Language: *Conveniunt rebus nomina ſæpe ſuis*, ſaith the Poet, Names and Natures do oft agree, but it holds not true in theſe two *Hananiah's*, in whom not great Grace (as *Acts* 4. 33.) but very little was to be found: The Old Teſtament *Hananiah* was only a pretended Prophet, Preaching *placentia*, pleaſing things to

the Prince and People through flattery, and for filthy lucre likely: He limits their Deliverance from *Babylon* to come within two years, when the Lord by *Jeremy* had told them their Captivity should continue seventy years: Now because this graceless false Prophet made the Prince and the People to trust in a Lye, therefore within two months of his Lying Prediction God smote him that he died, *Jer.* 28. 1, 3. 15, 17. *Note*; So dangerous a matter it is for Ministers to teach People contrary to the Revealed Will of God, and presumptuously to limit the Holy One of *Israel* to our time, *Psal.* 78. 41. Event hath confuted and confounded such Lying Prophets in our Day, according to *Deut.* 18. 22. And this New Testament *Ananiah* is found here to have little more Grace, *&c.* than he had, as will appear after in describing his sin, *&c.* How many Ships are named, the *Happy Success*, and the *Good Speed*, &c. yet make unhappy Shipwrack at Sea.

The *Second Remark* relateth to his State and Quality; he was not an ordinary or common Person or Professor, but probably (as 'tis thought) a Minister of the Gospel, who had received extraordinary Gifts of the Spirit, and therefore mention is made of him next to *Barnabas*, *Acts* 4. 36, 37. that Son of Consolation, a good man, and full of the Holy Ghost, *Acts* 11. 24. whereas alas, this greatly gifted Minister, was a bad man, and full of the evil Devil; for Satan is said to fill his heart top-full, even from corner to corner, *Acts* 5. 3. As when the head is fill'd with the fumes of Strong-waters, such a person is bold and daring, *&c.* So the Devil had so fill'd this man's heart with his Intoxicating Cup, that he dare desperately venture to provoke God to his face. *Note*; This teacheth us, (1.) What are Gifts without Grace; there the Handmaid wants the Mistress to manage her, so miscarrieth. And (2.) The more light and love any Man or Minister is made partaker of, his sin hath the more aggravation, and is a falling Star, *&c.*

The *Third Remark* is touching his Sin, which was this; he would ambitiously imitate blessed *Barnabas* in selling his Farm, and devoting the whole price of the Possession by a solemn Vow to God and his Service; but the Tempter by his Temptation (meeting with, and drawing forth this man's corruption) perswades him to purloin and detain part of the vowed price, for supplying his and his Wife's necessaries in their Old Age, or in a time of Sickness, or in some sad scattering Persecution that might arise after (as indeed it did) which they might lawfully enough have done, keeping back part for such Ends as are aforesaid, had they not vowed to give the whole to the use of the Church. Thus there was a complication of many sins in this one; as (1.) Here was Ambition, he would be thought as good as the best, yea even as *Barnabas* himself, *&c.* (2.) Hypocrisie, pretending Holiness and Devotion to God, but intending to serve his own ends, *&c.* (3.) His Diffidence and Distrust in that God, whom when he had made his Vow, he seemed to dedicate himself and his whole substance unto, and upon whom he professed to have his whole dependency for time to come: And (4.) Sacrilege, in Robbing of God, insomuch as he paid not down the whole that he had vowed to God contrary to the Law, *Mal.* 3. 8. *Lev.* 27. 10. and *Deut.* 23. 21, 22, 23.

The *Fourth Remark* relateth to his Punishment for the concurrence of these four sins in one: No sooner had *Peter* told him of his belying God the Holy Ghost, who had stirr'd up the first motion of selling his Possession, but he had suffer'd *Beelzebub* (the God of Flies, or Master-Fly) Satan, soon to fly-blow and corrupt it, *&c.* but immediately he falls down and gave up the Ghost, *Acts* 5. 2, 3, 4, 5. *Note*; Thus as God graced the Jewish Church with some extraordinary Instances of his severe Judgments upon Sinners in the beginning of it, such as were executed upon the Man that gathered Sticks on the Sabbath day, *Numb.* 15. 35. and upon *Nadab* and *Abihu*, for offering strange Fire, *Levit.* 10. 1, *&c.* So did the Lord accordingly grace the beginnings of the Christian Church with the like Judgments upon Sinners, that they might be set forth as Sea-marks for all who sail in the Sea of professing Christian-Religion, to shun such sins, and to learn that the great God, with whom we have to do therein, is greatly to be feared: That we may be what we seem to be, we must be to God what we seem to be to Men, and we must be to God at all times, what we seem to be to Men at any time: That we worship God in spirit, as opposed to Formality, and in Truth, as opposed to Hypocrisie, *John* 4. 24. God takes some Malefactors [ἐπ' αὐτοφώρῳ, in the very Theft or Act, *John* 8. 4.] and hangs them up (as it were) in Gibbets, that others, warned thereby, may hear, fear, and do no more any such wickedness, *Deut.* 13. 11. and 17. 13. and 19. 20. and 21. 21. *Alterius perditio tua sit cautio*; seest thou another suffer Shipwrack, then look well to thy own Tackling. *Note*; Christ had impowered his Apostles with this Commission [*Whosoever's sins ye remit, or retain, they are remitted or retained,*

retained, John 20. 23.] whereby they were inveſted with a power of Life and Death, to inflict corporal Plagues upon the diſgracers of the Goſpel, or to ſpare them as they were directed by the Holy Ghoſt, which they now had received, and whom *Ananias* and *Sapphira* had here baſely belied, thinking their Falſe-play could not be detected by that Divine Spirit, as if he were not the Third Perſon in the Godhead, which thoſe that curſedly deny, have cauſe to fear *Ananias*'s Plagues. *Peter* here, being fully perſwaded that his own ſin of Lying againſt his Lord (in denying him, *&c.*) was aſſuredly pardoned, doth dare thus ſignally to avenge a Lye againſt the Holy Ghoſt, and thus doing in a juſt Zeal for his Maſter whom he had denied. *Note*; This miraculous manner of puniſhing notorious Sinners, in the Goſpel-Church, was accommodated only to thoſe Primitive-Times, wherein Magiſtrates were ſo far from defending the Church, that they themſelves were found the greateſt offenders of it: Therefore were thoſe two Diſſemblers extraordinarily erected (by the extraordinary Apoſtles) as laſting Pillars of Salt (with *Lot*'s Wife) and everlaſting Monuments to all Generations of the great God's juſt Indignation againſt the Deſpiſers of the Spirit of Chriſt. After the Huſband's Death for his ſin againſt the Holy Ghoſt, followeth (2.) The Story of his Wife, wherein we have theſe Remarks likewiſe.

The *firſt Remark* is, her Name was *Sapphira*, which ſignifies ſpecious or beautiful; She might be ſo on the out-ſide, but her heart within was not right with God, but rotten, having a foul Soul in a fair Body, *&c.* like the Apples of *Sodom*, which (*Joſiphus* ſaith) are beautiful to behold, but crumbles with the leaſt touch into ſtinking ſulphurous Aſhes: Or like the *Egyptian*'s Temples, which were much beautified upon the outſide of the Fabrick, whereas within nothing could be found, but ſome ugly Serpent, or crooked Crocodile: Or like the Jewiſh Sepulchres, whoſe Entrance into thoſe Vaults, for Burial, were gawdilly garniſhed, when within were nothing but ſtinking Carcaſes, *Matth.* 23. 27. We may think the ſame of all painted Hypocrites, who like Glo-worms, ſeem to have both light and heat, but by touching them, neither thereof is in them: It may be ſaid of them, as a grave *Roman* Senator ſaid of a painted Embaſſador; What Sincerity can we expect at this man's hands, whoſe locks, and looks, and lips do lye? fair Profeſſors they may be, but are foul Practiſers; yea, even Atheiſtical in practice, or practical Atheiſts. *Note*; No doubt but the Hypocriſie of this noble pair of Hypocrites (*Ananias* and *Saphira*) did ſpring from their Atheiſm, in thinking to hide their ſinful Sacrilege from the Omniſciency of the Holy Ghoſt, which doth no leſs than pave a way unto that unpardonable ſin of the Phariſees, *Matth.* 12 31, 32.

The *ſecond Remark*, concerning this Woman, is, how ſoon and ſuddenly did the Hope of this Hypocrite periſh, *Job* 8. 13. She came to the Apoſtle's Convention about three hours after her Husband's death, *Acts* 5. 7. not only ſuſpecting nothing, and therefore made no inquiry; but alſo expecting, and heightened with hopes to find her Husband in the higheſt Honour among the Apoſtles for his Charity (with the beſt) to the Church: But alas, how ſoon her head, full of hopes, dwindled into an heart-full of Blanks; her hope was not only as the giving up of the Ghoſt (as *Job* 11. 20. which is very cold comfort) but alſo it ended in a plain real perſonal giving up the Ghoſt.

The *third Remark* is; one ſin makes way for, begets and draws on another: She had been privy to her Husband's Hypocriſie, in mocking God with part for the whole, *Acts* 5. 2. From conſenting to the ſin, ſhe ſteps on to a cunning covering of it after, *verſe* 8. She had agreed with her Husband to commit the ſin of Sacrilege, and to cover it with telling a Lye about the price. 'Tis too common a crime in our time to cover ſin with ſin: One ſin draws on another (as one Link in a Chain draws on another until the whole be drawn up) till it end in perdition, as here: Her ſubjection to her Husband excuſed her not; as ſhe was partaker of his ſin, ſo muſt ſhe of his puniſhment, *verſe* 10.

The *ſecond Impediment* of this growing Goſpel-Church was external, from profeſſed Foes without, as the firſt was internal, from pretended Friends within the Church: And this was the ſecond Perſecution which the Devil and his Inſtruments (thoſe peſtilent Perſecutors the Prieſts, *&c.*) raiſed to ſuppreſs the Goſpel, *ſed veritas magna eſt & prævalebat.* In this ſecond Perſecution and hinderance of the Church, there is ſtill more checker'd work of new Diſturbance, and of new Deliverance. (1.) The Diſturbance was occaſioned by the many mighty and marvelous Miracles wrought not only by the hands of the Apoſtles, but alſo by the very ſhadow of *Peter*, *Acts* 5. 12, 15, 16. The light and luſtre whereof did both terrifie the unſound, and wonderfully incite the ſincere to imbrace the Goſpel (which made a freſh vaſt Acceſſion to the Church) *verſe* 13, 14. All this did ſo inrage the Sacrilical *Sanhedrim* of the Prieſts, *&c.* (the greateſt part whereof were Sadducees who denied the Reſurrection) that, out of their

blind

blind Helliſh (not Heaven-born) Zeal, they lay their wicked hands again upon the Apoſtles, and caſt them into the common Priſon (where their notorious Malefactors were kept) *verſe* 17, 18. This was the Diſturbance deſigned by the Devil. But (*2dly.*) There was deliverance wrought for them by an Angel, who opened the Priſon-doors, *verſe* 19. And, having brought forth the Lord's Priſoners, ſhut the Priſon-doors inſenſibly again, as appears, *verſe* 23. And the Reaſon or End, why they were thus miraculouſly delivered, is rendred, *verſe* 20. that they might publickly teach the People in the Temple, which doing, and obeying God rather than Man, *verſe* 21, 25. became a new provocation to the Prieſts *&c.* to ſummon them again before the *Sanhedrim*, who accuſed them afreſh both of Contumacy, Novelty, and Sedition, *v.* 23, 24, 25, 26, 27, 28. Thus after their firſt Diſturbance by the Devil, and their Deliverance from it by the Angel in this ſecond Perſecution, they muſt even then meet with a freſh and a ſecond Diſturbance, out of which they have a freſh and a ſecond Deliverance, at this time alſo, which was wrought for them, not by an Angel, as before, but by the marvelous means of two Men. (1.) By the powerful Apology of *Peter*, *verſe* 29, to 33. And (2.) By the grave Counſel of *Gamaliel*, *verſe* 34, to 40. after which are the Effects to the end. The moſt eminent Remarks and Myſteries this famous Hiſtory affordeth, are theſe that follow.

1. That Hypocrites are but Wens, or rather Botches of the Church, and may be taken off without any detriment to it. It was ſo little a loſs to the Church, to loſe *Ananias* and *Sapphira*, by ſuch a dreadful Doom and Judgment, that it became a double gain to it, not only in affrighting the *Sanballat*'s and *Tobiah*'s of this day from inſinuating themſelves into the Fellowſhip of the Church (as they did in *Ezra*'s day, *Ezra* 4. 1, 2, 3, &c.) Thoſe Hypocritical Adverſaries, beholding this diſmal Example againſt Hypocrites, durſt not joyn themſelves to the Church, *verſe* 13. but alſo in ſtirring up the ſound-hearted ſo much the more to become Chriſtians indeed, whereby the Church was greatly increaſed, *verſe* 14. Thus when thoſe two Rotten Branches (*Ananias* and *Sapphira*) were cut off, the Lord's Vine (the Church) flouriſhed the better; and that which might ſeem an hinderance to the Goſpel, became a great furtherance of it, as it did, *Phil.* 1. 12.

The *ſecond Remark* is, that the truly Godly may expect a ſucceſſion of Trials and Troubles, *velut unda ſupervenit undæ*; one wave of the Salt-Sea of Affliction cloſely purſues another; and the following wave is moſtly greater than the foregoing: Like *Job*'s Meſſengers, not only treading upon the very heels one of another, but alſo each latter bringing worſe Tidings than the former; the firſt beginning with the loſs of his Cattel, *&c.* and the laſt with the loſs of all his Children. Thus Perſecution (which is the Evil Ghoſt that haunts the Good Goſpel) grows here upon this Church as well as Doggs it. In the former Perſecution the Apoſtles were only ſecured, and Bail taken for their Appearance, and upon their Anſwering for themſelves, they were ſoon diſmiſſed with a few Threatnings only: But now in this following Perſecution, they were caſt into the Gaol among common Malefactors; and though they were fetched out from Priſon by an holy Angel, yet were they after beaten by theſe wicked men, *v.* 40. *Note*; Oh the Tenderneſs of God to his tender Servants! while theſe Apoſtles were but tender Striplings, and not yet grown up to maturity, God *ſtays the Rough Wind in the day of the Eaſt-Wind*, and *lets it out of his fiſt* (as *Prov.* 30. 4.) not whole buſhels of Affliction at once, but only by peck and by peck (as the Hebrew word ſignifies) *Iſa.* 27. 8.) as his people are made able to bear, 1 *Cor.* 10. 13. They were but tender Plants at their being firſt filled with the Spirit, *Acts* 2. 4. ſo muſt not at the firſt be blown upon with the boiſterous, blaſting, and bluſtering *Euroclydon* (*Acts* 27. 14.) or Eaſt-Wind of Perſecution, leſt thoſe Trees of Righteouſneſs (of God's planting and watering, *Iſa.* 61. 3.) ſhould be too much ſhaken, or blowed down quite by the Roots: But now after they were filled the ſecond time with the Spirit, *Acts* 4. 31. and ſo better fitted for ſuffering work by the Spirit of Glory that reſted on them, 1 *Pet.* 4. 14. they muſt now grapple with greater Sufferings at this time. *N.B.* There is moſt comfortable Goſpel in that Levitical Law [*What Veſſel is not able to bear the purifying by Fire, it ſhall ſuffice to rinſe them by Water*] *Numb.* 31. 23. In God's great Houſe there be various Veſſels, ſome of Wood, as well as others of Gold, *&c.* 2 *Tim.* 2. 20, 21. The Pſalmiſt ſpeaks of both a paſſing through the Fire, and alſo a paſſing through the Water, *Pſal.* 66. 10, 12. So compaſſionate and tender-hearted is our heavenly Father toward us, that rather than our ſpirit ſhould fail in the day of our Affliction, becauſe our ſtrength is ſmall, *Prov.* 24. *v.* 10. he will not over-afflict us with Fiery Trials, it ſhall ſuffice to purifie us with brackiſh Waters, *&c.* He will ſuit the ſtroke to the ſtrength; he will proportion the burden

burden to the back of the bearer. Thus dealt God with *David*'s Son, gently chaſtizing him with the Rod of weak Men, 2 *Sam.* 7. 14, 15. as tender Parents chaſten their ſtubborn Children, to break their ſtomachs, but not their bones. God will not ſcourge us with Scorpions, nor cruſh us with the weight of his own mighty hand upon us.

The *third Remark* is, that no Humane Miſery can befal the Church and Children of God, but there is a ſuitable *Salvo* of Divine Mercy: They can meet with no kind of Malady upon Earth, but what may have a more powerful and preponderating Remedy from Heaven. *Note*; God ſometimes ſhifts hands, and changes means and methods of his Church's Deliverance, as here: The firſt was by an Angel, the ſecond by Men; he works both ways, by *Peter*'s Apology, or by *Gamaliel*'s Counſel; he will be exalted in his own ſtrength, when not in the ſtrength of the creature, *Pſal.* 21. 13. *not by might but ſpirit, Zech.* 4. 6. Here the foul Fiend of Hell, the Devil (by his Imps) prevails ſo far, as to caſt the Apoſtles into Priſon, there he lodges and confines them: But is the matter carried ſo? No; God ſends an Angel, who over-powers, and out-pulls the Devil; makes a forcible Entry with a Reſcue, and pulls the Priſoners out of Priſon, *&c.* God could have delivered them by other means, but he uſeth here the Miniſtry of Angels, for the better confirmation of their new exerciſed Faith, letting them ſee by experience, that he had given his Angels charge over them, *Pſal.* 91. 11. And the ſame, and no leſs is the priviledge of all that fear God; *The Angels incamp round about them*, Pſal. 34. 7. *They are miniſtring Spirits, ſent forth to miniſter to all Heirs of Salvation*, Heb. 1. 14. Suppoſe Satan (as our Saviour ſaith, *Rev.* 2. 10.) ſhould caſt ſome of us into Priſon; ſtill God's hand is not ſhortned; 'tis God's Ordinance doubtleſs, and the good we muſt now look for from Angels, is, as they are in the hands of a Mediator, *Gal.* 3. 19. They are all under Chriſt's Power, *Matth.* 11. 27. and 28. 18. They miniſtred to him, *Matth.* 4. 11. and Rolled away the Stone from the mouth of his Sepulchre, *Mat.* 28. 2. They healed Bodies, *John* 5. 4. opened Priſons, as here, and *Acts* 12. 7. *N. B.* And undoubtedly they do many ſignal and ſingular ſervices for God's Servants ſtill; though their viſible Apparitions be ceaſed, yet their inviſible Operations for Heirs of Salvation ſhall never ceaſe. Some have thought they have felſt the touch of an Angel, when they have been entring upon ſome evil Act, and thereby have been reclaimed: 'Twas doubtleſs an Angel that ſpoke to Mr. *Laremouth* a *Scotch* Miniſter and Chaplain to the Lady *Ann* of *Cleve*, and being praying in Priſon in the *Marian* days) ſaying, once, twice, thrice, [*Ariſe and go thy ways*] whereupon he ariſing from his knees, and ending his prayer, immediately a piece of the Priſon-wall fell down, whereby he not only was delivered from being cruſhed to pieces, but alſo eſcaped beyond Sea, *&c.* *N. B.* God will now have us to live by Faith, and not to walk by Senſe, and therefore we muſt not ſee thoſe Miniſtring Angels, yet ought we ſo to believe, as to improve this Ordinance of God. *N. B.* It may be, God will make uſe of Angels to throw down *Babylon* with Violence, and with a Vengeance, *Rev.* 18. 21. When *Rome* (that *Rueful Miſtone* which hath grounded to Powder ſo many Myriads of Saints) ſhall be irreparably Ruined; yea, rather than the *Everlaſting Goſpel* ſhould not be Preached perpetually, but fail by the forced ſilence of holy Men's Miniſtry, God may make an Angel Preach it, *&c. Rev.* 14. 6. No doubt but Angels do now act for the Church and Children of God, though inviſibly; their hands are under their wings, *Ezek.* 1. 8. They are not ſeen now, becauſe Chriſt governs his Church in a ſpiritual way, yet have we communion with them by Chriſt, though in an inviſible manner, *Heb.* 12. 22. They are our Nurſes to keep us in our way, wherein, while we abide, they protect us, *&c.* This they do for us, from our Birth to our Death, and then, as Nurſes, they carry home the Nurſe-child to the Father's houſe, at his command, *Luke* 16. 22. Holy Angels fight for us, though the Devil and his Angels fight againſt us, *Rev.* 12. 7. This is comfort.

The 4*th. Remark* is, God works ſuch convincing and ſuch confounding Deliverances for his Church and Children, that their Adverſaries are non-plus'd, and horribly perplexed thereby. Thus was it with theſe Adverſaries; 'tis ſaid, [*They doubted* (about theſe wonderful things that were done) *whereunto this Deliverance would grow*] *Acts* 5. 24. The word tranſlated [*They doubted*] is [Διαπορεω] which ſignifies [*to be thruſt into inextricable ſtraits*] to be profoundly perplexed; ſo 'tis read of *Herod*, *Luke* 9 7. They (as he did) ſtood here amuzed and amazed; they (as it were) ſtuck faſt in the Mud, and could find no way out; and knew not which way to turn themſelves: They were in ſuch doubt and fear, as put them to a loſs what new meaſures to take, and what retrieving counſel to follow; thus the ſame word is uſed, *Luke* 24. 4. *Acts* 2. 12. and here, and *Acts* 10. 17. *N. B.* Thus the wicked, in the fulneſs of their ſufficiency, are in ſtraits, *Job* 20. 22. whereas the godly have, in the fulneſs of their ſtraits, a well-contented ſuf-

ficiency: True Piety hath true Plenty, 1 *Tim.* 6. 6, &c. Such a non-plus and perplexity theſe wicked Adverſaries had been plunged into before, when reduced to ſuch a ſtrait, and at ſuch a loſs, as they knew not what to ſay, or what to do, *Acts* 4. 14, 20, 21. Though their Fingers even itched to do ſomething againſt them. And now again, they are confounded and ſtartled only at this wonderful work, but are not converted thereby. How much more ſhall all wicked men be diſpirited, and even Ring their Bells backward at the laſt Day, when they ſhall ſee the whole World all on a light fire? when the evident preſages of ſome eminent Temporal Judgment doth ſo ſtartle them, & drive them into ſo deep a conſternation now, ſuch men's hearts ſhall then fail them much more indeed, *Luke* 21. 26. This was fulfilled at the Siege of *Jeruſalem* upon theſe wretches, who were now ſo much troubled at the Apoſtle's Preaching the Crucified Chriſt to be alive, for which they thought them ſure enough in Priſon, yet while their reſtleſs malice was conſulting to deſtroy them for Preaching, they hear the Preachers were not only freed out of Priſon, but alſo Preaching again in the Temple. This made them more mad.

The *fifth Remark* is, the moſt ſound and ſacred Doctrine is an unſufferable Torment to unſound and unholy hearts. When *Peter* and all the other Apoſtles anſwered before the Council (who now had ſent for them without their former Violence, fearing Men more than God, and aggravating their crime to the higheſt degree of obſtinacy, with odious Reflections upon Chriſt (as one unworthy of a name) *verſe* 26, 27, 28.) *We ought to obey God rather than Man*, verſe 29. as before, *Acts* 4. 18, 19.) *N. B.* Urging this Argument as the common ſenſe of all conſidering perſons, a principle granted and grafted in all Mankind by the Law of Nature; ſo that the ſage Heathen *Socrates* could ſay, [*I love you Heathens, yet will I obey God rather than you.*] How much more may Chriſtians from the light of Scripture ſay, [*When Men command or forbid us any thing contrary to the Word of God, then God is to be obeyed, and not Man*, Dan. 3. 18, *&c.* Then *Peter* proceeding to Preach Chriſt (whom they had Crucified) to be now an exalted Prince, able to ſubdue his Foes, and defend his Friends, *&c. verſe* 30, 31, 32. This cut them to the heart, *verſe* 33. they were ſo tortured hereat, that (as the word Διεπρίοντο ſignifies) they were as cut aſunder with a Saw, and grinning at them with their Teeth, as if they would devour them. Thus in all times, bad men indure not good Doctrine, 2 *Tim.* 4. 3, 4. That Honey purges green wounds, but cauſeth pain to exulcerate parts. Luſty Itch muſt be gratified with gentle ſcratching only, *&c.*

The *ſixth Remark* is, the true Chriſtian Religion which comes from Heaven cannot be deſtroyed by all the wicked men on Earth, nor by all the Devils in Hell to help them. This is aſſerted by *Gamaliel* (*Paul*'s Tutor, *Acts* 22. 3.) who was a Phariſee, and one of this Council, yet more moderate than were the Sadduces, by whoſe wiſe caution, as with a Bridle, God reſtrained the outragious Fury of thoſe Mad-men. He alledgeth (1.) The Hiſtory of *Theudas* and *Judas* (two Rebels againſt the *Romans*) both which ſoon dwindled away; by this he counſelled them to do nothing raſhly; for furious Indignation is but a bad Counſellor. *N.B.* Hiſtory (derived of ἵστημι τὸ ἱστᾶναι τὸν χεῖρ, of ſtopping the ſtream of Violence) hath its excellent uſe and efficacy, as it had here, *verſe* 34, 35, 36, 37, 40. Then (2.) He urges a *Dilemma* (a two-horned Argument, that puſhed both ways, ſaying, [*What the Apoſtles do act, is either of Men, or of God: If of Men, it hath a ſandy bottom, ſo muſt fall*, Matth. 7. 27.] You need not trouble your ſelves, *&c.* but, *if of God, ye cannot overthrow it*, verſe 38, 39. therefore refrain and fight not againſt God; as the proud Giants did, and periſhed thereby. *N. B.* This moderate Phariſee may ſhame our peeviſh Perſecutors, who little think they are waging War againſt the great God: *Did ever any harden himſelf againſt God and hath proſpered? Job* 9. 4. No one Inſtance can be given (either among Tongue-ſmiters, or Hand-ſmiters) that could boaſt of the laſt blow, or ever cry Victory: No, ſuch as harden their hearts againſt God, God will harden his hand againſt them: *Shall they eſcape by Iniquity? No; In thine Anger caſt them down, O God*, Pſal. 56. 7. How can the borrowing Power be a meet match for the lending Power? 'Tis of God that all Men do live and move, *Acts* 17. 28. *There is no Counſel, Wiſdom, or Might againſt the Lord*, Prov. 21. *v.* 30. All contrary Powers are to no purpoſe, if God deny concourſe or influence. The Arm of Humane Power and Policy (like *Jeroboam*'s) ſhrinks up preſently, and while it ſtrives for Maſtery, is over-maſtered. If God will gather together his Armies, who can put a ſtop to him? *Job* 11. 10. *The Counſel of the Lord muſt ſtand*, Prov. 19. 21. Iſa. 8. 10. and 46. 10. Pſal. 33. 11. Man purpoſeth, but God diſpoſeth. There is a Counſel in Heaven that will daſh down the Mould of all contrary Counſels on Earth.

The *ſeventh Remark* is, The Iſſue of all and every Conflict of the Church, is an happy Conqueſt

Conqueſt over her Adverſaries. They yielded here to *Gamaliel*'s convincing counſel; yet not altogether, for they will not diſmiſs the Apoſtles without beating them, wherein they ſo far fought againſt God, as well as in prohibiting their Preaching: Notwithſtanding all this beating, and brow-beating, the Apoſtles abated not of their courage, nor one hair-breadth of their work, but rejoiced that they were ſo graced in their being ſo diſgraced for Chriſt: They looked upon it as an high honour to be diſhonoured, in being beaten as Slaves, as Chriſt their Lord hath foretold them, *Matth.* 10 17. This Teſtimony to the Truth they accounted a favour and Divine Condeſcenſion, according to *Phil.* 1. 29. where 'tis intimated, that to ſuffer for Chriſt is as great a gift (if not greater) than to believe in him. Nor did they (for all this) ceaſe to Preach publickly as well as privately; and the more outragious were the Adverſaries, the more couragious were the Apoſtles.

CHAP. VI.

The Third Perſecution againſt Stephen *ſtoned.*

BUT the next blow (the Adverſary gave the Church in the third Perſecution) was a blacker and bloodier blow, as the ſequel will demonſtrate; yet even then alſo was there checker'd-work; ſtill the white of Mercy marvelouſly mingled with the black of Miſery.

The procuring cauſe of this third Perſecution was, this *Primo-Primitive Church* daily winning ground by both the two former Perſecutions, and growing into a very great multitude of Members, whereof many of them were poor perſons, according to Chriſt's word [*Go tell* John *that the poor receive the Goſpel*] *Matth.* 11. 4, 5. Therefore there was a neceſſity of Ordaining more Officers to the Twelve Apoſtles, for making a more equal Diſtribution out of their community of goods to the poor ſcatter'd *Jews* (diſperſed by War among the *Gentiles*, yet retaining their Religion, in repairing to thoſe great Feaſts where they were converted, and to whom *James* and *Peter* wrote their Epiſtles) as well as to thoſe poor *Jews*, who lived in their own Countrey. The Apoſtles (having greater work in hand, dividing their whole time between Preaching and Praying) could not poſſibly provide for the Love-Feaſts, *&c.* Therefore to remove the murmuring at the Inequality of Relief, ſeven Deacons were choſen out of the 120, *Acts* 1. 15. to aſſiſt the Apoſtles, and to diſpoſe of that Treaſury (which had been laid down at the Apoſtle's feet) with more equality and indifferency to all fit Objects of Charity without exception.

N.B. The ſacred Record is ſilent concerning five of thoſe Deacons, ſave only in Recording their names, *Acts* 6. 1, 2, 3, 4, 5. and their choice to Office, *verſe* 6. but wonderful works are recorded concerning the other two, who were moſt Eminent, to wit, *Stephen*, *Acts* 6. 8. to the end, and *Acts* 7. 1. to the end, and *Philip*, *Acts* 8. 5. to the end, and *chap.* 21. 8, *&c.*

Firſt; This *Stephen* is deſcribed to be a Man *mighty in deed and word* (wherein he carried the Character of Chriſt, *Luke* 24. 19.) He was full of Faith and Power to work many Miracles among the people, *Acts* 6. 8. and he was as *mighty in word as in deed*, ſpeaking the word of Truth ſo convincingly, that his Oppoſites had no power to oppoſe it, *verſe* 10. Thus the promiſe of Chriſt's Aſſiſting Spirit, *Matth.* 10. 20. and *Luke* 21. 15. was performed. *Stephen* uſing the Office of a Deacon well, did purchaſe to himſelf an higher Decree, *&c.* 1 *Tim.* 3. 13. A diligent man ſtays not long in a low place. *N.B.* This was occaſion enough of Envy to the Envious one, who thereupon ſtirr'd up the *Libertines* and *Philoſophers* to diſpute againſt *Stephen*'s Doctrine, but being foiled and confounded by him in their Diſputes, they betake themſelves unto Fraud and Force. The beſt Arguments of a baffled Adverſary, are ever found to be Craft and Cruelty. Thus thoſe that did here, (1.) Accuſing *Stephen* falſly of Blaſphemy, both againſt *Moſes* and againſt God, *verſe* 11. (2.) Moving the Mobile and Rude Rabble, or worſt ſort of the multitude, *&c.* againſt him, *verſe* 12. (3.) Taking and tolling him away to the Tribunal of unjuſt Judges. And (4.) Suborning falſe Witneſſes there againſt him, *v.* 11, 13. *N.B.* This they had learnt of old *Jezabel* againſt innocent *Naboth*, an Abominable Artifice, never (that we read of) practiſed before, or rather of older *Beelzebub*, that old Man-ſlayer, *John* 8. 44. Thus theſe malicious Enemies dealt with our dear Redeemer, before this; and thus was *Athanaſius* accuſed by the *Arrians* afterward,

afterward, and many others alſo; and at laſt, for theſe falſe ſuppoſed Crimes *Stephen* was ſtoned, *Acts* 7.58. this was the firſt Breach made upon the Church after its firſt Conſtitution, in its loſing ſuch an uſeful Inſtrument and Officer out of it ſo early. Having diſcovered the black of Miſery attending this Church, let us view the white of Mercy beautifully intermixed with it in the next place to be a little diſcourſed upon. As the cloudy Pillar in the Wilderneſs had a dark ſide and a bright; ſo hath the Church in this World: We have ſeen her black or dark ſide here, now come we to take a proſpect of her light and bright ſide.

The firſt white of Mercy was, that notwithſtanding all oppoſition, the Word of God, and this Church of Chriſt greatly increaſed; and that which was more wonderful; *N.B.* A great company of the Prieſts were obedient to the Faith, *Acts* 6. 7. Thoſe Legal Prieſts had been the moſt active Adverſaries, and the moſt implacable Enemies of Chriſt and his Goſpel; and their Intereſt had moſt probably prompted their oppoſition, but now feeling themſelves over-powered by the mighty power and preſence of God the Father, Son, and Spirit, they throw down their Arms, cry Quarter; leaves the Legal, and liſts themſelves under the Evangelical Banner; *Magna eſt veritas & valebit*; Great is Truth, eſpecially in the Spirit of Truth, and will prevail even over the moſt obſtinate Oppoſers, either to their Converſion, or to their Confuſion. Such Converts as thoſe could not but be a comforting and corroborating Cordial to this late Conſtituted Church. *N.B.* Oh would to God the like were done to the Prieſts in our Day: We ought not to deſpair of the worſt. God hath his time to call them, when he vouchſafeth to ſpeak to their ſtubborn hearts with a ſtrong hand, *Iſa.* 8. 11. then muſt they truckle and become obedient to the Faith, not in a bare ſpeculation only, but in a practical, pious converſation alſo. The Spiritual Weapons of Goſpel Warfare are not weak, but mighty through God, not only to pull down the Devil's ſtrong holds, but alſo to reduce the moſt Rebellious into the obedience of Chriſt, 2 *Cor.* 10. 4. and *Pſal.* 68. 18.

The ſecond white of Mercy was, that while thoſe vile wretches were by their ſubborned Witneſſes accuſing *Stephen* for vilifying *Moſes*, then our bleſſed *Meſſiah* from Heaven did vindicate him moſt miraculouſly (and that before he began to ſpeak one word in his own vindication) by clothing his countenance with the like Angelical ſplendour and glory, as *Moſes* himſelf had been, *Exod.* 34. 30. This ſame admirable Aſpect, Radiancy and Majeſty (put here upon *Stephen*, *Acts* 6. 15. the like whereof had been put upon *Moſes in whom they truſted*) could not but convince them, that he was not only no Enemy to him, but alſo of the goodneſs of his Cauſe, the purity of his Conſcience, and the greatneſs of his Courage, through the Divine preſence of the Holy Spirit aſſiſting him; for a mortal Man to look like an Angel, muſt affect the Spectators with admiration.

The third white of Mercy was, the excellent Apology the Lord help'd *Stephen* to anſwer his Accuſers with, when the Court ſeem'd to give him a fair hearing, though reſolved before-hand to have his blood. *Note*; He (*1ſt.*) Denies the Accuſation of a Blaſphemer againſt the Law or Temple, (*1.*) Arguing abſtrucely (yet well enough underſtood according to the *Jews* Rhetorick and Logick) that all the Patriarchs before the Law, were ſaved only by Faith upon the promiſed *Meſſiah*, therefore was there but one way in all times to Salvation. (*2.*) That *Moſes* himſelf pointed them to this great Prophet, as their ultimate Oracle. (*3.*) That the Tabernacle was built according to the Pattern in the Mount, therefore the Patriarchs might pleaſe God, before there was an outward Tabernacle. (4.) That the Temple, tho' not tumbling to and fro, as did the Tabernacle, yet did not confine God to a certain place, proved from *Iſa.* 66. *v.* 1, 2. (*2dly.*) He truly retorts Blaſphemy on them, as they falſly faſtened it on him, ſaying, *Your Fathers perſecuted thoſe that Propheſied of Chriſt*, as you do me for Preaching him; nay, you go beyond your Fathers ſteps, for you have kill'd Chriſt himſelf, but they kill'd only his Prophets; beſide, you are more for Ceremonies given by *Moſes*, than for the Moral Law given by God himſelf. (*3dly.*) He tells them of ſinning againſt the Spirit; all this inraged them, they immediately condemn and execute him, having no better Reply to make, *&c.*

The fourth white of Mercy was, the Beatifical Viſion vouchſafed to this firſt Martyr of the Goſpel (as *Abel* was of the Law) to ſupport him in the midſt of all his Enemie's Fury, and his own Anguiſh: He both ſaw, and ſaid he ſaw his Lord ſtanding up to behold his Servants carriage and courage, to count every Stone caſt at him, and to judge and avenge himſelf of his Judges and Executioners, ſo cannot be conquered, *&c.*

The fifth white of Mercy was, *Stephen* having ſeen his Exalted Jeſus thro' a ſhower of Stones, kneels down upon his knees in the midſt of his Martyrdom, and prays (as before)

ſ ore) that this Jeſus (whom he ſaw ſtanding) might receive his Soul when his Body w as Ruin'd, imitating his Lord herein, *Luke* 23. 46. So after that his Martyrers might be pardoned: He prayed for himſelf ſtanding, but when for his Foes, he kneeled This had a ſingular Efficacy for *Paul*'s Converſion, 1 *Tim.* 1. 16, &c. Then died he qu ietly as one fallen aſleep, being aſſured of his Reſurrection. See *Acts* 7. *per totum.*

The ſixth is, The Church, not afraid of theſe mad Murtherers, ſolemnly buried him, *Acts* 8. 2. Bewailing their great loſs, they own him, though executed, for a Blaſphemer, *&c.*

CHAP. VII.

The Fourth Perſecution of this Firſt Church.

NOW come we to the *Fourth Perſecution* raiſed againſt this firſt Goſpel-Church, which had hitherto continued in the Apoſtle's Doctrine and Fellowſhip, and in Breaking of Bread, and Prayer, *Acts* 2. 42. and was highly commended with that honourable Character of *having great Grace upon them all* (both Apoſtles and Auditors, both the Paſtors and the People) *Acts* 4. 33. An account of this Perſecution is given in *Acts* 8. 1, 3, 4. where there is a Relation only of two grand Remarks. (1.) Of the Efficient or Inſtrument of this Perſecution, to wit, the bloody Wolf *Saul*. And (2.) The Effect of it, to wit, the almoſt Univerſal Scattering of the Body of that moſt purely and moſt powerfully Conſtituted Church at *Jeruſalem*. *N.B.* But not one word have we here of any *peccatum flagrans*, or flaming ſin, whereby God was provoked to let looſe the Devil's Ban-Dogs among Chriſt's Flock to ſcatter them. We read concerning God's Church in the Wilderneſs, (ſo call'd, *Acts* 7. 38.) that while ſhe kept pure from the Iniquity of *Baal-peor*, God ſaw no ſin in her; and (as the mad Prophet *Balaam* ſubtilly ſaid) none of that *Devil's-Spelman's* Inchantments could prevail againſt her, *Numb.* 23. 21, 23. therefore gave he that peſtilent Advice to *Midian* and *Moab*, to entice *Iſrael* with their Daughters both to Adultery and Idolatry, *&c. Numb.* 25. 3. *Hoſ.* 9. 10. *Micah* 6. 5. *N.B.* This Satanical Conſult ſucceeded, produced that foul-flaming ſin in God's Eye, which ſtunk in God's Noſtrils, and whereby they were put under Divine diſpleaſure, 2 *Pet.* 2. 15. *Jude* 11. *Rev.* 2. 14. but no ſuch foul God provoking ſin is found Recorded concerning this Primitive Goſpel-Church, for which ſuch a plaguy diſperſing Perſecution did here ſo foully fall upon it; which may teach us, *N.B.* That ſometimes the great God out of his meer Soveraignty over his Servants, may let looſe Perſecution and ſore Affliction upon them, and in ſo doing he is not bound to give an account of his Reaſons why he does ſo to the Sons or Daughters of Men, *Job* 33. 13, &c. Thus God dealt with his None-ſuch Servant *Job*; his prodigious and None-ſuch Sufferings we do not find were inflicted upon him, for puniſhing any groſs flaming foul ſin that was found in him, but meerly for the exerciſe of his great Grace of Patience, and for evidencing his Sincerity, which Satan ſaid he wanted, *&c.* Nor do we find any provoking ſin in this Church, which was the procuring cauſe of this Perſecution, *&c.* yet may we not ſay, that our heavenly Father doth as earthly Fathers are ſaid to chaſtize their Children for their own pleaſure; no, but he always corrects for his Children's profit, *Heb.* 12. 9, 10. Though *N.B. Whom he loves he chaſtens*, yet he loves not to chaſten, *Rev.* 3. 19. *Heb.* 12. 6, 7, 11. *God doth not afflict willingly, nor grieve the Children of Men*, Lam. 3. 33. *We are in heavineſs only, when need is*, 1 Pet. 1. 6, 7. as well to prevent ſin, as to puniſh ſin; thus the Meſſenger of Satan was let looſe to buffet *Paul*, for preventing his Pride, *leſt he ſhould be exalted above meaſure*, &c. 2 *Cor.* 12. 7, 8. *N.B.* In this ſound ſenſe only may it be ſaid, that God afflicts from ſin as well as for ſin. Thus God's Viſitation upon *Job* preſerved his Spirit ſweet for his Generation-work, *Job* 10. 12. And thus the ſame afflicting hand of God withdraws many men from their ſinful purpoſes, and hideth Pride from Man, *Job* 33. 17. We muſt all ſay always in our afflictions with holy *David* [*I know, O Lord, that thy Judgments are righteous, and that thou in thy very faithfulneſs haſt afflicted me*] *Pſal.* 119. 75. 'Tis our duty in a Suffering day dropping in upon our heads, then to ſearch our hearts at what door it had its entrance, *Lam.* 3. 40. Sinning in the general is always the occaſion of ſuffering, when this or that ſin is not ever the particular cauſe thereof, as it was in the Church of *Corinth* [*For this cauſe* (of their unworthy Receiving the Lord's Supper) *many are weak and ſickly among you, and ſome are fallen aſleep,*] 1 *Cor.* 11. 30. There could be no juſt ſuffering, where there is not

(before) ſome unjuſt ſinning: Now ſeeing God finds all his Churches, and all his Children to be ſinners againſt him (for there be none that ſinneth not, 2 *Chron.* 6. 36. and God hath a [*But*] at the door of the beſt, as againſt *Naaman*, 2 *Kings* 5. 1. but he was a Leper; and againſt *David*, but in the matter of *Uriah*, 1 *Kings* 15. 5. The beſt of men, are but men at the beſt. And a notwithſtanding I have (at leaſt) a few things againſt thoſe ſeven Golden Churches of *Aſia*, *Rev.* 2. 4, 14, 20, &c.) Wherefore his Soveraignty doth moſt juſtly bring ſufferings upon them; giving them their Hell on Earth, to make them long the more for Heaven: A bitter life makes men look for a better life, *&c.* Now, though this Primitive Chruch was the pureſt Goſpel-Church that ever was in the World, yet was ſhe not altogether without ſin. If that glorious Cœleſtial Body the Moon (which borrows her Light from the Sun of the Firmament) hath ſome ſpots in her, no wonder if this Terreſtrial Church (borrowing her Light from the Sun of Righteouſneſs) be not found without ſome ſpots in her alſo. The ſacred Scriptures do Record two Spots in this Church, (*1ſt.*) The ſin of Hypocritical Sacrilege in two of her Members, *Acts* 5. but this ſin ('tis told there alſo) was miraculouſly expiated by the death of thoſe two ſinners: And (*2dly.*) The ſin of murmuring, *Acts* 6. 1. which indeed is a great, grievous, God-provoking-ſin, as *Exod.* 16. 7, 8. *Numb.* 14. 27, 36. and 16. 17. and 17. 5. *John* 6. 43. and 1 *Cor.* 10. 10, &c. *Note well*; Theſe Murmurers were deſtroyed by the Deſtroyer: The *Rabbins* ſay, God wrote their ſin upon their puniſhment; for, as they had ſinned with their Tongues, ſo they died by an Inflamation upon their Tongues, and Worms iſſuing out of them, *Numb.* 14. 37. But as to this Murmuring that aroſe in this Apoſtolical Church, it was ſeaſonably diſcovered and redreſſed by the choice of Deacons equally concerned in the *Helleniſts* as well as *Hebrews*: Nor can we find upon Record any one Church-ſin, whereby ſuch a bleſſed and uſeful Inſtrument as *Stephen* (ſo full of the Holy Ghoſt and Wiſdom) was forfeited: But on the contrary, *N.B.* *Acts* 8. 2. *Such great Grace remained upon the whole Church*, that the eminently religious Members durſt give their *ſtoned Stephen* a ſolemn Funeral, and with great mourning alſo (as being ſenſible of the Church's great loſs in him) being nothing afraid of thoſe mad Murtherers, and furious perſecuting Butchers, though thoſe outragious Zealots look'd upon it as a piaculiar Act, and of deep pollution among the *Jews*, to touch a dead Corps, eſpecially of ſuch an one as was put to death for Blaſphemy; yet did theſe Devout Men bear him upon their ſhoulders, and perform'd ſuch Funeral Rites for him, as were uſual only for thoſe of greateſt Eminency, ſuch as were uſed for the Patriarch *Jacob*, *Gen.* 50. 1, 3, 10. at his Interment; and more lately at *Lazarus*'s even by our Lord himſelf, *John* 11. 35. Thus the Church here lamented their great loſs in ſuch a Man at ſuch a time, which may ſerve to condemn that unnatural Apathy or Stupidity of Stoicks, rather than of Chriſtians in our day: to lament over Dead Members, eſpecially Miniſters of Note, is a laudable Cuſtom. However, though no foregoing foul ſin can be found in this Church, whereby either its Officers, or its own Peace might be forfeited, yet this we find, that a great perſecution was raiſed againſt her, *Acts* 8. 1. not as heretofore againſt the Apoſtles only, but now it was againſt the whole Church: Whereas God had (before this) reſtrained the Rage of thoſe perſecuting Prieſts, *&c.* with their fear of the people (leſt they ſhould loſe their favour) *Acts* 4. 21. and 5. 26. *N.B.* This Awe had hitherto held them in, as is the unruly Horſe by Bit and Bridle, *Pſal.* 32. 9. but now, through the unſearchable Wiſdom of God, the Reins of that reſtraining Bridle are let looſe, and laid along the Neck of thoſe furious perſecuting Beaſts to run Riot according to their own wicked will, and according as the Devil drove them by both his Whip and Spurs. 'Tis *Tertullian*'s phraſe, every Perſecutor hath [*Inſeſſorem Diabolum*] the Devil for his Driver, and (as ſaith the Proverb) They muſt needs go, yea run, whom the Devil drives: [*The luſts of their Father they both muſt and will do*] *John* 8. 44. Satan is call'd *the God of this World*, 2 *Cor.* 4. 4. becauſe, as the great God at the Creation did but ſpeak the word and it was done; ſo if the Devil do but hold up his finger, give the leaſt hint, his Vaſſals do obey him. *N.B.* Thus thoſe Prieſts did, who, when they ſaw the people (whom they had formerly feared) ſo tamely ſuffer them to ſtone *Stephen* to death, do inlarge their Outrage, which hitherto they had let flie againſt the Apoſtles only; but now they fall foul upon the whole Church, wherein *Saul* (1.) Was their fit Inſtrument, by whoſe Diabolical craft and cruelty they proceeded. (2.) To perſecute the Church ſo effectually, as to diſperſe it abroad: Their Staff of Bands and Beauty (*Zech.* 11. 10, 14.) their former Fellowſhip was now broken. *N.B.* A little diſcourſe (1.) Of the Efficient cauſe of this Perſecution; and then (2.) Of the ſad Effects thereof, may not do amiſs, as follows.

1. The

1. The *Divine Record* doth ſtigmatize this *Saul* to ſtrike with the Devil's great Hammer herein. This ſame *Saul* gives an account of his own Education [*that he was brought up at Gamaliel's feet*] *Acts* 22. 3. but alas, how little had he learnt of his Tutor or Maſter's Moderation; for his Tutor had taught this his Pupil to do nothing raſhly, much leſs to be found fighting againſt God, as he daringly dehorted the Grand Council, and thereby prudently and piouſly got them diſſolved, whereby he diſappointed the Devil's deſign of that *Satanical Sanhedrim* in the *Church's ſecond Perſecution*, Acts 5. 34. to 41. whereof *Saul* ſitting at his feet, could not be ignorant: Yet this *Heteroclite*, and degenerating Pupil was ſo fill'd with a furious Phrenzy againſt Chriſt and his Goſpel, that he ſpent his Youth in Perſecution; for, while he was but a Young Man, 'tis ſaid [that *the Witneſſes which ſtoned Shephen*, threw off their upper Garments (that they might be more nimble to ſtone him) *and laid them down at this Young Man's feet*] *Acts* 7. 58. for, *they were to caſt the firſt ſtones*, Deut. 17. 7. And the Spirit of God doth farther brand *Saul* [*that he was conſenting to Stephen's death*] *Acts* 8. 1. Though he was no Actor in it, yet was he a Conſenter to it, and thereby became guilty of the ſame bloody Crime. *N.B.* 'Tis all one to hold the Sack, and to fill it; to do evil, and to conſent to it. There is heart-murder, as well as hand-murder, *Matth.* 5. 22. and committing Adultery with the mind, as well as with the body, *Matth.* 5. 28. A mind to do evil is ſin in the ſeed, which time and opportunity brings forth to maturity, *James* 1. 14, 15. *Quæ, quia non licuit, non facit, ille facit.* God may juſtly judge us (ſaith *Auſtin*) for our evil affections, though we may want an opportunity for our evil actions. *N.B.* Thus Chriſt charged all the Blood that was ſhed from *Abel* to that day, upon the Prieſts, *&c. Matth.* 23. 35. becauſe, by their conſenting to ſhed Innocent Blood now, they conſented to, and approved of all the Murders of the Innocent that had been perpetrated in all former Ages. Nor did *Saul* here barely conſent, for the word [εὐδόκησε] ſignifies, *He was well pleaſed* with it, did approve of it in thought, word, and deed, *Acts* 22. 4. 20. and 26. 10, 11. as he acknowledged of himſelf; and 'tis ſaid [that this *Saul made Havock of the Church*] *Acts* 8. 3. which phraſe makes ſome think that he was the *Raving Wolf of the Tribe of Benjamin*, which was *propheſied by Jacob*, Gen 49. 27. He unlearned the Lenity and Moderation of his over-ruled Maſter; *N.B.* Yet eaſily learned the *Savage Cruelty* of the mad Multitude, ſo became as mad as the moſt and worſt of that Rude Rabble; yea, ſtepping a degree higher beyond the ordinary ſort of Perſecutors, he violently broke open many Doors of the Houſes where thoſe Chriſtians had their private Meetings, and there he ſpared none of either Sex, but haled both Men and Women by the Hair of their Heads (as if they had been taken Captives in the heat of War) and caſt them into Priſon, and ſtill, (which was worſe than all this, he compelled them to blaſpheme, *Acts* 26. 11. that is, not only to renounce their Religion, but alſo to curſe their Crucified Chriſt; therefore confeſſeth, that he had been not only a Perſecutor, but one who had been notoriouſly Injurious, 1 *Tim.* 1. 13. *Phil.* 3. 6.

The *Remarks* hereupon are, (1.) That there is a blind Zeal miſguided by an *Ignis Fatuus*, a *Will-with-Wiſp*, or rather by a falſe Fire from Hell: His Zeal was only exerciſed in perſecuting the Church, *Phil.* 3. 6. that could not conform to the Phariſaical Traditions. *N.B.* Zeal is good when it acts in a good matter, *Gal.* 4. 18. but this of *Saul*'s was not ſo, *Gal.* 1. 13. He ſaith the ſame of his own Zeal, as of that of the *Jews*, that it was a *Zeal without knowledge*, Rom. 10. 2, 3. though a warm, yet a blind Zeal; They knew not that Chriſt was the End and Accompliſhment of the Law, and that his Righteouſneſs (not that of the Law) was only acceptable to God. If Zeal be not qualified with knowledge, all will be on fire, as the *primum-mobile* with its ſwift Revolution would be, were it not cooled by the counter-motion of the lower Spheres. Blind Zeal is as wild-fire in the hand of a Fool; 'tis like the Devil in the *Demoniack*, which *caſts him ſometimes into the Fire, and ſometimes into the Water*, Mark 9. 22. Ignorance is a great Breeder, and moſtly great-bellied, which *Ariſtotle* himſelf makes the Mother of miſ-rule and miſchief. The dark corners of the Earth (ſaith the *Pſalmiſt*) are top-full of cruelty, *Pſal.* 74. 20. *The Soul that is without knowledge is not good*; and he that (*without knowledge*) *haſteth with his feet*, ſinneth, ſaith *Solomon*, *Prov.* 19. 2. The faſter he goeth, the farther he wandereth out of the Right way. Mettle in a blind Horſe is dangerous: Yet this mad Zealot lived a blameleſs life otherwiſe, *Phil.* 3. 6.

The *ſecond Remark* is; This black Character is deſignedly given (here and elſewhere) of this peeviſh Zealot, as a foil, to give the more luſtre to the Riches of the Grace and Mercy of God towards him, in changing ſuch a bloody worrying Wolf into ſuch a gentle and uſeful Lamb, and of ſuch an unparallel'd Perſecutor, to make ſuch an eminent and wonderful Paſtor. *N.B.* All this is Recorded of him, that none might

deſpair

deſpair of Saving-Mercy, who can but find hearts given them, to repent of their ſins, and to be converted, *&c.*

The *third Remark* is, the proſpect of that black Hue which this young Perſecutor had put upon him, by being dip'd in the Devil's Dye-Fat. *N.B.* Satan, before his Fall, did think none, but after his Fall, would have none better than himſelf; therefore makes he *Saul* here as bad as himſelf, both in Malice and Sin. Theſe two Evils, whether in Devils, or in Men, are equally Aged, and be as equally Evil; both have the ſame Name and Nature, as if there were no ſin but Malice. All Evil is envious: The good that a bad man will not imitate, he cannot but envy. He that grieves not becauſe himſelf is evil, uſually Irks that another is good. As Sin ſeparates 'twixt God and Man, ſo it ſows Enmity 'twixt the Devil and Man; yet can it combine wicked men to become Sworn-Brethren in Iniquity, not only in being, but alſo in doing Evil. *N.B.* This Confederacy is not Union or Concord, but the worſt ſort of Conſpiracy, as was that of *Herod*'s and *Pilate*'s againſt Chriſt. When Thieves ſhake hands, 'tis done for malice and miſchief againſt the truly honeſt Man. *Judas* both conſents to, and conſults with the Prieſts for killing Chriſt. *Saul* conſents only which is always the firſt ſtep to ſin) with the Stoners of *Stephen*, *Acts* 8. 1. and 22. 20. *N.B.* To behold Evil, and not to diſlike it, is to conſent to it. By-ſtanders may be Acceſſories, making the offence of others their own, by their conſent. He that forbids not Evil, furthers it. *Participat Nutans, non obſtans, non manifeſtans.* Either *Saul*'s degree was above the Office of an Executioner, or his Age was under it: Yet if he may not be a Partner in the Murder, he will be a Witneſs, yea a Witneſs of the Witneſſes [*who laid down their cloaths at his feet*] *Acts* 7. 58. *NB.* No Age is innocent: [*Childhood and Youth are vanity*] *Eccleſ.* 11. 9, 10. This Young Man, though not rejoycing in the vain pleaſures of his Youth, yet was villanous and violent in a malicious perſecution of the Goſpel of Truth: So villany as well as vanity was found in this Youth, who might be too young to have Might enough for caſting a Stone at a Martyr's head with his hand, yet was there no want of Malice in his heart (though there was not Might in his hand) to hold the cloaths of thoſe that could more miſchievouſly caſt them: So *Saul* ſtoned *Stephen* with his heart, while his hands held the cloaths of thoſe that did it, and probably prompted them on therein: So *Saul* ſtoned *Stephen* by the many hands of the mad Multitude, as if his own hands alone were not enough to ſtone him. *N.B.* Now being once fleſh'd in *Stephen*'s Blood, *Saul* becomes a ſecond *Nimrod* (a mighty Hunter) not ſatiated with devouring one ſilly Lamb (whoſe fleſh ſtill ſticks in this Wolf's Teeth) becomes now bolder to ſeize upon the whole Flock: *Stephen*'s Blood had only made his mouth to water after a deeper Draught, and a fuller Carouſe of the Saint's Blood; as one who could not ſit down ſatisfied with deſtroying one ſingle Saint, without diſſolving the whole Communion of Saints.

Having thus far ſpoke (1.) To the Efficient Cauſe or Inſtrument of this *Fourth Perſecution*, I come (2.) To ſpeak of the ſad and deplorable Effects thereof, which is expreſſed in thoſe words [*They were all ſcattered abroad throughout the Regions of* Judæa *and* Samaria, *excepting the Apoſtles*] *Acts* 8. 1. There be various Opinions about the [*All*] that were *ſcattered* hereby.

The *firſt Opinion* is, that this [*All*] here is to be taken largely for the *Multitude of Believers* who were the Conſtituting Members of the firſt Goſpel-Church; at leaſt, ſo many of them as could not commodiouſly Abſcond, and had conveniency to ſave themſelves by flight: This was allowed, or rather commanded by Chriſt, *Matth.* 10. 23. Therefore they are too Rigid that diſcommend it.

The *ſecond Opinion* taketh this [*All*] more ſtrictly for all the Teachers of the Church, thoſe extraordinary Gifted Deacons, and others who Preached the Word (a work only proper for Miniſters) *Acts* 8. 4. one of which number was *Philip*, who Preached at *Samaria*, *verſe* 5, &c. which very Imploy is ever moſt obnoxious to Perſecution. *N.B.* This ſenſe is the more probable; For (1.) *Luke*'s ſcope is to write an Hiſtory of the one hundred and eight, which with the Twelve Apoſtles made up the one hundred and twenty mentioned *Acts* 1. 15. who were deſigned for the Miniſtry. (2.) Becauſe Believers ſtill abode in *Jeruſalem*, *verſe* 3. which *Saul* made Havock on, and which remained under the Inſpection of the ſtill remaining Apoſtles, who otherwiſe would have been left without work; [*Except the Apoſtles*] who were commanded to *ſtay at Jeruſalem*, Luke 24. 47. and *Acts* 1. 8. that they might confirm the Goſpel-Church, which was to ſucceed the Jewiſh Synagogue. *N.B.* This they do, being well aſſured, that while the Lord hath any work for them to do there, he both could and would preſerve them as he did the Buſh in the midſt of the Fire, *Exod.* 3. 3.) from the

Rage

Rage of their outragious Enemies. No doubt but abundance of thoſe many thouſands of Believers were frighted away (with the 108.) to ſave their lives by flight, while this *Bloody Wolf* (*Saul*) *made ſuch havock of the whole Flock, ſparing no Sex*, &c. *verſe* 3. This was the diſturbance, *&c.* This bold daring Wolf (who had been but a Spectator in ſtoning of *Stephen* (waxing worſe and worſe) is now become a principal Actor) he became the worſe by acting his helliſh part the better [*breaking into every houſe.*] So earneſt was this Wolf of his Prey, and, like a Mad-man, ſpares not Women as well as Men, wreaking his raging Malice upon the weaker Sex, and acting what was below a Man, *haling Women*, who are commonly exempted from Spoil, Tyranny and Perſecution; ſo out-doing *Pharaoh* and *Herod*, who were the two Arch-Tyrants in all Ages for their matchleſs Outrage upon that Innocent Age of Children, yet murdered they only the Males, and ſpared the Females, *Exod.* 2. 16. and *Matth.* 2. 16. Nor did that mad Crew which Crucified Chriſt, offer violence to the weeping Women at his Croſs; but *Saul* (worſe than all) forgets himſelf to be a Man, or his Mother to be a Woman, drags both Men and Women. Sad havock is made of the Church, when ſuch as may bear for the Church, Perſecutors forbear not, but all ſuffer for Truth, Women as well as Men, when *Saul* brake up houſe after houſe, ſo that the 108 Teachers could find no private place peaceably to meet in for Teaching the People; this cauſed the ſad ſcattering of the Church, and this was the dark ſide of this Divine Diſpenſation, a diſmal Diſturbance: Now come we to take a proſpect of the bright ſide thereof, a beautiful Intermixture of marvelous Mercy and remarkable Deliverance, *&c.*

CHAP. VIII.

The Fourth Perſecution.

THE *Remarks of Mercy* mixed with this *Church's Miſery*, are theſe; (1.) God over-powers the Devil in ſetting bounds and limits to all his, and his Inſtrument's Perſecutions, ſaying to them, as to the unruly Ocean [*Thus far ſhalt thou go and no farther, and here ſhall thy proud Waves be ſtayed*] *Job* 38. 10, 11. *N.B.* No Reaſon can be rendred why the main Raging Sea doth not overflow the many ſmall Iſlands of Dry Land that are ſeen in Maps, and found by Mariners in all parts of the habitable World, ſave only this, that the great God hath ſet Bars upon it by his Divine Decree. God hath ſhut it up in his Decreed place (the hollows of the Earth) with Bounds and Banks. As it was the incomprehenſible work of God's Wiſdom and Power to produce ſuch a prodigious vaſt powerful Body of that fluid Element out of nothing at the firſt, like an Infant out of his Mother's Womb, *Job* 38. 8. ſo 'tis no leſs a work of wonder, that God can as eaſily Rule and Repreſs that unruly Sea, as the Mother or Nurſe can her ſucking Infant, when 'tis ſwathed up with Swadling-bands, *verſe* 9. This is a work of God's great Power, and is therefore inſtanced and inſiſted upon in Scripture, as here, and *Pſal.* 107. 23. to 30. and *Jer.* 5. 22, &c. God holds the Sea in his hand, as in a Pit, that it cannot paſs out of the hollow of God's hand, to overflow the Land in the leaſt of thoſe little Iſlands, but the Tide is pulled back by an Ebb, *&c. N.B.* Thus the great God butted and bounded the Roaring and Raging Waves of this great Perſecution; though the Enemy came now in like a Floud, yet the Spirit of the Lord did lift up a Standard againſt him, *Iſa.* 59. 19. and made him ſtand at his appointed Bounds, beyond which he could not paſs. Though *Stephen* ſhall be ſtoned, and the Teachers (with other Believers) ſhall be ſcattered by the Adverſary, yet not one more ſhall be murdered; a Church ſtill (though not ſo very numerous) ſhall remain in *Jeruſalem*, and the Twelve Apoſtles ſhall ſtay there untouched in the midſt of that fiery Furnace, to comfort and cheriſh the Church in that ſad deplorable and ſcattering Day, maugre the Malice of angry Men, and of inraged Devils.

The *ſecond Remark* is; As God over-powered the Devil, ſo he over-witted him in this *Fourth Perſecution.* The Wiſdom of God out-wits all the Seven Heads of the Dragon's Beaſt, as the Power of God proves too hard for his Ten Horns, inſomuch that all the Plotting-heads, and the Puſhing-Horns do but *Æthiopem lavare*, labour in vain, as here. This ſcattering Perſecution (by which the Devil deſigned to deſtroy and ſmother the Goſpel) did propagate and ſpread it the more, *Acts* 8. 4, &c. and *Acts* 11. 19. They that were ſcattered went every where Preaching the Word, not only in *Judea* and *Samaria*, but they that were ſcattered abroad (upon the Perſecution that

aroſe about *Stephen*) travelled as far as *Phænice* (the Countrey about *Tyre*) and *Cyprus* (that famous Iſle in the Mediterranean Sea) and *Antioch* (the Metropolis of *Syria*) *N.B.* Which City, by this means, became in time the *New Jeruſalem* of the *Gentile-Church*, as *Old Jeruſalem* (out of which they were now baniſh'd) had been hitherto of the Jewiſh Church the principal Seat, *Acts* 11. 19, 20, 26. which place is exegetical, explaining what was more briefly intimated, *Acts* 8. 4. This City *Antioch* will be Renowned to the World's end, becauſe the *Banner of Chriſt* was firſt Erected therein, and Believers liſted themſelves under him as their Enſign-Bearer, *Cant.* 5. 10. and Captain, *Heb.* 2. 10. and had the honour to be call'd by his ſacred Name, *Chriſtians*, not nick-named ſo by the Enemies of Chriſtianity (who ſcornfully called all Profeſſors of Chriſt *Nazareans*, or *Nazarites*, ſuppoſed to ariſe from *Peter*'s weakneſs in his Judaizing at this City, *Gal.* 2. 11.) but it was done by Divine Direction, as the word [χρηματισθεις] doth import, being rendred [*warned of God*] *Heb.* 11. 7. The name of *Chriſtians* ſignifies [*Anointed ones*] 1 *John* 2. 27. which Divine Unction hath made many Myriads of Believers in all Ages (in deſpite of the Devil) to be *Kings and Prieſts unto God*, *Rev.* 1. *v.* 6. that is, in a ſpiritual ſenſe, ſuch as ever durſt own Chriſt, and did glory in the name of being call'd *Chriſtians*. *N.B.* Oh! that we may *hold faſt the Profeſſion of our Faith*, Heb. 4. 14. and 10. 23. (being mindful of this holy Oil poured upon us in this name) and not fall; as if we had not been anointed with Oil, 2 *Sam.* 1. 21. Thus the Lord (as he ever doth) did over-ſhoot Satan in his own Bow, over-ruling the Malice of the Adverſary, in turning it here to the propagation of the Goſpel. Thoſe Diſciples were forced to flie for their lives from the Capital City of the *Jews*, hereby the Light of the Goſpel is carried to the *Gentiles*. *N.B.* The great God cauſeth the Devil to break his own head by his own deſign, and maketh Light to come out of Darkneſs, *Pſal.* 112. *v.* 4. God is a skilful Pilot, and can ſail with contrary Winds, uſing croſs Providences to accompliſh his precious Promiſes, *Gen.* 9. 27. Hereby *Japhet* (the *Gentiles*) were made to dwell in the Tents of *Shem*, the *Jews*. This ſcattering proved to the Church's great Advantage, which, like the Sea, what ground it loſeth on one ſide, it gaineth on the other ſide: No doubt, God is fetching ſuch a compaſs now, *&c.* 2 *Sam.* 5. 23. 'Tis a great and moſt ſacred Truth, that the great God would ſuffer no ſort of evil to be, unleſs he knew how to bring ſome excellent good out of that evil. *N.B.* The following Hiſtory is a confirming Comment upon this Text of Truth. The moſt wiſe God would not have permitted ſuch a Diſperſing Perſecution upon this *Primo-primitive Church*, but to over-rule it for his own greater glory, and for his Church's greater gain. This Church at *Jeruſalem* was now grown ſo great by the many Acceſſions and Additions to it (through the great Grace that was upon it, *Acts* 4. 33.) that it was become like the Hive of Bees, which is ſo full of ſtock, that there is not room within to receive all thoſe little laborious Animals, and therefore, if they do not voluntarily remove in a Swarm, they muſt be driven to make a new Colony in another new Hive. Thus (and much more) the Lord dealt with this numerous over-grown and full-ſtock'd Goſpel-Church: A great many of thoſe *Evangelical Bees* are driven away from *Jeruſalem*, not only to plant new Colonies of Chriſtians in *Samaria*, but alſo in many other places both among the Jews and among the Gentiles, as the ſequel ſheweth.

N.B. The *firſt Inſtance* hereof is; the planting of a *Goſpel-Church* in *Samaria*, whereof the *Procatartick* or *occaſional cauſe* was this great Perſecution that the Devil and his Imps raiſed againſt this firſt Church at *Jeruſalem*; but the *Organical* or *inſtrumental cauſe* thereof, was, *Philip*, not the Apoſtle, *Mat.* 10. 3. but the Deacon of that name, *Acts* 6. 5. for all the Apoſtles ſtill ſtay'd at *Jeruſalem*, *Acts* 8. 1. This Deacon, having been found *faithful over a few things, was made Maſter of more in the Miniſtry*, as *Mat.* 25. 23. Thus he (being [διδακτικὸς] *apt to teach* the Truth, and able to maintain it by the Gifts of the Holy Ghoſt upon him) purchaſed to himſelf an higher degree in the Miniſtry of the Church, 1 *Tim.* 3. 12, 13. fairly ſtepping from that good degree of a Deacon (therefore none ſhould deſpiſe the Deaconſhip, that is ſo honourably intituled) to an higher Order, *&c.* This holy Deacon was of that ſcattered number, whom God directed to go into *Samaria*; where, what he did, the Divine Record gives a full account of it, *Acts* 8. 5, *&c.*

N.B. The Relation of his Actings there, (1.) Concerns his *Doctrine*; and (2.) His *Auditors*. (1*ſt.*) His *Doctrine* is deſcribed; (1.) In the Matter of it, *Acts* 8. 5, 12. He Preached the Doctrine of Faith, Repentance, and Remiſſion of Sins by Chriſt alone, *&c.* (2.) In the Succeſs of it, *verſe* 6, 7. a mighty preſence of Divine Power prepared thoſe to attend, whom God had a purpoſe to ſave, hanging their Ears (as it were) at the mouth of this their Miniſter, as thoſe are ſaid to do upon Chriſt himſelf, *Luke* 19. 48. [ἐξεκρέμετο] They did hang upon him (it ſignifies) as the Babe hangs on the Breaſt, the

Bee

Bee upon the Flower, or the little Bird upon the Bill of her Dam: As Chriſt drew the People after him, by the Golden Chain of his Angelical, yea Divine Eloquence: So *Philip* here (by the powerful preſence of the Spirit of Chriſt upon him) united his Hearer's hearts (as well as Ears) to attend diligently unto the Doctrine of Chriſt: He Preached to them concerning his marvelous Birth, his holy Life and Death; and his glorious Reſurrection and Aſcenſion, and concerning the Kingdom of his Grace and Glory; both which are one, ſeeing the Kingdom of God hath its Inchoation on Earth, but its Conſummation in Heaven. This diligent attention was a bleſſed preparative to theſe *Samaritan's* Converſion, ſeeing *Faith comes by hearing*, Rom. 10. 17. The Syriack word [*Methtephiſin*] here ſignifies, they did not only Attend to, but alſo did Acquieſce in all he ſpake to them. *N.B.* Were there more Reverend Attention to the Word, and more plenary Aquieſcency in it, there would be more Converſion at this day. *N.B.* But beſides *Philip*'s Evangelical Eloquence wherewith he drew his Auditory to his Oracles, he wrought Miracles alſo which were as ſo many Evidences of the Truth of his Oracles, and whereby he ſhewed God's Authority for what he Preached: He healed many Diſeaſes, and caſt out many Devils (call'd unclean Spirits, becauſe they delight in ſin, that ſpiritual uncleanneſs of the Soul) who cried out with a loud voice, as very loth to leave their Lodgings, had they not been conſtrained to it, *&c.* *N.B.* The performance of what Chriſt promiſed, *Mark* 16. 16, 17. did both corroborate the Faith of thoſe Goſpel-Miniſters, and did mightily promote the Succeſs of *Philip*'s Miniſtry in *Samaria*.

Then (3*dly.*) The Effect hereof is briefly compriſed, *v.* 8. and [*There was great Joy in that City*] Tho' *Samaria* was a place of corrupted Worſhip, and baſely bewitched by the Sorceries of *Simon Magus*, yet even there God begets a People to himſelf, who not only rejoyced for the miraculous Cures wrought upon their Bodies, but more eſpecially for the Word of Reconciliation and Salvation Preached to their Souls. *N.B. Joſephus* ſaith, that at *Samaria* was a Sanctuary opened by *Sanballat* for all Renegado-*Jews*, and upon the very building of the Temple upon Mount *Gerizim*, multitudes of *Jews* flocked thither, that call'd *Jacob* their Father, had their Prieſthood, Service, Pentateuch, *&c.* ſo that *Samaritaniſm* generally was but a *Mongrel-Judaiſm*: Therefore the *Jews* hated the preſence, the fire, the faſhions, and the very Books of the *Samaritans*, *John* 4. 9. Now this deſpiſed *Samaria* imbraces the Goſpel with Joy, when the formerly beloved and holy City *Jeruſalem* doth explode and perſecute it. *N.B.* Such ſtrange Alterations doth the Free Grace of God work, both in Cities and Countreys, and in all Societies of Men. Once it was before this, that Chriſt muſt needs go to *Samaria*, *John* 4. 4. Oh happy City! that then lay in a ſweet Saviour's way to be look'd upon with his gracious look of Love, and that his Footſteps may drop fatneſs upon it, *Pſal.* 65. 11. Many believed in Chriſt at that time of the *Samaritans*, *John* 4. 40, 41. though he ſtayed among them but two days then, *verſe* 43. for he had forbid his Diſciples to Preach in any City of *Samaria* (which was no obliging Law to himſelf) *Matth.* 10. 5. becauſe the fuller Calling of the *Gentiles* (whereof this was only an Earneſt) was reſerved to after-times, when the *Partition Wall was broken down*, then did the Lord at his *Aſcenſion* direct his Diſciples to be Witneſſes of him in the Cities of the *Samaritans*, *Acts* 1. 8. which was now done, *&c.* Thus have we diſpatch'd the firſt particular, to wit, The Doctrine of this Deacon *Philip* in its Efficacy at this place and time: Occaſion will be offered to inlarge upon it in the ſequel, *&c.*

The ſecond particular is, *Philip's Auditors* after this Effect: They were of two ſorts. (1.) The *Falſe and Hypocritical*, who was *Simon Magus*, *verſe* 9. And (2.) The *True and Sound Auditor* (beſide thoſe *Samaritan* ſound Believers) and that was the *Ethiopian Eunuch*, *verſe* 27, 28, &c. Firſt of the *firſt and falſe One*, (1*ſt.*) *Simon Magus* is deſcribed (1.) By his *Countrey*; he was a *Samaritan*, *verſe* 9. It may eaſily be ſuppoſed that this *Inſtrument of Satan* muſt needs be a ſtrong Impediment to the Succeſs of Chriſt's Goſpel in *Samaria*, having ſuch a ſtrong Satanical *Samaritan* in the very Bowels of it. (2.) By his *Condition* or *Occupation*, how he led his former life in exerciſing Magical Inchantments, bewitching the whole City with his Sorceries, inſomuch that this Conjurer carried the Citizens generally out of themſelves (as the word ἐξιστῶν ſignifies) ſo that they were more his than their own, driving them into an amazing Extaſie, and affrighting them as if he had been one of the Heathen Gods, *verſe* 9, 10, 11. Having by God's permiſſion, and by the Devil's power, wrought wonders among the People; this was a mighty diſadvantage to the Entertainment of the Goſpel, had not Chriſt been ſtronger than this ſtrong Man to diſarm him, *&c.* *Luke* 11. 21, 22. He is deſcribed (3.) By his *Manners* or *Behaviour*; (1.) While his Hypocriſie was covered; he takes

upon

upon him to believe with an Hiſtorical Faith only, and is baptized, *v.* 12,13. (2.) When it was diſcovered even by the Sorcerer himſelf, by bidding Money wherewith to buy the Holy Ghoſt; for which (3.) He was reproved by *Peter* for a *Rotten Profeſſor*, &c.

The *Remarks* hereupon are theſe, (1.) A Rotten Heart may go far in Reformation, yet be in the gall of bitterneſs, *&c.* 'Tis ſaid here, [*Then Simon himſelf believed alſo*] *Acts* 8. 13. yet was in the bond of iniquity, *verſe* 23. *N.B.* He had only the Faith of Devils, who believe their Doom ſhall be denounced againſt them to their Eternal Torment at the laſt day, which belief makes them [φρίσσουσι] friſk and tremble, *James* 2. 19. They give their bare Aſſent that there is a God to judge them; ſo *Simon* did aſſent with his head, but he believed not with his heart, *Acts* 8. 37. and *Rom.* 10. 9. His Faith was only Hiſtorical, believing it to be true, that Chriſt indeed did many Miracles, and was really Raiſed from the Dead, *&c.* He only took upon him to believe, it was not given him of God, whereas Faith is God's gift to us, *Epheſ.* 2. 8. and not to be taken up by us at our pleaſure; therefore was it not the Faith of God's Elect, *Titus* 1. 1. but a Tempory Faith only, which ſerveth to breed Horrour, as the Hiſtorical doth in Devils, yet is but a meer flaſh in Hypocritical men, and thereupon ſoon dwindles away. Notwithſtanding this Hiſtorical (which was but Hypocritical) Faith, and his ſeeming Repentance profeſſed, *verſe* 25. *pray for me*, &c. yet was he ſtill in the State of ſin, and all his pretended Profeſſion was as bitter to God's pallate, as is the fleſh of any creature corrupted with Gall, to ours, *Deut.* 29. 18. & 32. 32. He was yet faſt bound, like a Bond-ſlave of Satan, in the irrefragable Bonds of his own Hypocriſie, Ambition, and Avarice.

The *ſecond Remark* is, Hypocrites ſhall ſooner or later be detected; ſome men's ſins go before-hand to Judgment, and ſome men's ſins follow after; no putrid Hypocriſie can be forever hid, 1 *Tim.* 5. 24, 25. *N.B.* The great Judge of the World keeps his Petty-Seſſions often in this life, letting the Law paſs upon ſome few, reſerving the reſt till the great Aſſizes of the laſt Judgment. Some men's ſins are diſcovered and puniſh'd in this life, before their perſons appear at God's Tribunal. In the diſcovery of *Simon*'s Hypocriſie, there is the *Occaſion* and the *Manner* thereof to be conſidered. *N.B.* (1.) The *Occaſion*, when the Apoſtles at *Jeruſalem* heard that *Samaria* had imbraced the Goſpel by *Philip*'s Miniſtry, they ſent *Peter* and *John* (thoſe two Pillars of the Church, *Gal.* 2. 9.) as their Embaſſadors to confirm *Philip*'s Doctrine, and to conſtitute a Church there by their Apoſtolical Authority, yea, and to confer upon ſome men (not on all, nor on the Women who were Believers alſo, *verſe* 12.) thoſe extraordinary Gifts of *Teaching*, *Healing*, &c. *Acts* 2. 38. which was done only by the Apoſtles (and not by *Philip*'s) Prayer and Impoſition of Hands, *Acts* 8. 14. to 18. *N.B.* They all that believed had received the Saving Grace of the Holy Ghoſt (ſaving this unſound *Simon*) but none of them the extraordinary Gifts, *&c.* which were given for confirming this New Tender Church of the *Samaritans*. This was the *Occaſion*. *N.B.* (2.) The *Manner* of *Simon*'s diſcovering his Hypocriſie was, when he ſaw thoſe Gifts were conferr'd by Impoſition of Hands, he offers a price to purchaſe this power: Hereby this Notorious Hypocrite diſcovered himſelf, having taken a Profeſſion upon him, and counterfeiting that, he believed only for baſe ends, to wit, both that he ſhould not be deſerted by his own Diſciples, who now were won over to *Philip*'s Doctrine, and alſo that thereby he might procure a power of working Miracles, when he ſaw the Apoſtles had done far beyond what he was able to do, *verſe* 18, 19. *N.B.* The unſoundneſs of his Soul, and baſeneſs of his Spirit, appeared in his having ſuch low eſtimations of the high things of God, as if they were purchaſeable by periſhing Metals, and as if theſe things of God had been vendible here, as after was ſaid to be at *Rome*, where *Simon*'s Statue ſtood with this Inſcription [*Simoni Deo Sancto*] in *Claudius Cæſar*'s time, and where 'tis now become a Proverb, [*Romæ omnia Venalia*] All things at *Rome* are ſoluble and ſaleable; ſo *Mantuan* their own Poet teſtifieth, *&c.* *N.B.* And 'twere well if the Sin of Simony were not found in other places (as well as in *Rome*) betwixt covetous Patrons, and a corrupt Clergy; ſo Crucifying Chriſt afreſh between two Thieves; Benefices being beſtowed (ſaith he) *non ubi optime, ſed ubi quæſtuoſiſſimè*, to him who will give the moſt for them, not who beſt deſerve them: As if a man ſhould beſtow ſo much Provender on his Horſe, becauſe he is to Ride upon him, *&c.* It was *Judas*'s ſin [*What will ye give me?*] *Matth.* 26. 15. that curſed Traitor ſold the Head, but Simoniacal Patrons ſell the Members; he the Shepherd, they the Sheep; and herein, as worſe than *Judas*; he only ſold the Body, but they the Souls of Men, as that Scarlet Strumpet doth at this day, *Rev.* 18. 13. Nor did *Simon* here deſire to purchaſe thoſe Miraculous Gifts, that he might glorifie God, or confirm the Truths of the Goſpel (which he now profeſſed) by them, but to make Merchandize of them, ſelling dearer

than

than he would have bought to ſatisfie his inſatiable Thirſt after gain, as alſo to maintain his Reputation among his Admirers, who ſaw the Apoſtles out-vye and over-do him. *N.B.* Beſide, this *Simon Magus* was thus far convinced by *Simon Peter*, that himſelf had no more than a meer ſhew of Godlineſs (under which he laboured to lurk) and was no better a man than what the Apoſtle had characteriz'd him to be; therefore, being terrified with that direful Threatning, *verſe* 20. and probably fearing to fall under the ſame diſmal Doom that had (as he might hear of) befallen *Ananias* and *Saphira*, he feigns a *Repentance*, as he had done a *Faith*, begs the Apoſtle's prayers, which he knew were prevalent with God: What became of him, the Scripture is ſilent. *N.B.* However, this ſame *Simon*, whom *Philip* had look'd upon as Honeſt, and Baptized him, was detected by *Peter*, who ſoon ſmelt the Fox, and divinely drew him out of his Den, expoſing him to open view. *Eccleſiaſtick Hiſtory* ſaith, that as he was flying in the Air, at *Peter*'s powerful prayers, he fell down and broke his Neck. This Story, though not Canonical in it ſelf, yet holds it a ſacred correſpondency with *Solomon*'s Canonical Sentence and ſaying, [*The Memory of the Juſt is bleſſed, but the Name of the Wicked ſhall rot*] *Prov.* 10. 7. And [*He that perverteth his ways ſhall be known, whereas he that walketh uprightly, walks ſurely*] *verſe* 9. Sure I am, the name of this Notorious Hypocrite, hath an ignominious and black Brand put upon it, wherewith he ſtands ſtigmatized in all Civil, as well as Sacred Hiſtorie; and notwithſtanding his cunning Contrivances to hide his Hypocriſie, yet, as this Hypocrite was detected by *Peter*, ſo is he deteſted by all perſons of conſideration to this day: His Name ſtill ſtinks like putrified Carrion. *N.B.* Though this *Simon Magus* did manage his matters ſo cleverly and craftily, that *Philip* miſtook him for a Believer, and baptiz'd him, yet *Peter* preſently pump'd up his Rottenneſs, and laid him open in his proper colours; all comes out to his eternal contempt and diſhonour; therefore, as thoſe wicked Sodomites (who would have carnally known Angels in the likeneſs of Men, *Gen.* 19. 5, 8.) gave the odious name to that beaſtly ſin of *Sodomy*: So this Sorcerer, unſound *Simon*, hath given the execrable name to that abominable ſin of *Simony*, wherewith both the Laws of God and Men do brand all thoſe that barter for Spiritual Benefices. *N.B.* This ſin is forbid, *Lev.* 25. 34. The Levites Portion and Patrimony was not to be ſold, *&c.* The ſellers of Doves (in which form the Spirit deſcended, *Matth.* 3. 16.) our Lord did whip out of his Temple twice; the firſt time was at his Entrance on his Publick Miniſtry, *John* 2. 14. and the ſecond was at his Ending of it, *Matth.* 21. 12. *N.B.* Alas! it may moſt truly be ſighed out, and ſaid in our ſad ſeaſons, that Satan hath his *Simon* and *Jude*, as well as *God*; He hath his *Jude* or *Judas*, who was a ſeller of our Saviour God the Son, and his *Simon* that would have been the buyer of God the Holy Spirit; and becauſe he attempted to purchaſe with Money that greateſt of Gifts, he deprived himſelf of all part and portion either in receiving, or in the conferring of that Gift, and of any part in Eternal Life Preached by *Peter*, &c.

N.B. But (2*dly.*) Though *Simon Magus* proved an unſound Proſelite to *Philip*'s Miniſtry, yet the *Æthiopian Queen Candace*'s Chamberlain, became a more ſound one, (as well as all the other *Samaritan* Profeſſors) who was truly and throughly converted by the Miniſtry of *Philip*; in the Story of whoſe Converſion there be five ſingular Circumſtances to be obſerved.

1. The *Author* or *Inſtrument* converting, *Philip*, *Acts* 8. 26. when the two Embaſſadors (the Apoſtles) had confirmed this new Conſtituted Church at the chief City of *Samaria*, they all Preach the Goſpel in all the ſame Villages of that Countrey alſo, as they were commanded by Chriſt, *Acts* 1. 8. (which teſtified their Indefatigable and Invincible Induſtry in deſpite of this *fourth great Perſecution*, Acts 8. 1.) ſo returned to *Jeruſalem*, *Acts* 8. 25. *N.B.* But *Philip* was commanded by the Angel of God to go from thence to *Gaza*, *verſe* 26. nor muſt he go the ordinary Road thither, but the Deſart-way, which was up-hill and down-hill (an Emblem of the way to Heaven) ſo but little frequented. Had not *Philip* been thus directed, he had certainly gone the common Path, and not have met with this great *Ethiopian Officer*, which doth teach us [*That man's way is not in himſelf; it is not in man to direct his own ſteps*] *Jer.* 10. 23. and that *the Lord tells all our wandrings*, Pſal. 56. 8. Man is not Maſter of his own walkings, but is over-ruled and directed by God; and if God will have man to wander in a Wilderneſs, as *David* did, when hunted like a Partridge upon the Mountains; and as *Philip* did here, paſſing through a Deſart, yet was it great comfort to them both, that as they went hither and thither at the Lord's direction, ſo God kept an account of all their footings and flittings.

N.B. (2*dly.*) The *Object* or *Perſon* converted; he is commended by his *Nation*, *Condition*,

dition, *Dignity*, *Religion* and *Occupation*, Acts 8. 27, 28. He was (1.) An *Ethiopian* by *Nation*. (2.) An *Eunuch*, or Gelded Man (ſuch as Queens imployed in their Chambers to avoid ſuſpicion) was his *Condition*. (3.) His *Dignity* is imported in his being ſtiled an *Officer of great Authority*, a Noble-man of the Queen's Court. (4.) For his *Religion*, he was a Proſelyte, who had been at *Jeruſalem* to worſhip God in that Solemn Feſtival of the *Paſſover*. *N.B.* His Religion may riſe up in Judgment againſt many Profeſſors, who know more of God than this Proſelyte: He could have only ſome ſmall knowledge of God in that Dark Region of *Africa*; yet can he croſs the Seas, takes this long Journey to worſhip God at *Jeruſalem*, and in his Return improved his time ſo well as to Read the Sacred Scriptures, which declares he did not deſire to worſhip the True God according to any falſe Fancy, but as he was directed by the Word of God in his External Worſhip. What a ſhame is it to behold our Courtiers and Gallants, *&c.* (if they Read at all in their Coaches) do ſpend their time there in Reading frivolous Romances, *&c.* when this ignorant *Ethiopian* Lord did better, having ſome ſmall ſmattering of Divine Knowledge, uſed his beſt endeavour to increaſe it; [*To him that thus hath, it ſhall be given him, and that more abundance*] Matth. 13. 12. *They ſhall know, that follow on to know the Lord*, Hoſ. 6. 3. God will rather work a Miracle, than that they who thus ſeek, ſhould not find, *Matth.* 7. 7. Such as ſeek God ſincerely, and endeavour to know him and his Will faithfully, and more fully, ſhall not be diſappointed. *N.B.* Here God makes *Philip* miraculouſly to meet this *Eunuch*, who was inquiring after Godlineſs, *&c.* *N.B.* Then (5.) His *Occupation*; he was Lord Treaſurer to this *Queen Candace*, which is one of the principal of Court-Offices; yet while this *Eunuch* was occupied in his *Charge* over the Queen's Treaſure, he ſtill neglected not the True Treaſure for ſaving his own Soul, wherein that precious Promiſe and Prophecy, *Iſa.* 56. 4, 5. was graciouſly fulfilled. *Let not the Eunuch ſay, I am a dry Tree*, verſe 3. *I will give to them a Place and a Name in my Houſe, both the Credit and the Comfort of being the Sons of God*, &c. *N.B.* And this honour the Lord conferred upon this *Eunuch*, to make him the firſt we find who carried the Profeſſion of Chriſt into *Africa*; and tho' the *Ethiopians* were a People moſt deſpicable in the Eyes of the *Jews*, and of the *Greeks* likewiſe (for their famous *Greek* Poet *Homer*, calls thoſe Sun-burnt People, Ἔσχατοι Ἀνδρῶν, the *loweſt of Mankind*) yet the Lord did demonſtrate hereby, that there is no reſpect of Perſons or of Nations with him, but *whoever fears God, and works Righteouſneſs, is accepted of him*, Acts 10. 34. Gal. 3. 28, &c.

N.B. (3.) The *Manner of his Converſion* is deſcribed by the *Eunuch's Reading*, and by *Philip's Running* to hear what he Read; both were done by the *direction of the Spirit*; as the one is expreſſed, ſo the other is undoubtedly implied. As the *Spirit* by the Miniſtry of an Angel moved *Philip*, *verſe* 26, 27. and made him able to Run as ſwiftly as this great Man's Chariot Ran, ſo that not only he could come up to the *Eunuch*, but keep pace with him, to hold a conference alſo: The Scripture he was Reading, was that in *Iſa.* 53. 7, &c. [*He was led as a Sheep to the Slaughter*, &c. *Philip* asks him [*Underſtandeſt thou what thou Readeſt?*] The *Eunuch* modeſtly and humbly anſwered [*How can I except ſome man guide me?*] *verſe* 29, 30, 31, 33, 34, &c. *Is qui nil dubitat, nil capit inde boni. Ask & learn.*

This *Proſelyte* might (by converſing with both the diſperſed Jews in his own Countrey, and thoſe at *Jeruſalem*, at his keeping the Feſtivals there) be acquainted with the Lives of the Prophets, and might find there Recorded, how much *Iſaiah* ſuffered under *Manaſſeh*; this might well raiſe a doubt in him, whether the Prophet ſpake of himſelf, or ſome other Man; and that he might be reſolved of his doubts, ſuch was his modeſty and humility, that this *great Man* takes up his Inferiour into his Chariot (as *Jehu* did *Jehonadab*, 2 *Kings* 10. 15.) and asks him this Queſtion; in anſwer whereunto *Philip* Preach'd a powerful Sermon of Chriſt to him, ſhewing that Prophecy could be meant of none but our dear Redeemer, and not of *Iſaiah*, *Jeremy*, or any other: And by that pregnant and pathetical diſcourſe, (the Lord bleſſing the Ordinance of Hearing the Word) *Saving Faith* was effectually wrought in this *Eunuch*'s Soul.

N.B. The *Remarks* upon this are theſe, 1. This *Ethiopian* may teach us *Chriſtians* to ſpend our time profitably, not vainly; we do not ſo much want time as waſte time, whereof we are but Tenants at will, and muſt, as Stewards, give an account for that Talent.

2. Of all other Books, to *Read the Scriptures* moſt (as he did) that we may by digging in that golden Mine find Eternal Life, *John* 5. 39.

3. That *Maſters ought to inſtruct their Servants out of the Scriptures*. Thus, 'tis ſuppoſed, this man was doing, though he had but ſmall knowledge.

4. That

4. That ſuch as are *throughly humble*, are alſo *truly docile*, willing to learn knowledge from any hand, and to acknowledge their own ignorance.

5. That *Superiors* muſt not diſdain to be inſtructed by their *Inferiors*, as he here, and *great Naaman* by a *Captive Girl*, 2 *Kings* 5. 2, 13. How would our *great Treaſurers* and *Chamberlains* huff at ſuch an Affront?

6. That *bare Reading the Scripture*, without underſtanding it, is no better than the *tinkling of a Cymbal*: They are bleſſed that Read it with Knowledge, Attention, Affection and Application in their Lives, *Rev.* 1. 3.

7. *Divine Commands* muſt not be *grudgingly diſputed*, but *ſpeedily diſpatched*, as *Philip* did here, in *haſtening through a Deſart of Difficulties* (without cavilling at the uncouth way) *to ſave a Soul.*

8. *Divine Providence* doth wonderfully work in a concurring tendency towards this *Ethiopian's Converſion*: God both orders him to be Reading ſuch a portion of Scripture, as he had need to be informed of concerning *Chriſt*, and alſo *Philip* to be ſo ready at that juncture to *inform him* there in a moſt *Fundamental Truth.*

N.B. (4.) The *wonderful Effect* of this *holy Conference* follows; not only the *Converſion*, but alſo the *Baptiſm* of this New Convert. Incredible gain is got by mutual Conference in all Arts and Sciences, eſpecially in the knowledge of *Divine Truths. N.B.* The *Mathematicks* are ſo call'd, becauſe they cannot be learned without a Teacher: No Man is αὐτοδίδακτος, a Self-Teacher in Divine Literature. It were to be wiſhed that illiterate Mechanicks, and ignorant Women would ſay with this great Officer [*How can I underſtand the Scripture, except ſome Interpreters help me?*] Acts 8. 31. The *Prieſts of the Lord ſhould preſerve knowledge on their Lips, and the People ſhould ſeek the Law at their Mouths*, *Mal.* 2. 17. *Deut.* 33. 10. and *Jer.* 3. 15. *N.B.* He that in heavenly things dare become a Scholar only to himſelf, hath no better than a Fool to his Maſter. *None can know the things of God*, by the reach of their own carnal Reaſon, *&c.* but only by the *Spirit of God*, 1 *Cor.* 2. 10, 11, 14. Thus God's Spirit, who had directed *Philip* hither, did alſo inlighten the *Eunuch*'s underſtanding in the Divine Myſteries of Man's Salvation; and this *Queſtioniſt* becoming a *Chriſtian*, deſires the *Seal of Chriſtianity in Baptiſm*, which upon the Profeſſion of his Faith was done according to God's appointment, *verſe* 36, 37, 38. by Dipping in thoſe hot Countreys, but now God will have mercy, *&c.* in our cold Countreys; for Sprinkling is as ſignificative and effectual, anſwering the Type, *Exod.* 12. 3. and *Heb.* 10. 22.

(5*thly.*) And laſtly; The *Event of all*, to wit, the departure of both each from other. *N.B.* (1*ſt.*) *Philip* was ſuddenly taken up out of the *Eunuch*'s ſight, and was miraculouſly caught and carried away out of this great Man's company by the Spirit of God in the Miniſtry of an Angel, as the *Apocryphal Daniel* affirms of *Habakkuk*; and this Rapture and Tranſportation was in a rapid and ſwift motion. The like we read of, 1 *Kings* 18. *v.* 12. and 2 *Kings* 2. 16. and *Ezek.* 3. 12, 14. 'Tis ſaid [*The Eunuch ſaw Philip no more*] *Acts* 8. 39. for he was not let or ſet down out of the Angel's Arms (who had charge over him, to keep him in his way] *verſe* 40. till he came to *Azotus* (ſo call'd by the *Septuagint*) which in the Hebrew Old Teſtament Reading is *Aſhdod*, one of the five Principal Cities of the five Lords of the *Philiſtines*, *Joſh.* 15. 47. 1 *Sam.* 5. 3. and 6. *v.* 16, 17, 18. *N.B.* Now the diſtance from *Gaza* to *Azotus* (as *Diodorus Siculus* meaſures it) is 270 Furlongs, or 34 Miles; ſo far did *Philip* flie ſafely upon the wings of an Angel, imployed by the Spirit of God.

The *Remarks* hereupon are theſe; (1.) This miraculous Rapture of *Philip* from the *Eunuch*'s preſence and proſpect, was for this purpoſe, that the *Eunuch* might be the more aſſured of the Truth of thoſe things which were taught him by *Philip*'s Miniſtry, and that he was a perſon ſent of God to ſave this *Ethiopian's Soul.*

The *ſecond Remark* is; *God will do better to his People at the latter end, than at the beginning*, according to his promiſe, *Ezek.* 36. 11. *Philip* here had an hard and toilſom Journey from *Samaria* to *Gaza*, footing it through a Deſart in untrodden paths: But now from *Gaza* to *Azotus* he hath an eaſier paſſage, *an holy Angel becomes his Chariot*, and he who ran to the *Eunuch*'s Chariot, [*making haſte, and not delaying to obey God's Command*, Pſal. 119. 60.] as he Rode a while in that earthly woodden Chariot (when the *Eunuch* had handed him into his, *Acts* 8. 30, 31.) So now he Rides in an Heavenly and Angelical flying Chariot, wherein he not only Rode, but did Flie to *Aſhdod.*

The *third Remark* is; *Whereſoever Chriſt comes, he caſts out Satan, that ſtrong Man*, out of his ſtrongeſt holds, as he is the ſtronger Man, *Luke* 11. 21, 22. This *Aſhdod* was a place famous (or rather infamous) for *Dagon*, and his *Diabolical Worſhip*, 1 *Sam.* 5. 3. where the True God Awakes in his Power, by beating *Dagon* upon his own Dung-hill,

and

and paying the *Poſteriors* of his *Worſhippers* with *Emerods*. And it was a principal place of the *Philiſtines*, thoſe Irreconcileable Enemies of the Church of God: But now *Philip* muſt go thither with the Goſpel, that in this dark place *he might bring Life and Immortality to light*, 2 Tim. 1. 10.

N.B. (2*dly.*) The *Eunuch went on his way rejoycing*, which Joy was the fruit of his Faith, *Rom.* 5. 1. admiring at the great Gift conferred upon him in the Knowledge of Chriſt, and in the Salvation of his Soul, which was now ſealed to him with the Seal of the Covenant of Grace; he values not what the wild Courtiers at home would ſay of him, or cenſure him for having Chriſt's Mark ſet upon him, but takes Ship at *Gaza*, and becomes the firſt, we find, that carried Chriſtianity into *Africa*.

CHAP. IX.

Of Saul's *Converſion, and the Church's Reſt.*

THIS ninth Chapter containeth a moſt remarkable *Remedy* of the Church's *Malady*, the moſt notorious Miſery that ever yet had befallen her ſince her firſt Conſtitution: God now wrought the Church's Deliverance by a new and notable providential way, not by the *Confuſion*, but by the *Converſion* of the moſt principal and moſt peſtilent Perſecutor thereof, whereby not only that Church which was at *Jeruſalem*, but alſo the other Churches which had been gathered in other places (by means of the Diſperſion) had reſt and peace, *Acts* 9. 1. to 32. *verſe* 31. ſaith, *Then had the Churches Reſt*, &c. at *Saul's Converſion*. *N.B.* *Moſes's-Buſh*, *Exod.* 3. 2, 3. was an excellent Emblem of the Church of God, as the *Buſh burned, yet was not conſumed*, no more is the *Church* by the *fire of Tribulation*, *Iſa.* 43. 2. becauſe of the *good will of him who dwelt in the Buſh*, Deut. 33. 16. whereby either the *Buſh* is conſolidated ſo as to bear the force of the flame without harm (as Gold in the Furnace comes purer out, but is not conſumed, *Job* 23. 10.) or the furious and conſuming heat of the fire is reſtrained, as was done in the *Fiery Furnace* of *Babylon*, ſo that the fire had no power ſo much as to ſinge the Hairs or the Garments of thoſe three Nobles who were caſt into it, *Dan.* 3. 25, 27. *N.B.* God Almighty (who is the God of Nature) did divide between the ſubſtance of fire, and the intenſe activity of its heat againſt and above Nature; *God* miraculouſly ſeparated between the Eſſence and the Faculty, and ſo hindered its operation. Thus he doth in his Church's caſe: Let us turn aſide with *Moſes*, and behold this *great wonder*; great indeed, for there was a flame of fire, elſe how was the Buſh burning? There was light, elſe how did *Moſes* ſee it? yet was there no heat, elſe how came the Buſh not to be conſumed? Thus is it with the Church in her fiery Trials, even as great a Viſion; *In her Affliction the voice of the Lord divideth the flames of fire*, Pſal. 29. 7. and not only ſo, but divideth alſo the heat from the light, ſo that ſhe is not conſumed by the former, but only illuminated by the latter. So'tis with each afflicted Saint, *as dying, yet live*, 2 *Cor.* 6 9, &c.

The *firſt Remark* is; The *Church of Chriſt may have worrying Wolves, and deſperate Devils let looſe upon her*; ſuch an one was *Saul* here, *Acts* 9. 1, 2. This *Blood-hound* had been blooded in the Blood of *ſtoned Stephen*, yet was not glutted nor ſatiated with it, but makes deſperate Havock upon other Chriſtians in *Jeruſalem*, *Acts* 8. 2. And (as he ſays of himſelf) *chap.* 22. 4. and 26. 10. relating ſtill to this time) not being ſatisfied herewith, *He yet breathed out more Threatnings and Slaughter*, &c. which ſignifies a violent and vehement helliſh Heat of a diabolically inraged and inflamed heart, diſcovered by the fiery words that he breathed out of his black Mouth, *&c.* He was ſo full of the fire of Rage within, that it broke out with his breath in flames without; And *N.B.* This *Ravenous Wolf* is deſcribed here, as if wearied with worrying the Flock, he now lay's himſelf down panting for breath: But enough of *Saul*'s black Character in the foregoing 6th Chapter. It ſhall ſuffice here only to ſhew how inſatiable this Wolf was of the Blood of Saints, inſomuch that no ſooner had he (by panting a while) recovered his breath, but he preſently trotts to the High Prieſt (who was Prince or Preſident of the *Sanhedrim*) for a new Commiſſion, that his Perſecution might have the Semblance of Juſtice and Authority; and his Letters-Patents muſt be ſo large as to reach ſo far as *Damaſcus*. *N.B.* For though the *Romans* had conquered *Judæa*, and the Countreys contiguous to it, yet did they give Liberty to the *Jews* to exerciſe their Religion, and to *Impriſon Diſſenters* both within and without their Countrey, where they had any Synagogues, and ſuch they had at *Damaſcus* (the chief City of *Phœnicia*, whi-

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ther many of them had been driven in their many Diſperſions, as well as to many other places: It could not ſuffice this greedy Beaſt to drink Blood at *Jeruſalem* only, but he muſt have a Draught of the ſame Liquor (the *Blood of Saints*) here alſo. *N.B.* 'Twas not ſufficient to Rage in *Judæa* only, but he will purſue them alſo ſix days Journey into *Syria*, and his Outrage is aggravated herein, that he ſpareth not the weaker Sex (who are uſually ſpar'd in ſuch caſes) if they profeſs'd themſelves Chriſtians: And it appeareth, that the High Prieſt, and that Council, were no leſs outragious than he, in putting a Sword into ſuch a Mad-man's hand: No leſs than the Deſtruction of the Church of Chriſt every where is deſigned by its Enemies; both *They* and *Saul* hunt for Chriſtians Lives.

The *ſecond Remark* is; Oh what an eminent Monument of Divine Mercy doth this Blood-thirſty Brute remain upon Scripture Record, 1 *Tim.* 1. 13, 14, 16. that a *Phariſee*, a Perſecutor of the firſt Magnitude, and ſo malicious a Murderer, ſhould become a Chriſtian, an excellent Preacher of Chriſt, and ſuch an eminent Apoſtle! *N.B.* Here a Wolf is changed into a Lamb; Oh what cannot Omnipotency do out of his Free Grace! *Perſecuting Saul* is made a *Praying* and a *Preaching Paul.* The Sacred Scriptures do largely relate what a notorious Villain this ſame *Saul* had been before his Converſion, that none might deſpond or deſpair of the Free Grace of God, ſo they have but hearts given them earneſtly and ſincerely to ſeek it. This Man, when converted, doth (as it were) Pennance in a white Sheet, confeſſing that he had been the *chief of Sinners, primus, quo nullus prior aut pejor*, yet the Grace of Chriſt abounded to an overflow towards him, as the word ὑπερεπλεόνασε, 1 *Tim.* 1. 14. ſignifies Preaching ever this great Grace. This introduceth *Saul's Converſion* ſo wonderful a work of God's Free Grace, as is almoſt without a parallel in the Sacred Record. *N.B.* As it was once ſaid of the *Old Teſtament Saul* in deriſion [*Is Saul alſo among the Prophets?*] 1 *Sam.* 10 11. and 19 24. Tho' the firſt was ſpoken for a Wonder, yet the latter was uttered in a Jear; importing, all was ſurely well, when ſuch a Bloody Tyrant was ſo tyed up & manacled, maugre all his malice and madneſs: So the ſame may be ſaid of this *New Teſtament Saul*, even with admiration: Yea this latter is the greater Wonder of the two; for the old *Saul* in his ſeeking Aſſes, did but find a Temporal Kingdom; but this young *Saul*, while he was purſuing Death, ſtrangely ſtumbles upon Everlaſting Life. *N.B.* Oh marvelous Metamorphoſis! far beyond all *Ovid's Pagan Dreams*: Here's not only a *Wolf turned into a Lamb*, but here's a *Monſter of Nature* changed into a Miracle of Grace: Here's a *Child of Wrath* become a *Veſſel of Mercy*, and a *Son of Perdition*, an *Heir of Salvation.* The former *Saul* had the Spirit of Prophecy come upon him, which made him another man, 1 *Sam.* 10. 6, 9. and 10. but this was for the time only, who ſpake only as *Balaam's Aſs did*, for the Gift ſoon left him again, he was not turned into a new Spiritual Man: However, this made many amazed, that there ſhould be *Anſer inter Olores, & Corvus inter Muſas* (as the Latine's Proverb is, ſuitable to that of the Hebrews) *A Gooſe among the Swans, a Crow among the Muſes, a Ruſtick* Saul *among the Divine Prophets. N.B.* But there was more matter of Amazement at the change of this latter *Saul*, *Acts* 9. 21. who of a *Curſed Tare*, was turned into *Bleſſed Wheat*, and had a real Tranſmutation, a thorough Tranſmentation, and an Abiding work upon him; *Saul* the *Perſecutor*, was turned into *Paul* the *Preacher.* The power of that *Chymiſt* is worthily praiſed, who can moſt curiouſly, not only Refine the fine Gold from its Droſs, but alſo extract pure Gold out of droſſy Copper. How much more is the great God to be magnified, who changes Droſs and baſe Metal, into the moſt Refined Gold! 'Tis only the *God of Nature*, that hath the true Philoſopher's Stone, and can change the Nature of created Beings, the bad into good, and the old depraved Nature into that which is new and truly *Divine Nature*, 2 *Pet.* 1. 4. Such a great change as this, of *Saul* into *Paul*, was an unaccountable matter, and therefore might truly cauſe Amazement: But the Father ſaith [*Ex quovis ligno fit Mercurius, cum Digitus Dei ſit Statuarius.*] The Omnipotent God can of crooked Timber make ſtraight Pillars in his Temple: He can of very *Stones raiſe up Children to Abraham*, Matth. 3. 9. Nothing is too hard for that God in whoſe hand *Saul's* heart was, *Gen.* 18. 14. *Job* 42. 2, &c. This ſo *Famous a Converſion* of *Saul* ſtands Recorded in many remarkable circumſtances: As (1.) The *Time* when; (2.) The *Place* where; (3.) The *Manner* how; (4.) The *Witneſſes* thereof; (5.) The *Concomitants*; and (6.) The *Conſequents* of it.

(1.) The *Time when*; it was while in the very Act of his outragious Perſecution, [ἐπ' ἀυτοφώρῳ] as the Adultereſs was, *John* 8. 4, in the very nick of his higheſt Rebellion againſt *Chriſt*, *Acts* 9. 1, 2. This *Furioſo Saul* had got his *Fatal Commiſſion* out of the *High-Commiſſion-Court* of the *High Prieſt*, who was as full of Fury as he, ſo needed *God's*

Bridle, rather than *Saul's Spur*; for in this *whole Book of the Acts of the Apostles*, in all the over-busie oppositions stirred up against the Gospel, we do find the Priests, not only the busiest men, but also (as it is related all along, *Acts* 7. 1. and 9. 1. and 23, 2, &c.) They seem to be the only Men that were the principal Persecutors. Though they were indeed mostly concerned in that cursed work, because they looked upon it as belonging to their *Function* and *Interest* to look after the prevention of this growing evil of the Gospel, as they prophanely mis-judged it: Yet had they no distinct power from the *Sanhedrim*, save only as a part thereof. This is testified by *Saul* himself (who best knew from whom he had those killing Commissions) saying, that he received his Letters of Life and Death, not only from the High-Priest, but from all the Estate of the Elders also, *Acts* 22. 5. *N.B.* Notwithstanding this, the Sacred Story pitcheth upon the Priests as a parcel of profligate persons, who principally prompted on and promoted this Persecution. *Saul* being thus furnished with Authority, fetches a compass to fire out all the *Christians* at *Damascus*, and, no doubt this Wolf was worrying them (all the way he went) with his heart, no doubt but Satan suggested many a murdering thought into his mischievous mind: Here this Grand Informer, this principal Apparitor (like a Spanish Inquisitor) or rather the great Apostle of that Hellish High-Priest (who yet became, through Grace, the true and heavenly High-Priest's Apostle) passeth end-ways almost an hundred and sixty Miles from *Jerusalem*, and within sight of *Damascus*; at Noon-time of the day was the Time of his Call.

N.B. The *second* is, the *Place where*; it was when he was come near to *Damascus*, *Acts* 9.3. The Hebrew name of that place [*Damesec*] signifies a bagg of Blood; so it was called, because the *Rabbins* suppose that City to be built upon that very plat of ground where *Cain murdered his Brother Abel*; and *bloody Saul* would have dip'd this *Damascus of a deeper Dye*, by acting in the Spirit of *old Cain*, to shed the blood of many *new Righteous Abels* there. *N.B.* Oh stand and wonder how Christ suffered this Mad-man to march end-ways without any Disturbance, for five whole days together, and for the middle of his sixth day, while he was hoping to pepper the poor Professors of Christ in *Damascus*!

Object. But it may be here demanded, What had the High-Priest to do in *Damascus*, which had a King of its own over it, 2 *Cor.* 11. 32. and a Deputy-Governour also?

Answer the *first*; Though the *Romans* had subdued *Judæa*, *Syria*, &c. yet they suffer'd the *Jews*, both at home and abroad (in the places of their Dispersion, where they had several Synagogues, whom they still styled Brethren, *Acts* 22. 5.) to live according to their own Law and Religion, whereupon the High-Priest, as Prince and President of the *Sanhedrim*, might judge of any *Jews Crime* and *Imprison*, &c. Though this Council had not power to determine in matters capital, which the *Romans* reserved unto themselves, as also to pronounce the *Judicial Sentence of Death*, and the power of publick Execution, as is clear in *Christ's Case*, who was *Crucified* by *Pilate*'s power.

Answer the *second*; Hereupon this *Plenipotentiary Persecutor* carries his *Credential Letters* to this place, taking along with him a great many Sergeants and Bailiffs to Arrest the *Christians* in that City, that he might *bring them bound to Jerusalem*, Acts 9. 2. because he feared those Dissenters would find too much favour among those *Gentiles*, had they been Tried in their Courts, and because it was impossible a Prophet should perish in any place but in *Jerusalem*, *Luke* 13. 33. That City must fill up the measure of its iniquity, *Matth.* 23. 32. And when her *Ephah was full*, then was she to be Ruined and removed, *Zech.* 5. 6, 8. and 11. This *Cutting Commission* from the *Soveraign Sanhedrim*, *Saul* was to deliver to the *Deputy-Governour* under *King Aretas*, who was now (as *Josephus* saith) warring against *King Herod*, for putting away his *Daughter*, and taking *Herodias* to Wife in *Aretas* his *Daughter's* stead; and those *Pestilent Informers* could easily gain the Governour to be on their side to assist them, by slandering the *Christians*, that they were *Traitors to the King of Damascus*, and *took King Herod's part*, &c.

The *third Remarkable Circumstance* is, The *Manner how this chief Commissioner of Satan was converted by, and to Christ*, which in the general (the particulars being referred to the *Concomitants*) is thus described, while *Saul* was marching with a bloody mind the last day of his Journey, and was got near, even within the sight of his much desired *Damascus*, resolving to *Ruine many Christian Families* (by ragingly rushing in upon them, *&c.*) before he slept that night. Behold in the midst of all those his murdering Imaginations, and malicious Diabolical Machinations; even then, when he was almost at the end of his *Devilishly designed Journey*, there meets him the *Lord Jesus* (and probably in *his glorified Body*) unhorseth him, or knocks him down (if on foot, as with a Thunder-bolt, or Flash of Lightning, as [περιέστραψεν Αὐτὸν] is read *circumfulguravit eum*, the Lord thundered and lightened round about him, to stun and astonish him, but

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not to ſtone him with a Thunder-ſtone (or a ſpire of Lightning) as he had ſtoned *Stephen* by other wicked hands: And the *Thunder of Chriſt's Power* uttered this Voice [*Saul, Saul, why perſecuteſt thou me?*] *Acts* 9. 4. This terrible Noiſe and dazling Light from Heaven, makes this proud and preſumptuous Perſecutor fall down to the Earth: He could not but be ſenſible of the Affrighting preſence of the great God, who was wont to make himſelf known in ſo amazing a manner to meer mortals. *N.B. Saul* being learned in the Law, could not but know that *Daniel* himſelf *a man greatly beloved*, Dan. 9. 23.) did in a proſtrate poſture Reverence the Majeſty of God's preſence, *Dan.* 8. 17. and 10 9. How much more ſuch a matchleſs wretch as himſelf, who had juſtly deſerved no better a denomination, than to be reputed [a Man, or rather a Monſter greatly to be abhorred] being conſcious to himſelf that he was a Villain of the firſt Magnitude, and had bid Defiance of the deepeſt Dye againſt the God of Heaven and Earth, *&c.* Chriſt calls *Saul* by his name, to mind him that he was doing the Devil's Drudgery, juſt as his old Name-ſake *Saul* had done in perſecuting *David*, who was the Father, Type, and Figure of Chriſt; and that name *Saul* is doubled, not only the more to awaken him, but alſo to ſhew his greater commiſeration of him: And though *Chriſt* was now above the reach of *Saul*'s Rage, *N.B.* Yet becauſe he and his Church make but one Body, he ſaith to *Saul* [*Why perſecuteſt thou me?*] I am the Head of my Church, and do feel my ſelf wounded in my Members the Saints, *In whom I live*, Gal. 2. 20. and *to whom thou art injurious*, 1 Tim. 1. 13. *All injuries done to my little ones, I take them as done to my ſelf*, Mat. 25. 35, &c. And *in all their afflictions I am afflicted*, Iſa. 63. 9. As the honour of the Head redounds to the Members; ſo their ſorrows and ſufferings do reach unto the Head. Our Head is not ſenſleſs, though it be in Heaven, when his Members ſuffer, although they be on Earth. *N.B.* Our Lord retains ſtill both a feeling and a fellow-feeling, and is not only ſenſible of his Saints, ſaying [*He that deſpiſeth you, deſpiſeth me*] *Luke* 10. 16. but is alſo tender over them, ſaying likewiſe [*He that toucheth you, toucheth the Apple of my Eye*] *Zech.* 2. 8. or [*Why perſecuteſt thou me?*] may be emphatically meant of *Chriſt* himſelf: And *why me?* for what demerit of mine? Sure I am, it is cauſleſs on my part: It cannot be, but for my good deeds, that thou doſt it: I have given thee no other cauſe to perſecute me, but this, that *I have ſo loved thee, as to lay down my Life for thee.* Thus *Chriſt* ſpeaks, and *Saul* ſays [*Who art thou Lord?*] *verſe* 5. Art thou God, or art thou an Angel? This learned man in the Law, was an *Ignoramus* in, and knew little of the Goſpel: He knew ſomething of God the Father in the Old Teſtament, but nothing of God the Son in the New; therefore he asks [*Who art thou?*] He anſwers not therefore [*Speak Lord, for thy Servant heareth*] as the Child *Samuel* did, 1 *Sam.* 3. 9. *N.B. Saul* under this conſternation is anſwered by his ſweet Saviour, [*I am Jeſus whom thou perſecuteſt; 'tis hard for thee to kick againſt the pricks.*] There are more words added to this ſhort Anſwer, *Acts* 22. 10. and 26. 14. In which places this ſhort Hiſtory hath a more ample and plenary Relation. However, ſo much is Related and Recorded in this place, *Acts* 9. 5. as gives *Saul* an account, (1.) That though *Saul* might not directly deſign to perſecute *Chriſt* himſelf, yet our Saviour tells him, he looked upon all the good or evil done to his Members, as done to himſelf: And (2) The Lord reclaims him with a Proverbial ſpeech borrowed from ſtubborn Oxen or Slaves, whom Men uſed to prick on to their work with Goads, *&c.* which being obſtinately ſpurned at, did uſually wound their Spurners; ſhewing hereby, that ſuch Kickers againſt the pricks of the Law, *Deut.* 32. 15. and 1 *Sam.* 2. 29. do it to their damage and deadly detriment: Much more ſuch as are Kickers againſt the pricks of the Goſpel: How much ſorer puniſhment do ſuch deſerve, *&c. Heb.* 10. 28, 29. *N.B.* As this ſhould teach Perſecutors Moderation; ſo muſt it teach the Perſecuted, Patience; knowing, that the evil, which evil men do, will recoil on their own heads. Perſecutors do but provoke God (who is more potent than the moſt powerful perſecuting Potentate) to lay a more cruſhing load upon them, and to batter them down by a more fatal blow, 1 *Cor.* 10. 22. *Jer.* 7. 19, *&c.* whereby the Innocency of Chriſt in his Members may be vindicated. *N.B.* Thus our Lord had knocked down this Perſecutor here to the Earth, and he ſeconds his Blow with theſe Rebuking words. By this time *Saul* (laying all along groveling upon the ground) became humbled and docible, his foregoing Queſtion [*Who art thou Lord?*] were words of one doubting, yet deſirous to learn, and ſomewhat diſpoſed to believe. In his [*Who art thou?*] he acknowledged his Ignorance, yet in calling him [*Lord*] this was a word of Faith: It was a ſign of ſome feeble inclinations toward Believing. *Saul* lay ſtill but a little while humbled under Chriſt's mighty hand, then moves he his ſecond Queſtion with trembling and aſtoniſhment [*Lord, what wilt thou have me to do?*] *Acts* 9 6. 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ſtrange change is apparent here wrought by an immediate and omnipotent hand of *Chriſt!* How ſoon is *Saul* altered from himſelf; he is now not only *another Man* (as his old Name-ſake King *Saul* was, 1 *Sam.* 10. 6.) but, as it were, a *quite contrary Creature*; not a *Wolf*, as before, but *now a Lamb*. The *Wolf* that had hainouſly hunted, and hideouſly howled for catching his Prey, now gently couches here like an *harmleſs Sheep*, yea, and (which is more admirable) is become both willing and deſirous to hear the Voice of the Shepherd: He that had been ſo violent to oppoſe, is now made a Volunteer to obey the *Goſpel of Chriſt*; and he that thought he had done God good ſervice, *John* 16. 2. in *perſecuting Chriſt*, now offers himſelf as *Raſa Tabula*, a white Paper for *Chriſt* (who had now raſed or ſcraped out the depraved principles of his miſtaken Zeal) to write the Divine Principles of his Evangelical Law upon the Tables of his heart, his heart was now in the hand of *Chriſt*, and was as a *Raſed Table*, out of which his Raging and furious Phrenzy againſt the Goſpel was well wiped off, and now 'tis made a *Marble Monument* Ingraven (with *Chriſt*'s Graving-Tool) the lively Pourtraiture of *Saving Grace*. *N.B.* 'Tis not [*What ſhall I ſay?*] but [*What ſhall I do?*] We may ſooner find a fire without any operative heat, and a burning Nature, than a true Convert, without a lively heart, and a working grace. The Mark in the forehead of one whoſe name is writ in the *Lamb's Book of Life*, is, that he willingly, and ſpeedily inquireth after his Lord's Will, that he may do it; 'tis not the talking, but the walking and working perſon, that is the *true Chriſtian* indeed: Such an one crys with *converted Saul* here, *Lord, Reform me of my ſins, Inform me of thy Will, and Conform my will and way to it*, *N.B.* The Lord's Anſwer to *Saul*'s ſecond Queſtion was- [*Ariſe, go into the City, and it ſhall be told thee what thou muſt do.*] Here be three remarkable parts in this Anſwer.

The *Firſt* is, *Saul* is bid by his Lord to *Ariſe*: He was knock'd down and fallen to the ground by the Lord's Power, but now hath he not only the Lord's leave, but Life alſo to Riſe again. *Chriſt* did not ſtrike *Saul* down to confound him, but to convert him: His heavy Revengeful hand could have done the former, *Pſal.* 2. 12. ſo have made him to periſh in his way of wickedneſs; but his gracious and compaſſionate heart did the latter, that he might become a Monument of Mercy upon Divine Record to all Generations, 1 *Tim.* 1. 13, 14, 15. *Saul* did but fall to riſe again: *Chriſt* thus ſmites him, to heal him, who otherwiſe would have ſmitten *Chriſt* in his Members) to have wounded himſelf againſt the pricks he kick'd at. This was a favourable (though an affrighting) ſtroke, that did ſtrike down with a deſign to raiſe up again. *N.B.* Why ſhould we not humble our ſelves under that hand, which hath therefore caſt us down (when a very little time is over, *Iſa.* 10.25.) to lift us up again: Should we lay ſtill that little time?

N.B. Secondly; *Go into the City*: He was going to *Damaſcus* before at the Devil's bidding, but now he hath the Lord's leave, and Law for it: Why? he roſe not up the ſame Man as when he fell down; for he fell from a *Wolf*, a *Saul*, a *Perſecutor*, but he riſes again a *Lamb*, a *Paul*, a *Preacher*, &c. As he had now a better Authority to go thither, than was his *Commiſſion* from the *High-Prieſt*, ſo he had now likewiſe a better Errand: It was not now for other's deſtruction, but for his own inſtruction. *N.B.* So it follows

Thirdly; *Ananias* (though he was taught immediately by *Chriſt* himſelf, *Gal.* 1. 12.) muſt be his Teacher, whoſe Deſtruction he deſigned, but now, whoſe Inſtruction muſt be accepted. Thus *Chriſt* honoured his own Ordinance here, and *Acts* 10. 3, 6. Neither did *Chriſt* Read a Lecture of Redemption unto *Saul* here, nor the Angel to *Cornelius* there, but both are referred to *Preachers*, that the *Miniſtry*, and the *uſe of Goſpel-means* (which are call'd the *power of God unto Salvation*, Rom. 1. 16.) *might be commended thereby.*

N.B. The *Fourth Remarkable Circumſtance* is, the *Teſtimony* or *Witneſſes* of *Saul's Converſion*; to wit, [*the Men that Journied with him*] *Acts* 9 7. 'Tis evident, he carried many Companions with him (ſuch as were baſe Bailiffs, and buſie Purſivants or Sergeants) by whom he was deſigned by the *Sanhedrim* to bring both Men and Women (that profeſs'd Chriſtianity) bound to *Jeruſalem*, *verſe* 2. which was a fuller Aggravation of his Sin, to involve others in the ſame guilt and provocation of God. *N.B.* 'Tis ſaid, that thoſe Fellow-Travellers of *Saul* ſaw indeed the Lightning, and heard the Thunder, and were ſtruck aſtoniſhed thereat, yea, ſtruck down (with *Saul*) to the ground, *Acts* 26. 14. And though they heard a Voice here, that is, a confuſed Noiſe, or an Inarticulate Sound, as of Thunder, yet did they not hear that Articulate Voice of *Chriſt*, that ſpake ſo powerfully, ſo convincingly, and ſo convertingly to *Saul*, *Acts* 22 9. Thus it was in a parallel caſe, The People are ſaid to hear that Voice which ſpake to

Chriſt

Chriſt from Heaven, yet heard they it ſo confuſedly, and only the *Noiſe of that Voice*, that they thought it had been only the Noiſe or Voice of Thunder, *John* 12. 29. Thus the *Thunders* are ſaid *to utter their Voices*, Rev. 10. 3. Theſe men heard the Thunder (as well as ſaw the Lightning) and the Noiſe that the Voice made, but not the Voice diſtinctly that came forth from the Thunder; nor did they ſee any man, not that God-man (though in his *glorified Body*) who ſpake to *Saul*, notwithſtanding they uſed their utmoſt endeavours (as the word [Θεωροῦντες] doth ſignifie) to behold this Speaker. Thus God made a difference here (as he had done, *Dan.* 10. 7.) The Prophet only ſaw the Viſion, yet thoſe with him were frighted with the glory of it: So only *Saul* was converted here by hearing the *Voice of Chriſt*; we read not any thing to the contrary, but that all his Companions remained unconverted. *N.B.* Thus hearers of the Word of Chriſt do hear it after a differing manner. The Word Preached hath three degrees of operation upon the hearts of hearers. (1.) It falls upon Men's Ears as the *ſound of many Waters*, a confuſed ſound, which commonly bringeth neither Fear nor Joy, but yet an admiration and acknowledgment of a ſtrange affecting force, and more than an Humane power, *Mark* 1. 22, 29. *Acts* 13. 41. (2.) It may operate as the *Voice of Thunder*, which brings not only Wonder, but Terrour: Theſe two may be in a Reprobate, as in *Felix*, *Acts* 24. 25. and others. But the (3d.) *Effect*, peculiar to the Elect, is the ſound of harping, when the Word not only raviſhes the heart with Admiration, and ſtrikes the Conſcience with Terrour, but alſo filleth the Soul with ſweet Peace and Joy. Such ſurely as are made Real Converts by the Word Preached, and have true Faith wrought in them by hearing, *Rom.* 10. 17, do hear diſtinctly the Voice of Chriſt ſpeaking to their hearts with a ſtrong hand (as he did to the Prophet, *Iſa.* 8. 11.) They, and they only hear it inwardly, ſpiritually, effectually: Whereas others that ſit under the Droppings of the Sanctuary, and within the hearing of the Silver Trumpets of a Goſpel-Miniſtry, yet remain in their Unbelief, and in an Unconverted eſtate, do but hear ſome confuſed ſound, a naked Noiſe, not the very Voice of Chriſt, as theſe here. And though theſe Aſſociates of *Saul* heard no more than a Noiſe, whereof they underſtood not the meaning, yet were they in ſome reſpects the more undeniable Witneſſes of a great part of this Miracle.

The *fifth Circumſtance* is, the *Concomitants* of *compleating his Converſion*, or the next Adjuncts thereof: As (1.) His change of Poſture [*He aroſe from the Earth*] *verſe* 8. No doubt but the hand of Chriſt touched him (as it had done *Daniel*, *Dan.* 8. 18. Yea, three times, *Dan.* 10. 10, 16, 18.) with an effectual touch, which raiſed him, though gradually from the ground; and, ſure I am, God had touched his heart with a better and a more ſaving touch, than were the heart of his Name-ſake *Saul*'s Friends and Followers, 1 *Sam.* 10. 26. For this *Saul* riſes up a *Saint*, who, when knock'd down, was a *Devil*. Here's free Grace and Mercy, that the Earth did not open her mouth (when he lay all along upon her, as a burden too heavy for her to bear) and ſwallow him up alive (as it did the Accomplices of *Korah*'s Conſpiracy) and that he is got ſet upon his feet again, as *Ezek.* 2. 1, 2. (2.) His blindneſs of Eye-ſight, though he had not loſt his Eyes, but ſtill had them to open; yet (as 'tis expreſly ſaid) when he roſe up, and opened his Eyes, as at other times, to look about him, he could ſee nothing, nor no Man: The glorious Viſion of a glorified Chriſt had ſo dazled him, that he could ſee nothing; *Vehemens ſenſibile deſtruit ſenſum*, ſaith the Philoſopher; the tranſcendent excellency of that eminent Object, had certainly confounded his natural faculty and ſenſe of ſeeing, yea and covered his viſive ſpirits with cruſty Scales in a miraculous manner, which required as miraculous a Cure, *verſe* 17, 18. *N.B.* As *Saul* was, ſo all men are no better than Blind before they be Regenerate. He had the ſhape of a Man, yea of one learned in the Law, yet is he blind, and ſees or knows nothing as he ought to know (as this ſame Man himſelf ſaith) 1 *Cor.* 8. 2. But, bleſſed be the Lord, this bodily blindneſs was a bleſſed means to open the Eyes of his Mind (as *Gehazi*'s Leproſie of body cured his Soul.) Now this *Saul* had ſeen ſo much of Heaven, he could ſee nothing, no Man upon Earth; or he now ſees nothing that is done on Earth, that he might the better attend to what was ſpoke to him from Heaven: Or probably the Light was ſo much within him, that all, in compariſon thereto, was but dark without him. The Sun of Righteouſneſs did not only out-ſhine, but alſo overſhadowed the Firmament Sun. (3.) His *Manuduction*, or leading by the hand to the City, when he had loſt the uſe of his own Eyes. *Chriſt* had commanded him to *Ariſe and go to Damaſcus*, &c. but tho' he had Legs wherewith to raiſe up himſelf, and to walk upon, yet wanted he Light and Sight to walk with. How can a blind Man find the right way to the City, &c? He had now both Chriſt's Leave and Law for going thither upon a better Errand than he

firſt intended, but ſtill he wanted Light, therefore muſt have a Leader to perform both his Sufferance and his Obedience; that Man is reputed no better than a Fool, who knows not the way into the City, *Eccleſ.* 10.15. And ſuch a blind Fool was this *Saul* now. *N.B.* Would to God all Perſecutors were ſo ſerved, and be ſmitten with blindneſs, as the *Sodomites* were, who therefore could not find *Lot's* door to perſecute him, *Gen.* 19. 11. *He that ſends a Meſſage by the hands of a Fool, cuts off his feet, and drinketh damage*, Prov. 26. 6. Tho' *Saul* found his feet uncut off, yet had he loſt the bleſſing of Light, and the benefit of his Eye-ſight; therefore, though his Lord (who ſent him to the City) could not drink any damage (as being now above all detriment in his glorified State) yet might *Saul* have done ſo; for, being blind, he might have wandered in a wrong way, or might have ſtumbled (he not knowing upon what, *John* 11. 9, 10. as well as whither he went, *John* 12. 35.) and got a ſecond fall to the former fatal one, therefore muſt he have one to lead him, as is uſual for blind men to have; but who muſt be his Leaders? none but Dogs were nigh him now, ſuch as had not only barked at, but would have alſo bitten the *Lambs of Chriſt*, had not that great Lord now chain'd them up, and reſtrain'd them, as *Pſal.* 76. 10. *Rev.* 20. 21. *N.B.* He had now no hands nigh to lead him to *Damaſcus*, but thoſe very hands that ſhould have help'd him to hale the Saints from thence to *Jeruſalem*. Here you might ſee, what ſometimes you have ſeen, even a Dog in a ſtring, leading forward a blind Man. What *Paul* ſaid afterwards from *David's* Pen, *Epheſ.* 4. 8. *Pſal.* 68. 18. [*He led captivity captive, and gave gifts to men, even to the Rebellious.*] This ſame *Saul* himſelf found by experience: He that thought to have taken *Chriſtians captive*, is himſelf *taken captive* by *Chriſt himſelf*; and he that would have brought the Saints bound from *Damaſcus* to *Jeruſalem*, is himſelf led blind, far off from *Jeruſalem*, to *Damaſcus*: Nor had he only a Man-Dog, or a Devil's Ban-Dog (now tamed) to lead him, but undoubtedly Chriſt himſelf took this Veſſel of Wrath (whom he had now made a Veſſel of Mercy) by the hand, and led him all along to compleat his Converſion in the City: O happy *Iſrael!* whom *Chriſt* led through the Red Sea, as an Horſe through the Wilderneſs in the hand of his Leader, that they might not ſtumble, *Iſa.* 63.13. And oh happy *Saul!* and oh happy Soul! that have this ſweet Saviour for a Leader, though rebellious formerly; ſuch cannot miſcarry, *&c.* (4.) The *continuance of his Blindneſs*: 'Tis expreſly ſaid [*it continued for three days*] *Acts* 9. 9. His preſent blindneſs (he confeſſed afterward) was cauſed by the tranſcendent ſplendour and glory that over-powered his natural Eye-ſight, ſaying [*I could not ſee for the glory of that Light*] *Acts* 22. 11. Here is matter of great Admiration, that the *Proto-Martyr Stephen* had ſuch a mighty work of God upon him, as inabled him to behold Chriſt in his great Glory, *Acts* 7. 55. (which glorious ſight did ſo dazle this ſilly Soul, *Saul* here) Oh then what a wonderful work of God will it be at the great Reſurrection, that ſhall inable ſuch ſilly Souls as we are to look upon Chriſt in his greateſt Glory, *Then ſhall we ſee him as he is*, 1 John 3. 2. not as in a Glaſs obſcurely, like old men through Spectacles, or as a weak Eye looks upon the Sun by ſome *Medium*, as in clear Water, ſo we behold him now while we are on Earth: But the Beatifical Viſion in Heaven ſhall be to ſee him as he is, ſo far as the limited Nature of a created Being is capable of: Then ſhall *we ſee the King of Saints in his beauty*, Iſa. 33.17. As he ſits at the Right hand of God, infinitely out-ſhineth the brighteſt Cherub in Heaven: Even a glimpſe of this Glory ſtruck this *Saul* with ſuch a blindneſs, as laſted three days. This was a long Night to him who perſecuted the Children of the Day: 'Twas a long time for him to be in Darkneſs, for his ſo implacably attempting to blow out the Light of the Goſpel. *N.B. Saul's* time of Darkneſs carries a proportion with that dreadful Plague upon *Egypt*, even that *Plague of Darkneſs* wherein the *Egyptians ſaw not one another for three days*, Exod. 10. 23. That they might know the *worth* of Light by the *want* of it; and though they could not ſtir out of their places, nor ſee one another, yet (as the Pſalmiſt deſcribes this Plague) they could ſee horrible *Spectrums*, and frightful Apparitions of Devils, *Pſal.* 78. 49. In which *Three day's Darkneſs* were the Iſraelites circumciſed in *Egypt*, which is ſuppoſed to be hinted at in *Pſal.* 105.28. whereby the *Egyptians* were reſtrained from Rebelling againſt God's Word, in commanding *Iſrael's* Circumciſion. We may well ſuppoſe that *Saul* had no ſuch frightful Viſions, for he was now no more an *Egyptian*, but coming to be an *Iſraelite indeed*, and whoſe heart Chriſt was circumciſing, during theſe three days Darkneſs. No leſs time would humble him, and teach him he had been ſpiritually blind in his ſelf-conceit of *Phariſaical Religion*, which was his Raging againſt *Chriſt*. *N.B.* Some think that in thoſe three days of his Blindneſs he had that Rapture into the Third Heaven, which he mentions, 2 *Cor*, 12.2. However, in this time Chriſt filled his mind (now ſequeſtred from all ſecular affairs) with

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Divine Contemplations, wherein he ſaw nothing but Heaven, and wherein he learnt that Goſpel from God, which he preſently began to Preach, *Acts* 9. 20. and what was taught him in three days, he did teach others till his death.

(5*thly.*) *His Abſtinence from all Meat and Drink*, and that for ſo long a time alſo: This was likewiſe commenſurate to his Blindneſs, and had the ſame term of time: We may ſuppoſe he was ſo amazed, and under ſuch an horrible conſternation by thoſe Divine extraordinary and overwhelming Diſpenſations, that it was now with him as it had been with *David*, when his heart had been ſo ſmitten with the blaſting Indignation of God, as to make him to forget to eat Bread, *Pſal.* 102. 4. He was now ſo deeply affected, and even parched with a blaſting breath of Divine Diſpleaſure, both upon himſelf and the afflicted Church, that he was altogether ſtomachleſs through want of that heat wherewith his heart ſhould have ſupplied him, *verſe* 3, 5, &c. *N.B.* Or if *Saul's* Rapture into Heaven was at this time, no wonder if he did not either eat or drink; for, as he was ſufficed with the ſight of Heaven alone (he ſeeing nothing elſe all the time of his Blindneſs) ſo he had enough to feed upon by both Faith and Sight, having God himſelf to feaſt upon, as *Moſes* had in the Mount during his long forty days faſting: But 'tis more probable, that all this was done to *Saul*, to humble him throughly, to teach him more dependency upon God, and that he might value his Reſtored Sight the more, yea and that by faſting he might be the more fervent in prayer, for faſting prepares for prayer, and gives wings to it, therefore are they ſo often put together, *Matth.* 17. 21. and *Acts* 13. 3, &c. In thoſe Countreys they could faſt longer without harm than we in this colder Climate; and as it was leſs prejudice to them than to us, ſo (perhaps) they were more willing to faſt than we for ſpiritual advantage.

(6*thly.*) The laſt *Concomitant* for compleating his Converſion, as alſo for calling him ſolemnly to his *Apoſtolical Office*, was *Ananias's Action* of *laying on hands upon him*, whereby he both received his own Sight, and the Gifts of the Holy Ghoſt, was baptized, and of a *furious Perſecutor*, became a *zealous Preacher*, Acts 9. 10. to 21. *N.B.* The great Maſter-workman *Chriſt* had ſhaped out this *Goſpel-Garment* of *Apoſtolical Holineſs*, and now puts it out to his Under-ſervant to become the finiſher of it. Hereby the Lord ſuppreſſed *Saul's* Arrogancy, in ſending him for direction what to do (as he had deſired, *verſe* 6.) not to any of his great Apoſtles, but to an inferiour Chriſtian: What an high hand had begun, a ſubordinate hand muſt make up and finiſh. *N.B.* Where Chriſt affordeth means, we may not expect Miracles. The Miracle (of ſeeing the Light, and hearing the Voice) was paſt, and now *Saul* muſt uſe the means; a *man muſt teach him*, &c. to let him know, that *he muſt teach men*: And though *Ananias* was but a private Teacher, yet muſt himſelf become an univerſal Doctor. Though this *Ananias* was a private Perſon, yet had he a publick Character for Zeal and Godlineſs (far better than his Name-ſake the Hypocrite, *Acts* 5.) as appears, *Acts* 22. 12. and one of the Seventy (as ſome ſay) ſent out by our Saviour, *Luke* 10. 1. However, he had an extraordinary warrant and call from Chriſt for this whole Tranſaction towards *Saul*, &c. *N.B.* This grand Tranſaction concerning both *Ananias* and *Saul* hath ſo many famous Remarkable Paſſages in it, as will amount to a diſtinct diſcourſe in the ſequel Section.

Having diſpatched *Saul's Miraculous Vocation*, I now come to his *Marvelous Ordination* to the *Apoſtolical Miniſtry*, which he boldly began to officiate in, firſt at *Damaſcus*, then at *Jeruſalem*, &c. *Saul's* Ordination is deſcribed to be done, (1.) By what Organ or Inſtrument. (2.) In what Manner; And (3.) The Event thereof. (1*ſt.*) The Ordaining Organ or Miniſter was *Ananias*, whom (whoſoever he was, *Presbyter*, *Deacon*, or *One* of the *Seventy Diſciples*, or only a *private Chriſtian*, it matters not) Chriſt gave an extraordinary Commiſſion to become his Embaſſador upon ſo eminent an Errand; and who at firſt did timorouſly ſtartle at his Embaſſage (knowing both *Saul's* paſt peſtilent Perſecutions at *Jeruſalem*, and his preſent Power from the High Prieſt to do the like at *Damaſcus*) until the Lord anſwered his Objections, and then he obeyed, *Acts* 9. 10, 11, 12, 13, 14, 15, 16, 17. after which the *Manner* and *Event* follow.

The *Remarks* upon the *Organ of Ordination* are theſe. *Firſt*; *Learn hence the neceſſity and uſefulneſs of a ſtanding Miniſtry*; here Chriſt converts *Saul*, but his Miniſter muſt inſtruct him. It was the Church in the Wilderneſs's choice [*Let Moſes ſpeak to us, but let not the Lord* (himſelf) *ſpeak to us leſt we die*] *Exod.* 20. 19. and it was no leſs *Job's* wiſh alſo, *Job* 33 6, 7. for *Elihu* tells him, [*Behold I am according to thy wiſh*, &c. *my terrour ſhall not make thee afraid.*] And *verſe* 23. He reckons it as a great privilege [*If there be a Meſſenger, with a Man an Interpreter, one of a thouſand to ſhew unto Man* &c.] 'Tis therefore a ſingular mercy to have the mind of God made known to us, by Men like our ſelves. As the Lord ordained the Office of the Miniſtry, ſo he hath eſtabliſh'd

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that Office with efficacy, and adorned that efficacy with his own uſe, to convey the Water of Life by thoſe Conduit-Pipes at ſecond hand, which ſhall not be communicated immediately from himſelf to us.

The *Second Remark* is; *Such as be prompt to Chriſt's Service, may, upon appearing difficulties, hang back, till they be helped over thoſe ſtumbling-blocks by the helping hand of Chriſt.* Thus it was with *Ananias*, whom the Lord call'd on in a Viſion; he anſwered [*Behold I am here, Lord*] *Acts 9. v.* 10. to ſhew his readineſs to run any Errand the Lord would ſend him, and to do what he commandeth him: But underſtanding what it was, he then (conſulting with fleſh and blood) is affrighted, and would be excuſed, as *Moſes* deſired, *Exod.* 3. 11, &c. and 4. 1, 10, 13. This was both their Infirmities; fear diverted them from their duty; yet the Lord moſt graciouſly removes the *Remora's* and ſtumbling-blocks out of both their ways of obedience: Thus the ſpirit prevails againſt the fleſh in us, and its Objections. The Beſt of Men are but Men at the beſt, and have their unneceſſary fears, as *Ananias* had here, who thought he had much reaſon for his Reluctancy. *N.B.* Oh whither may not a Servant of God dare to go while he goes in God's hand, that conducts him along! as the Child, though timorous, yet boldly walks even through the darkeſt Entry, becauſe he walks in his Father's hand. Thus *Abraham went out, not knowing whither he went*, Heb. 11. 8. yet was he content to be a follower of God blindfold, becauſe he knew with whom he went. So *Ananias* here, ſo ſoon as convinced that his heavenly Father's preſence could preponderate all perils, he preſently ſubſcribes to the Divine Precept and obeys. Oh how ready is the Lord to remove the ſcruples out of the minds of his Saints!

The *Third Remark* is; *Chriſt knows both where, and what we all are and do*; as here, he tells *Ananias*, for his better ſatisfaction, both

(1.) Where *Saul* was, both in what Street, and in what Houſe; *verſe* 11. His Redeemed are ſo dear to him, that he loves that Street wherein they lodge the better for them; yea, the very Air they breath in he loves the better for their breathings there, as well as the very Ground they tread upon (as is imported) *Pſal.* 87. 5, 6. He loves the very Gates where they are born and dwell, *verſe* 2. above all other places, and the Walls of their Dwelling-places (though but Mud-walls or Wooden) are continually before him, *Iſa.* 49. 16. as if he loved to look alway upon them; how ſhould then [*Holineſs to the Lord*, as *Zech.* 14. 20.] be alway writ in fair legible Characters upon the Walls of our Houſes.

(2.) What *Saul* was, calling him a *choſen Veſſel*, *verſe* 15. Firſt, a *Veſſel*, to ſhew that Believers are rather *Patients* than *Agents* in the *work of Converſion*, and in *matters of Holineſs*; therefore *Saul* here is not compared to any Active Engine that moves it ſelf, and ſets it ſelf upon work, but to a Paſſive Inſtrument, ſuch as Diſhes and Veſſels are, that may bear Meat, Treaſure, *&c.* by the help of the bearer's hand, 2 *Cor.* 4. 7. Secondly, Yet a *choſen Veſſel*; *Chriſt* the great Houſholder hath all ſorts of Utenſils or Veſſels in his great Houſe, the Viſible Church; ſome for higher and nobler Imploys, others for lower and meaner Services. This *Saul* was predeſtinated to be a *Veſſel of Honour*, *Rom.* 9. 21. 2 *Tim.* 2. 19, 20, 21. whom God had choſen to bear the Divine Treaſure of the Goſpel in, both to *Jews* and *Gentiles*, though he was but an Earthen Veſſel, or (as the word ſignifies) a poor Oyſter-ſhell, 2 *Cor.* 4. 7. He was choſen of God to Preach the Goſpel, *Gal.* 1. 15. as likewiſe to ſuffer for Chriſt's ſake, 1 *Theſ.* 3. 3. and *Acts* 9. 16. Thus the *Potter hath power over his Clay*, Rom. 9. 21, &c. and ſo is a moſt free Agent, without any obligation from his lumps of Clay; he calls whom he will, *Mark* 3. 13. He hath mercy on this *Saul*, yet hardens *Pharaoh*, &c.

(3.) What *Saul* did: [*Behold he prayeth*] *verſe* 11. It appeareth by *verſe* 17. that Chriſt revealed unto *Ananias* not only what *Saul* was doing, to wit, that he was praying and humbling himſelf greatly before the Lord (as that matchleſs Sinner *Manaſſeh* had done for his defying God, for his murdering Men, and for his worſhipping Devils, 2 *Chron.* 33. 11, 12.) in thoſe Solemn Duties of Faſting and Prayer, but alſo the very ſubject matter of that which he prayed for, to wit, for the inlightning both of his Soul and Body, that he might lead a new and a better life for the future, in which great Humiliation he ſpent all his three days of bodily Blindneſs inflicted upon him, to make him ſenſible the more of his Soul-Blindneſs. Hereupon *Ananias* (having all this made known to him by the Lord) not only feared not to viſit *Saul* (who was now become a greater wonder in being Rank'd among thoſe that prayed, than the former *Saul* was when Ranked among thoſe that propheſied, 1 *Sam.* 10. 11.) but alſo declareth plainly, that the Lord hath purpoſely ſent him with an Anſwer to his Prayer, that what he had prayed for, ſhould be fully performed. *N.B.* But this is matter of great Admiration, that a

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man who had been Educated according to the ſtricteſt Sect of the Phariſees, ſhould have ſuch a character upon him [*That he never prayed till now.*] No doubt but during that time, he had ſaid many a Phariſaical Prayer after a formal manner, but never till now prayed he a prayer (as *James* 5. 17, 18.) for true prayer is the breath of the Spirit, *Rom.* 8. 26. and *Jude verſe* 20. and prayer without the Spirit is like the cold breath of a pair of Bellows, not like the warm breath of a living Creature: 'Tis no better than the bare cry of the Old Creature, not of the New; an empty Ring only, and not ſo much ſignificancy in it, as the vain Tinkling of a Cymbal.

The *ſecond Branch* of the deſcription of *Saul's Ordination* is, the *Manner* of it [*Ananias* came to him with *Chriſt's Commiſſion* (as *Saul* did with the *Devil's* to *Damaſcus* &c.) by vertue whereof he laid his hands upon *Saul* for good (who would have laid hands upon *Ananias*, &c. for evil) healed him of his blindneſs, and imparted to him the Gifts of the Holy Ghoſt, *&c. verſe* 17, 18.] The *Remarks* hereupon be theſe.

Firſt; Inſomuch as Scales (like thoſe of Fiſh) fell from his Eyes, doth declare, that this was no ordinary Blindneſs, nor proceeding from any ordinary cauſe, nor could be cured by any common ordinary means, but only by a ſpecial and extraordinary Miracle [*una eademque manus vulnus opemque tulit*] the ſame hand that woundeth muſt heal.

The *ſecond Remark* is, the ſame power that healed *Saul* of his bodily blindneſs, did at the ſame time rend off the Vail, and tore up the covering that was ſpread over the Eyes of *Saul's* underſtanding, *Iſa.* 25. 7. 2 *Cor.* 3. 14. *Epheſ.* 4 18. and 5. 8. In all which latter Quotations, *Saul* acknowledges his *Internal*, as well as *External Darkneſs*; and farther, that all his Jewiſh Learning, he had got at *Gamaliel's* feet, was but blindneſs, *Phil.* 3. 7, 8.

The *third Remark* is; if *Ananias* were but an ordinary Chriſtian, he undoubtedly had an extraordinary warrant for this extraordinary work, as *Philip* the Deacon had done before, *Acts* 8. 6, 7. for a ſpecial Divine Command was neceſſary here, ſeeing none but the Apoſtles had power to confer the Holy Ghoſt, *&c.*

The *third Branch* is the *Event*, which is manifold; As (1.) The *Recovery of his Sight*; (2.) The *Reception of his Baptiſm*; and (3.) The *Suſception of his Apoſtolical Office*, Acts 9. 18, 19. which *Saul* the Perſecutor now changed into *Paul* the Preacher (as well as the Prayer) began at *Damaſcus*, *verſe* 20. In thoſe three verſes we have an account, that

1. He forthwith received Light and Sight of Soul, as well as of Body; the ſame Saviour (who makes all things new, *&c. Rev.* 21. 5.) made him a new Creature, *Renewed in the ſpirit of his mind*, Epheſ. 4. 23. and now he ſaw with other Eyes than before.

2. Therefore ſaw he now a neceſſity of being baptized (which he had before ridicul'd and perſecuted) that by this Badge of Baptiſm he might be liſted into the Body of that *Chriſtian Church* which heretofore he had made havock of. This Solemn Seal of the Covenant of Grace, was a giving his Name to Chriſt, a Teſtimony of his Converſion, and for confirming his Faith in Chriſt, and himſelf in the profeſſion of the Goſpel.

3. No ſooner was *Saul* thus throughly changed, but he immediately changeth his Society. *N.B. Rabbi Hillel*, *Rabbi Sameas*, and other *Rabbins* (who were Rulers of the *Jew's Synagogues* in that City) were now no ſuitable Aſſociates for him as formerly; he now ſaw (thro' the Spectacles of the Spirit of Chriſt) that theſe ſame *Rabbies* had quite loſt all their comlineſs, and they were become ſo ugly and unhandſom to him, as not any more to be made meet Companions for him; he therefore reſorts to, and aſſociates himſelf with the Diſciples of Jeſus (who had fled from *Jeruſalem* thither upon the diſperſion, *Acts* 8. 1, 3.)

Noſcitur è Socio qui non dignoſcitur ex ſe.

Dark Men (who cunningly conceal their Qualities) may be beſt diſcerned by their moſt conſtant Companions. It very much concerns us what Company we keep, *Prov.* 1. 15. and 2. 12. and 5. 8. and 1 *Cor.* 5. 9, 11, &c. *Saul* abandons his old Companions, as the Convert Youngſter did his former Miſs, ſaying to her, [*Ego non ſum ego*] I am not the ſame Man I was. Thus *Saul*, (now *Paul*) renounceth the *Rabbins*, (thoſe profeſſed Enemies of the Goſpel) and became (with *David*) *a Companion of thoſe that feared God*, Pſal. 119. 63. Now will he both love any, and learn of any, who went to Chriſt's School and learnt of him, *Acts* 4. 13.

4. No ſooner had he given Nature ſome neceſſary Refreſhment, but he preſently puts forth himſelf upon Preaching Chriſt. We cannot but ſuppoſe that this *Saul* was

by this time exceedingly weakened and waſted; not ſo much with his long Journey, as with the conſternation and perplexity he was plunged into by his late confounding Viſion of a *Glorified Chriſt* (which cauſed fear, grief and ſorrow *&c.* in him) but above all, with his three-days faſting, and continual praying: Therefore was it his prudent care to preſerve his health by receiving now ſome meat, that he might be inabled for the Service of God to which he was now called here. *N.B.* This care himſelf after commended to, and commanded *Timothy*, 1 *Tim.* 5. 23. All ſuperſtitious Abſtinence from Food is no better than Will-worſhip, *Col.* 2. 18. and is plainly branded to be the *Doctrine of Devils*, 1 Tim. 4. 4, &c. This introduceth the exerciſe of the Miniſtry and Apoſtleſhip of *Saul* (who was not yet called *Paul*, till *Acts* 13. 9.) The Reaſons may there be rendred) and of his Preaching to the *Jews*, among whom he alone retained his old Hebrew Name, till he began his *Apoſtolical Office* to the *Gentiles*, *Acts* 13. among whom he was ever after called by this Gentile name, as more acceptable to them than the Jewiſh. This St. *Luke* obſerves, who never call'd him *Paul*, but ever *Saul* till his Gentile work began, whom he never calls *Saul* after it. The exerciſe of his *Apoſtolical Office* among the *Jews* was (1.) To the *Jewiſh Synagogues* at *Damaſcus*; and (2.) Afterwards to thoſe at *Jeruſalem*: The firſt is Recorded in *Acts* 9. 20. unto 26. and the ſecond, from *verſe* 26. to 32. In the former theſe two grand *Remarks* are related, relating firſt to his *Doctrine*, and then to his *Danger* at this City *Damaſcus*.

Firſt; His *Doctrine* is commended, (1.) From the *Time*, *Place* and *Matter*, *verſe* 20. and 29. And (2.) from the *Effect* of it, both as to his *Auditors* who were amazed at it, *verſe* 21. and as to his *Adverſaries*, whom he ſo confounded with ſuch convincing and uncontrollable Arguments, as conſtrained them to come over to him, and conſent to that great Goſpel Truth. The *Circumſtances* commendatory of his Doctrine are three,

(1.) The *Time* of his Preaching, 'tis ſaid to be [*ſtraightway.*] He did here, as holy *David* had done before him, who, *when he had conſidered his former evil ways, he turned his feet* (quite contrary-way) *to God's Teſtimonies*, and he *made haſte and delayed not* to do ſo, *Pſal.* 119. 59, 60. So *Saul* here lingers not, loiters not, nor trifles he away his precious time (whereof it was enough, and more than enough, that he had ſpent ſo much in his youth, 1 *Pet.* 4. 3.) but immediately minded the one thing needful, *Luke* 10. 41, 42. and the Miniſtry his Maſter call'd him out unto (as after he admoniſhed *Archippus* to do, *Col.* 4. 17.) Now well knowing that delays are dangerous, and opportunities are head-long. Thus he ſaith of himſelf, that immediately he fell to work without conſulting with fleſh and blood, *Gal.* 1. 16. and if once paſt, become irrecoverable, therefore *haſte*, *haſte*, *haſte*, &c.

(2.) The *Place where* (as well as the *Time when*) it was in the *Jew's Synagogues*: For *Chriſt* had commanded that the *Goſpel ſhould be Preached firſt to the Jews*, as to the *Elder Brother*, *Matth.* 10. 6. *Acts* 1. 8. and 3. 26. This therefore was called neceſſary even by this Man, *Acts* 13. 46. and accordingly he acted here, either to convert them, as he was, or to leave them without excuſe, as he did, when he turned from them (ſhaking the duſt from off his feet) and Preached to the *Gentiles*.

(3.) The *Matter* what he taught, that *Jeſus was the Chriſt, the Son of God*. This makes it plain, that he was learning in Chriſt's School, and led up to the knowledge of this deep Divine Doctrine all the three days of his lying in Darkneſs: Otherwiſe he could not have obviated that double Errour of the *Jews*, who thought (1.) That this *Jeſus*, the Son of *Mary*, was not the *Meſſiah* or *Chriſt*; And (2.) That the Meſſiah was to be only ſome meer mortal man, yet ſome ſecular, glorious and victorious Prince: He confutes both theſe. 'Tis no matter how dark and dull the Scholar is, if Chriſt be but the Teacher, *&c.*

Secondly; The *Effects of his Preaching* at *Damaſcus* were twofold: (1.) *His Auditors were amazed*, admiring that ſuch a *Peſtilent Perſecutor* was become *ſuch a powerful Preacher*, *verſe* 21. and wondring as much at the change of this *young Saul*, as they did at that of the *old Saul*, ſaying with aſtoniſhment, [*Is Saul alſo among the Prophets?*] 1 *Sam.* 10. 11. So here [*Is Saul alſo among the Preachers?*] *quantum mutatus ab illo!* Oh the change, *&c.* Hereby the Almighty power of the *Lord Jeſus* was made manifeſt unto many, to whom the Miniſtry of this ſudden and ſtrange Convert became the more effectual, ſo that *they glorified God in him*, Gal. 1. 23, 24. (2.) His Adverſaries were confuted in all their cavils, and their contumacy confounded: For this Teacher did ſo prove the *Deity of Chriſt*, by comparing Scripture with Scripture, and by laying down one place to another (as the word [συμβιβάζων] ſignifies *v.* 22. like the Carpenter, who fits all the parts of his work together, that each may perfectly agree with the other, and then erects he his Fabrick by bringing all his pieces, and joyning them together each in his proper place.

place. This did this Metaphorical Builder, whoſe Grace grew bolder and greater by exerciſe and oppoſition, and who, quoting the Prophecies and Promiſes of the Old Teſtament, ſhewed how exactly they were accompliſhed in the New, concerning Chriſt. This he ſpake with ſuch evidence and demonſtration of the Spirit, that they could not gainſay, or confute him; but reſolve to hold ſtill their curſed concluſions with utmoſt obſtinacy, and (at leaſt ſome of them) to anſwer by Arms what they could not by Argument, as will be made apparent by the ſequel, when we come to the *ſecond Remark*, to wit, his *Danger for his Doctrine*. *N.B.* Here we muſt ſuppoſe a long pauſe of time betwixt *Paul*'s *Doctrine* firſt Preached at *Damaſcus*, and his danger of loſing his life for it in the ſame City: For *Luke* tells us [*it was after that many days*] *Acts* 9. 23. But himſelf expreſly telleth us, that thoſe many days were no leſs than three years, *Gal.* 1. 17, 18. for ſo long a time did he continue his carrying on of Goſpel-ſervice there, excepting only his Journey into *Arabia*, which was nigh to *Damaſcus*, and 'tis ſuppoſed, that City did then appertain to the *Arabian* Kingdom. *N.B.* *Luke* in the *Acts* makes no mention of this Journey among thoſe wild and barbarous *Gentiles*, nor of the Time when he returned either to *Damaſcus* again, or to *Jeruſalem*, for he wrote not the Hiſtory at length, but only the principal paſſages thereof; therefore *Paul* himſelf ſupplies that want, *Gal.* 1. 17, 18. yet relateth he not how long he remained among thoſe Rude *Arabians* (before his Return to *Damaſcus*) nor how he ſpent his time there: No doubt but it was in Preaching the Goſpel.

Note from hence (1.) That *Paul*'s firſt Preaching the Goſpel to the *Gentiles* (which had hitherto been hid in thoſe promiſes, *Iſa.* 49. 6. and *Jer.* 1. 10. &c. And which Myſtery was made known that it ſhould be performed by *Paul*'s Miniſtry, *Acts* 9. 15.) was when he went here from *Damaſcus* into *Arabia*.

Note (2.) When the Goſpel came thus into that *Gentile Country*, then was it moſt truly made *Arabia Felix* (as is the common name of one part of that Country) for happy is that Kingdom which hath the Goſpel. When *Paul* came to Preach within thoſe Tents of *Kedar*, he made them thereby as comely as the Curtains of *Solomon*, *Cant.* 1. 5. The Rude became Rich by it.

The (3*d*) Note hereupon is, Behold here Divine tender compaſſion to a young tender Convert. This *Saul*, Chriſt calls him not forth to a Conflict preſently after his Converſion, but he muſt have three years time wherein to ſettle, before he be drawn forth to ſuffer, for he muſt be inured to it by degrees. The skilful Armourer tryeth not a ſlender Piece of Armour with Musket-ſhot; nor doth the judicious Lapidary hammer his ſofter Stones upon the hard Stithy or Anvil; nor doth the diſcreet Huſbandman turn the Wheel upon his Cummin, or the Flail upon his Fitches, *Iſa.* 28. 26, 27, 28. God proportions the burden to the back, and the ſtroke to the ſtrength of him that beareth it, ſparing his ſuffering Servants, as a Father ſpareth his own Son that ſerveth him, *Mal.* 3. 16, 17. Though Bread-Corn be bruiſed, yet muſt it not be ſo mauled, as as to be marr'd. Thus *Saul* was ſpared for a long time before he was expoſed to danger. He muſt be like *Moſes*, the promulgator of the Law, who for fear did flie out of *Egypt* into *Arabia* before he was call'd forth to grapple with Great *Pharaoh*. So this grand *Promulgator* and *Publiſher of the Goſpel* muſt retire out of *Damaſcus* into *Arabia* alſo, where he was (as it were) Caſe-hardened for his enſuing Tryals. *N.B.* No ſooner is *Saul* returned out of *Arabia* unto *Damaſcus* again, but immediately moſt eminent danger attended him; wherein two things are moſt remarkable. (1.) By whom this danger was created, *Acts* 9. 23, 24. And (2.) By what means he eſcaped it, *verſe* 25.

Firſt; The creators of this danger to *Saul* were his former Adverſaries, whom he had put to ſilence, and ſo confounded, *verſe* 22. that they reſolved then (as before) to anſwer him by Arms, becauſe they could not by Argument, fraud or force, being the beſt *Mediums* of Diſpute with a baffled Antagoniſt. Oh how long did *Anger* (as *Solomon* ſaith, *Eccleſ.* 7. 9.) *reſt in the boſom of thoſe fools!* For no leſſer a time than about three years (as ſome ſuppoſe.) If the Quarrel was ſtarted (as is probable enough) at his firſt Entrance into the Miniſtry. *N.B.* Now upon his Return again, how were their Souls ſowred (as the Lump is by the Leaven, and the Veſſel is by the Vinegar) by this ſo long continuing Anger corrupting their hearts wherein it reſted. This ſowre Sataniz'd Spirit ſtirred them up to lye in Ambuſh for his Life; which ſome faithful Friend or other (the deſign taking wind) diſcovered to him; and though they watched the Gates night and day with a purpoſe to kill him, had he paſſed forth (ſo that there was no way in their Apprehenſions for making his eſcape) yet the Lord delivered him.

Secondly; How, and by what helps? This is more largely related by himſelf, 2 *Cor.* 11. 32, 33. than it is here by *Luke*. There it is intimated that thoſe curſed *Jews*, whom

Saul

Saul had confounded by dint of a convincing Diſputation, had informed *Aretas* the King (who was now in War againſt *Herod* the King, for putting away his Daughter to make room for *Herodias*) that *Saul* was come thither as *Herod*'s Spy, therefore did his Souldiers watch the Gates to apprehend him by the Order of *Aretas*'s Subſtitute: Yet by the help of thoſe Chriſtians who dwelt in *Damaſcus*, he was let down in a Basket by the Wall, ſo eſcaped he from their bloody hands.

The ſecond place of *Saul*'s exerciſing his *Apoſtolical Office* among the *Jews* (for his work in *Arabia* was among *Gentiles*, and not Recorded in Scripture, to which I am confined) was *Jeruſalem*, as his firſt was *Damaſcus*. *Saul*'s Journey to *Jeruſalem* at this time hath many great Remarks; As

Firſt; He went not to this place, until he was forced thither by flight from *Damaſcus*, for ſaving his own life, for which he had the Lord's Warrant to do, *Matth.* 10. 23. and which all *Caſuiſts* do approve of, when Perſecution is perſonal, eſpecially leaving likewiſe a ſufficient ſupply behind him. *N.B.* Nor did *Saul* ſin in this eſcape, though it was done againſt the *Roman* Law, which forbad all leaping over the Walls of a City or Garriſon. For *Tully* himſelf tells us, that [*Leges ſemper ad æquitatem flectendæ ſunt*] Laws muſt always be interpreted in a ſenſe moſt leaning to Equity: And *Apices Juris non ſunt Jus*; the ſenſe of the Law is the Law, and not always the Letter. Beſides, God's Glory, and the good of Souls were more concerned in *Saul*'s life (whoſe *Apoſtolical* work was but now in the *Embrio*) than to have it ſacrificed to a quaint *Punctilio* of Obedience to an Humane Law made upon a meer Heathen Politick conſideration. God hath not ſet his Miniſters as ſtanding Marks, or Butts to be ſhot at, *&c.* therefore was *Tertullian* too rigid in condemning all kind of flight in times of Perſecution. *Saul* fled both by the conſent, and by the help of the Church here.

The *ſecond Remark* is; Nor did *Saul* reſort now to *Jeruſalem* that he might receive an Apoſtolical Commiſſion from the Colledge of Apoſtles there, for that he had received three years before by an immediate Revelation from Chriſt himſelf, and of this himſelf gives a large and liberal account, *Gal.* 1. 16, 17, 18, 19. where he ſaith that he upon his *Converſion conferred not with fleſh and blood*, namely, not with his own carnal Reaſon (which is an evil Counſellor in ſpiritual matters) only, but alſo, not with any mortal Man, no not with the Colledge of the Apoſtles, whom he calls [*Fleſh and Blood*] agreeable to *Matth.* 16. 17. 1 *Cor.* 15. 50. *Epheſ.* 6. 12. and *Heb.* 2. 14. Intimating hereby, not only, that he did not oppoſe his own carnal Reaſon to that extraordinary command he had perſonally and plainly received from Chriſt himſelf (which would have been no better than down-right Rebellion) but alſo, that he did not learn the Goſpel (which he Preached) from the Apoſtles, for he had Preach'd it three years before this Journey to *Jeruſalem*; and when he now came thither, he ſtaid there but fifteen days, which could not be a time long enough to learn ſuch a profound Myſtery in: Nor did he then ſee any of the Apoſtles, ſave *Peter* and *James*; for probably all the other Apoſtles were either ſcattered from *Jeruſalem* (at *Saul*'s firſt Journey thither) by Perſecution, or they were attending their particular Charges of Apoſtleſhip, in other places, according to *Rom.* 12. 7. Yea, ſo far was he from learning any thing from *Peter*, that he tells how he withſtood him to the face afterwards, *Gal.* 2. 11, &c.

The *third Remark* is; When *Saul* came near to *Jeruſalem*, neither his *Converſion*, nor his *Call to Preach the Goſpel* were heard of there, inſomuch that the Diſciples in that City were afraid to admit him into fellowſhip with them, *Acts* 9. 26. for he was not known by face to them, or to the *Churches in Judæa*, Gal. 1. 22. So far was he from learning the Chriſtian Religion, much farther from receiving his Apoſtolical Authority from them. The Reaſons of their not knowing him as a Convert, and as a Preacher, *&c.* (though they all knew him too well by ſmarting experience as a Perſecutor, when he made ſuch havock among them, *Acts* 8. 3.) may probably be ſuppoſed to be theſe: (1.) The great diſtance betwixt *Jeruſalem* and *Damaſcus*, being an hundred and twenty Miles, or ſix days Journey. (2.) The little correſpondence betwixt thoſe two Cities, while the two Kings, *Aretas* King of *Damaſcus*, and *Herod* King of the *Jews* waged War againſt one another (as before) which muſt intercept all interchange of Letters. (3.) The Perſecution that then Raged at *Jeruſalem*, might diſcourage the Converts of *Damaſcus* from having any concourſe or reſorting thither. (4.) But above all, the Remoteneſs of *Arabia* (where *Saul* might ſpend ſome conſiderable part of his three years abſence) from *Jeruſalem*, betwixt which two places there could be but little Commerce: Therefore thoſe Diſciples (who had formerly felt his Raging Fury) might juſtly be afraid of taking him into intimate communion with them, though his Rage had been three years ago. He muſt be a Probationer for ſome time before his

Admiſ-

Admission into *Church Communion*. Our Lord himself would not lightly commit himself to any, *John* 2. 24. And this same *Paul* (that stood some while Probationer here) commands *Timothy to lay hands suddenly on no man*, 1 Tim. 5. 22. Too much open-heartedness and easie credulity, is an Argument of folly. 'Tis a Fool (with *Solomon*) that believes every word, *Prov.* 14. 15. [*Fide, Diffide*] be not light of belief: We must try those, we mean to trust: The best that can come of Rashness, is Repentance.

The *fourth Remark* is; *Barnabas made way for his Entertainment*, Acts 9. 27. who is supposed to be *Saul*'s Fellow-Pupil under their Tutor *Gamaliel*, so might better know him than others not to be addicted to lying, and probably might hear some account of his Conversion, because in the dispersion of the Church, *Acts* 8. 1. *Barnabas* also was forced to travel abroad towards *Damascus* and *Arabia*, &c. but especially being a Man full of the Holy Ghost, *Acts* 11. 24. (as well as a Son of Consolation, as his name in Hebrew doth signifie; and well qualified to comfort those that might be cast down, *Acts* 4. 36. He was stirred up by the Spirit of God to present *Saul* to the Church, and to acquit them of those Jealousies they harboured against *Saul*, which he did by three Arguments. (1.) Because he had seen the Lord Jesus in the way as he went to persecute the Saints at *Damascus*. (2) Because the Lord had then spoken to him with a strong hand (as he did to the Prophet, *Isa.* 8. 11.) and made a mighty and marvelous change upon him, turning the stream of Persecuting, into Praying and Preaching work in him: And (3.) Because he had (upon this true and thorough change) Preached the Gospel boldly and publickly (which before he accordingly had persecuted) at *Damascus*, and in *Arabia*, *that Jesus was the Christ*, and the *true Messiah*. *N.B.* Hence learn, that in case of Modesty or Bashfulness, any good Man (such as *Barnabas* was, *Acts* 11. 24.) may declare for another (in order to Admission of Members into a Church) the great work of Grace upon their hearts, who are too fearful to declare it themselves. This Testimony of *Barnabas*, concerning *Saul*, was fully satisfactory, not only to the Church of Believers, but also to the Apostles, *Peter* and *James*, *Gal.* 1. 18. who were the two Apostles of the Circumcision, and therefore abode in *Jerusalem* and *Judæa*, while all the other Apostles were at this time gone abroad to lay the Foundadations (probably) of other Churches in other Countreys. Hereupon all suspicion concerning *Saul* was removed: He was now freely, and with the Right hand of Fellowship received, familiarly conversant with them in his Egress and Regress, *verse* 28. and not only so, but he Preached boldly, *verse* 29. as *Barnabas* had said, *&c.*

The *fifth Remark* is; *Opposition is the evil Ghost that haunts and dogs the Gospel every where*, and to Preach it powerfully, is the high way to contract the ill will of an evil World upon the heads of such Preachers. No sooner had *Saul* made good that Testimony which *Barnabas* had given of him in Preaching boldly at *Jerusalem* (as he had done at *Damascus*) and in Disputing with the *Hellenists* or *Græcians* in Defence of *Christ* and his Gospel, but presently these *Antagonists* lay in Ambush to take away his life, *verse* 29. *N.B.* If it be asked why these men sought to kill *Saul* rather than *Peter*, *James*, *Barnabas*, or any other that was now at *Jerusalem*, &c. the Answer is, because *Saul* himself was an *Hellenist*, though born of Jewish Parents, yet in the *Græcian* Countrey (to wit, in *Cilicia* at *Tarsus*, *Acts* 21. 39.) and once one of these Adversaries own Colledge, who raised that bloody Persecution against *Stephen*, *Acts* 6. 1, & 9. whom then *Saul* prompted on to that Persecution, *&c.* but now he being turned Christian, and desirous to give an Antidote to them unto whom he had formerly given Poison, indeavouring to save their Souls (by his *Apostolical Office*) which he had helped to destroy: This inraged them, they looking upon him as an Apostate from them, and no Apostle to them, then did they seek his death, having first given out (as *Epiphanius* testifies) that he turned his back on the Jewish Religion, meerly out of a pang of Discontent, because he could not obtain to Wife the High-Priest's Daughter. *N.B.* Thus they learnt of their Father the Devil, first to be Lyars, and then Murderers, *John* 8 44. They (according to the Proverb) designing to kill a Dog, make the World believe first that he was mad: And thus the *Jews* at *Jerusalem* were not one Button better than those at *Damascus*; neither Barrel was better Herring: Both in both places laid siege for *Saul*'s life. He, that with those *Hellenist Jews* had contrived the stoning of *Stephen*, finds this place too hot for him to stay in more than fifteen days, or two weeks, but is forced by his former Com-Rogues to flie for his own life. *N.B.* Hereby was verified to him the truth of Christ's words concerning him [*how great things he must suffer for my Name's sake*] *Acts* 9. 16. And indeed scarce ever were so many sufferings heaped up upon one Man (as himself reckons them, 2 *Cor.* 11. 23, &c.) both through the hatred of his own Countrey-men the *Jews*, and the Fury of the blind *Gentiles*; he suffered as much

seve r he cauſed others to ſuffer, yet the Lord delivered him out of all his ſufferings (till his work was done) according to that precious promiſe, *Pſal.* 34. 19. *N.B.* Here alſo the Brethren were inſtrumental, in Chriſt's hand, to work *Saul*'s ſecond Deliverance at *Jeruſalem* (as they had been at *Damaſcus*, Acts 9. 25. in his firſt) for 'tis ſaid, *verſe* 30. when they knew how the *Helleniſts* ſought to ſlay *Saul*, they gave him a lift out of their way, by bringing him down to *Cæſarea*, and ſending him forth to *Tarſus* (his own Native Soil) where he might Preach the Goſpel to his own Countrey-men, and where they might hope he would be ſafer among his own Friends and Relations.

The *ſixth Remark* is; *The Reſt and Peace of all the Goſpel-Churches from former Perſecutions*, as the marvelous iſſue and upſhot of all the premiſes. The Lord moſt graciouſly grants to his *Church Militant* a time of Peace, as well as a time of Perſecution: He will not *chide nor contend for ever, leſt the ſpirits of his people fail, and the Souls that he hath made*, Iſa. 57. 16, 17, 18, 19. where is ſhewed, (1.) That a little correction ſatisfies a loving Father for a great fault of his dear Child, *Pſal.* 103. 9, 13. (2.) When the Child ſwoons under ſcourging, then our heavenly Father lets the Rod fall down, takes up his Child, and falls a kiſſing it, to fetch life into it again, *Jer.* 31. 18, 20. (3.) Tho' God ſee his Children's croſſes, and could be as croſs as they for the hearts of them, *Pſal.* 18. 26. yea, tho' thoſe poor blindlings blunder on without fear or wit, neither benefited by blows, nor humbled by frowns, through and for their frowardneſs, laying nothing to heart, yet God ſpeaks God-like (for it is not after the manner of men to ſpeak ſo, 2 *Sam.* 7. 19.) *I have ſeen his ways*, (froward enough) *yet I will heal him*, Iſa. 57. 17, 18. I will ſave them with a *Non-obſtante*, or *Nevertheleſs*, Pſal. 106. 8. If I ſave them not till they ſeek me, they'll never be ſaved: I will do it for my Name's ſake, *Ezek.* 20. 8, 14, 22, 44, &c. *N.B.* This 20th of *Ezekiel* is the ſum both of the Law and of the Goſpel: In which God ſweetly and interchangeably mixeth words of wrath with words of mercy to his God-provoking people, (1*ſt.*) Saying (as it were) though ſometimes I ſwore to be the Lord their God, *verſe* 5. eſpying out a Land for them (finding it out by diligent ſearch, *Numb.* 10. 33.) even the choiceſt of Lands, *verſe* 6. as a Father finds out a fit Seat, a fit Wife, and fit all things for his Firſt-born Son; ſo did I for *Iſrael* my Firſt-born Son, *Pſal.* 89. 27. *Exod.* 4. 22, &c. *Yet they rebelled againſt me*, verſe 8. I might ſay to them what I pleaſed, but they would do what they liſted, always reſiſting the Holy Ghoſt, *Acts* 7. 51. inſomuch that I had as much ado to forbear killing them, as ever I had of killing *Moſes* for neglecting to circumciſe his Son, *Exod.* 4. 24. Now comes in (2*dly.*) That ſweet Divine matchleſs [*Notwithſtanding*] in thoſe words of mercy, [*But I wrought for my Name's ſake*] *verſe* 9. Here God ſtems himſelf from pouring out his Fury, which he ſeem'd to be reſolved before to do, as *Hoſ.* 11. 8, 9. *How ſhall I give thee up?* &c. His Mercy catches hold of the hands of, and triumphs over his Juſtice, *James* 2. 13. and that upon this conſideration, leſt the Heathen ſhould ſay [*me non voluiſſe, aut non valuiſſe eos educere*] That I either would not, or could not bring them out of the houſe of Bondage, *Deut.* 9. 28. This Reproach would greatly redound to the diſhonour of my great Name. Again (3.) When upon new provocation by polluting God's Sabbaths, *verſe* 13. then the ſame motive to Mercy is renewed, *verſe* 14. And again (4.) It comes in with a [*Nevertheleſs*] *v.* 17. and 22. as one withdrawing his hand, when juſt ready to ſtrike. And laſtly; 'Tis again repeated upon renewed provocations, *v.* 44. All which ſheweth,

1. That all Divine Diſpenſations for his Church's Deliverance, flow freely out of God's free Grace and meer Mercy, for his own Name's ſake, and not for our merit.

2. Hence may it well be hoped, God will deal mercifully with the *Reformed Churches* in *Europe*, though they (alas!) be much deformed, and ill-deſerving, becauſe of the diſhonour that will redound to his own great Name, if he do not deliver them.

3. The ſame great and gracious God, that by an high hand, and an out-ſtretched arm, brought *Iſrael* out of *Egypt* literal, and then, notwithſtanding their many murmurings, *&c.* in the Wilderneſs (where God was not a Wilderneſs to them, *Jer.* 2. 31. but furniſh'd them with Bread from Heaven, and with Water out of the Rock, *&c.*) And in *Canaan* (where they drove the Trade of Rebellion, as they had done of Provocation for forty years long in the Wilderneſs, *Pſal.* 95. 8, 9, 10.) yet God did not deal with them according to his ordinary Rule of Juſtice, but according to his Royal Prerogative of Mercy: So hath he as mightily and marvelouſly brought *England* out of *Egypt* Myſtical, *Rev.* 11. 8. and accordingly will (we may hope) ſave us from returning thither for his Name's ſake. See *Deut.* 17. 16.

4. 'Tis is our moſt prevalent Argument in prayer, to cry with *Joſhua*, [*And what wilt thou do unto thy great Name?*] *Joſh.* 7. *v.* 8, 9. And with *Moſes*, *What will the Nations*

ſay?

ſay? Numb. 14. 13, 16. and 20. God is tender of his Glory, and ſo ſhould we be, who (as it were) quarters Arms with God: He will ſuffer in the glory of his Power and Truth, if it go ill with his *Iſrael*. We ſhould deſire more that God may be glorified, than that our ſelves may be gratified. 'Tis the ingenuity of Saints, to ſtudy God's ſhare more than their own, and to drown all By-reſpects in his honour, believing, when things are at worſt, that Chriſt's Cauſe ſhall prevail. God's [*Nevertheleſs for his Name's ſake*] may ſave his People when moſt unworthy to be ſaved, that he may make his mighty Power known, *Pſal.* 106. 8. The Lord hath his own Glory to look to, as well as to puniſh preſently his provoking People. See alſo *Pſal.* 78. 38, 39. God ſtirs not up all his wrath, 'tis only ſome few drops; God ſheds not the whole ſhower, *&c.*

CHAP. X.

Of Peter's *Miracles at* Lydda *and* Joppa.

AS the Sacred Record leaves the Relation of what *Saul* (after call'd *Paul*) ſpake, acted and ſuffered till afterwards, and now returns to *Peter's* Relation upon the ſame three heads. (1.) *What he ſaid.* (2.) *What he did.* (3.) *What he ſuffered*, whereof in all theſe reſpects we have related ſome account during the Infancy of this Goſpel-Primitive Church at *Jeruſalem*, in the five foregoing Chapters, *&c.* Accordingly muſt this Hiſtory do, following the Conduct of that Divine Thread in the intricate Labyrinth of this following Diſcourſe. As the Sayings of *Simon Peter* are found intermixed with his Doings in the former Narratives of him, before the Story of his firſt and ſecond Sufferings: The ſame Method muſt be obſerved here, reducing thoſe three heads (for brevity's ſake) into two, to wit, *Peter's Doings* and his *Sufferings*, with his *Sayings* among hands.

1. *Peter's Doings* in a new *Journey* from *Jeruſalem* were three great things. The firſt is the healing *Æneas* of a Palſie at *Lydda*. The ſecond is the raiſing *Dorcas* from the Dead at *Joppa*: And the third, his opening the Door of the Goſpel to the *Gentiles* in *Cæſarea*, &c.

In the firſt of theſe (Recorded, *Acts* 9. 32, 33, 34, 35.) are remarkable, 1. The Time when; 2. The Place where; 3. The Perſon healing; 4. The Party healed; 5. The Manner how this Miracle was wrought; 6. The Effects.

The *Remarks* hereupon are as followeth.

Firſt; The Time of *Peter's* working this Miraculous Cure upon the Palſie-man, muſt be, when there was a calm of Reſt and Peace from Perſecution come upon all the Churches which was procured not only by perſecuting *Saul's* Converſion into a Praying & Preaching *Paul*, (who had been the principal Incendiary of the Church's Perſecution) but alſo by this *Preaching Paul's* Diſmiſſion from *Jeruſalem* to *Tarſus*, *v.* 30, 31. For, as he had been, of all Perſecutors, the moſt obnoxious perſon to the *Perſecuted Churches* formerly; ſo now was he become (upon this wonderful change wrought upon him) the moſt obnoxious perſon to his *Quondam Companions*, his former Fellow-Perſecutors: For theſe ſort of men were implacably incenſed and inraged againſt him, for his ſo zealouſly Preaching that Goſpel which he had as zealouſly perſecuted; therefore did they with the greateſt Spite, and moſt vigorous Rigour proſecute him (as an Apoſtate from their Colledge) above all the other Apoſtles, but when he was ſeaſonably ſent away out of the Reach of the *Sanhedrim* into *Cæſarea*, &c. The Storm of Perſecution was thereby becalmed: This calm ſeaſon draws out *Peter* to paſs through all quarters to viſit the Saints, that he might confirm them in the Faith, and eſtabliſh a Miniſtry among thoſe Churches newly planted by the diſperſed Diſciples, *v.* 32, *Acts* 9.

Secondly; The *Place where*, was *Lydda*, which was one of thoſe places *Peter* paſſed unto to viſit, *&c.* a famous City in former times, not far from the Mediterranean Sea, upon the Weſt Bank of *Jordan*: Oh wonder! how Chriſt hath his Saints ſcattered and planted in Cities and Countreys, *&c.*

Thirdly; The *Perſon healing* was *Peter*; this was not the firſt healing Miracle that *Peter* had wrought by the power of Chriſt; for before this, he had cured the Cripple that *was born lame* (not lamed by any violent caſualty) *Acts* 3. 2, 7. and that had been *lame forty years*, Acts 4. 22. as above. Beſides, we find *Acts* 5. 15. how the ſhadow of *Peter* wrought wonders. *N.B.* The like whereunto we read of *Paul* after, *Acts* 19. 12. not as if the ſhadow or garment, or the body of theſe Apoſtles had any inherent

vertue

vertue in them to heal Diſeaſes, and to caſt out Devils; but that the power of helping the Diſtreſſed, was now ſo abundantly poured out, at this Effuſion of the Holy Ghoſt upon them, inſomuch as theſe weakeſt and improbable means were made ſoveraign and effectual to work Miracles, that the glory of thoſe wondrous works might not be attributed to ſuch contemptible things, but to the bleſſed *Meſſiah* now gloriouſly exhibited. *N.B.* Moreover, ſuch prodigious Products from ſuch unlikely means, did not only demonſtrate that the power was of God; but it was an accompliſhing of Chriſt's Promiſe to them, that they ſhould do greater works than he had done, *John* 14. 12. by which Providence the Goſpel was much more propagated: To which may be added, that *Peter* there was in conjunction with *John* in healing that begging Cripple, but here he acts alone by himſelf.

Fourthly; The *Party healed* was *Æneas*, who is deſcribed (1.) By his *Name*, ſuppoſed to be a *Jew*, tho' living now at *Lydda*, whom the *Jews* call'd *Hillel*, but the *Greek-Lyddians* call'd him *Æneas*. (2.) By his *Diſeaſe*, a *dead Palſie*, which had taken away the uſe of his Limbs, ſo that he became a *Clynick*, and lay Bed-rid. (3.) By the *Antiquity* of his Diſeaſe, [*Acts* 9. 33. *he had kept his Bed eight years.*] All this is Recorded, not only to declare the *certainty of the Hiſtory*, but eſpecially the *difficulty of the Cure*, and the *excellency* of the *Miracle*; *Omnipotenti Medico nullus inſanabilis occurrit Morbus.* To ſuch an Almighty Phyſician as *Jehova* is, no Diſeeaſe is found incurable, *Exod.* 15. 26.

Fifthly; The *Manner how* this Cure was wrought, is related, *verſe* 34. *Acts* 9. which contains, (1.) *Peter*'s command in the Name of Chriſt, wherein he promiſeth Recovery to this *Paralytick*, ſuitable to our Saviour's ſaying, *Mark* 2. 9. and *John* 5. 8. in the like caſe to demonſtrate the perfection of the Cure, *in being now able to make his Bed.* *Peter* acts not here by his own power, but lets this lame man know whom he ſhould acknowledge for his Benefactor, himſelf being but the Inſtrument in Chriſt's hand. And (2.) The *Paralytick's Cure*, thereby, [*He immediately aroſe*] together *with the Word there went forth a power*, Luke 5. 17. As *Peter* was aſſured of this, ſo the *Paralytick* did experience it; for he felt the dolorous Diſtemper by the Reſolution of his Nerves depart from him in an inſtant, and that now he was inabled to *ariſe and to caſt up his Bed*; (whereof he had now no ſuch need as formerly for eight years.) All this did declare that the Cure was done by a Divine Power, ſeeing Nature and Art acts in Time, and by Degrees, but he was cured immediately, and that perfectly alſo, inſomuch as he was made able to make his Bed, the beſt diſcovery thereof to all.

Sixthly; The *Effects hereof*, namely, upon the many Spectators of this Miracle [*All that dwelt at* Lydda *and* Saron *ſaw it, and turned to the Lord*] *verſe* 35. *Acts* 9. The Hebrew is *Sharon*, a place that had moſt fruitful Fields, *Iſa.* 33. 9. 1 *Chron.* 27. 29. but now it became *Chriſt the Roſe of Sharon* indeed, *Cant.* 2. 1. For this Providence became an Ordinance to the Inhabitants of that City, 1 *Chron.* 5. 16. (not far from *Lydda*) for hitherto they had been erroneous in Fundamentals, ſo had turned their backs of Chriſt, but now were both *Inlightened* and *Inlivened* to *embrace his Truth.*

The *ſecond great Miracle* Peter *wrought* in this his Journey from *Jeruſalem* (when he went thence into all quarters to viſit the Saints, and to confirm them in the Faith, *Acts* 9. 32.) *was his raiſing Dorcas from the Dead at Joppa*, which Miracle is deſcribed by ſix Circumſtances.

The *firſt* is the *Perſon* upon whom this Miracle was wrought, by *Peter*; the perſonal Object whereof hath ſundry Demonſtrations; As (1.) By her *Name*, which is twofold, *Tabitha*, ſo call'd among the *Jews*; and *Dorcas*, ſo call'd among the *Greeks*; both names ſignifying a *Doe* or *Roe-Buck*; and as ſhe was eſpouſed to Chriſt, no other ſhe was to him than as a loving Hind, and pleaſant Roe, *Prov.* 5. 19. (2.) By her *Profeſſion*, ſhe is call'd a *Diſciple of Chriſt*. (3.) By her *Practice and Manners*, ſhe was *rich in good works* (which are the beſt Riches, laſt longeſt, and go fartheſt; for they follow us into another World, *Rev.* 14. 13.) She is commended for her *Beneficency*, and for her *Liberality*, *Acts* 9. 36. And (4.) By her *Diſeaſe* and *Death*, *verſe* 37. *N.B.* A dear Diſciple may be diſeaſed and die; *Mary* and *Martha* ſend this word to *Chriſt* [*Behold he whom thou loveſt is ſick*, yea and dead too] *John* 11. 3, &c. *Chriſt's Love*, and *Saint's Death*, as well as *Diſeaſes*, may well enough hold a conſiſtency; as here alſo in this dear *Dorcas*, whom, when dead, they had waſhed, not only to fit her for Burial, but eſpecially to ſhew their hope of the Reſurrection, which would change that vile Body like Chriſt's glorious Body, *Phil.* 3. 21.

The *ſecond Circumſtance* is, the double occaſion, (1.) The *Vicinity of the place*, *Joppa*, a Port-Town, and very beautiful (call'd ſo from the Hebrew *Japhah*, ſignifying fair, or a fair Haven) moſt memorable for *Jonah*'s taking Shipping there, when he would flee

flee from God, and decline his Meſſage, *Jon.* 1. 3. expreſly ſaid to be nigh to *Lydda*, *verſe* 38. *Acts* 9. The *ſecond* occaſion was, the *Interceſſion of the Diſciples*, who were ſenſible of the great loſs they all had in the death of ſo good a Woman; therefore ſent they ſpeedily for *Peter*, not only to come and comfort thoſe who were moſt concerned in the loſs, but alſo by the Direction of God's Spirit they were not without hope, that this pious Woman might be recovered by *Peter*, and ſo remain farther profitable to the Church; hereupon they requeſt his haſte in coming to them before her Burial, which now they were preparing for; this is an evidence of ſuch an hope.

The *third Circumſtance* is, the *moving Cauſe* of this Miracle, which was the *doleful Lamentation* made by Widows for the loſs of this good Woman, who uſed to cloath them, *verſe* 39. There was no need here of hiring Mourning-Women, *Jer.* 9. 17.

The *fourth Circumſtance* is, *Peter's* management of this mighty Miracle, in raiſing the Dead, which conſiſts of *Deeds* and *Words*. Firſt *Peter's Deeds*, as it might ſeem a ſtrange Requeſt in thoſe People to ſend for *Peter* upon any ſuch extraordinary account of giving life to the dead, which was never done before ſince Chriſt's Departure; ſo it might ſeem no leſs than preſumption in *Peter* to undertake it: But undoubtedly the ſame God (who had appointed this Miracle to be wrought for the advancement of his own glory, and the manifeſt confirmation of the Truth of the Goſpel) ſo wrought in the hearts both of the People, and of *Peter*, that both the one and the other did what they did out of a particular Faith: But more particularly, three things *Peter* did; (1.) *He put all perſons forth* that would diſtract him with their immoderate mourning in his praying work, as *Eliſha* did, 2 *Kings* 4. 33. not only, that he might pray without interruption, but alſo to teſtifie, that he might avoid all appearance of oſtentation, or ſeeking any vain glory: This likely he had learned from his Lord, *Mark* 5. 40. (2.) *He kneeled down*, which recommends to us that Reverential Poſture in our praying to the great God, as *ſtoned Stephen* did, *Acts* 7. 59, 60. Though he was in a ſtanding poſture when he prayed for himſelf, yet kneeled he down when he prayed for his Enemies. This is the poſture uſed in moſt earneſt prayer. *Stephen* was more aſſured of his own Salvation, than of his *Stoner's* Converſion, therefore did he more earneſtly (or at leaſt as much) intreat God for it. (3.) *Peter prayed*, verſe 40. to ſhew that his power of raiſing the Dead, was only precarious, and not his own originally: He could do nothing of himſelf, therefore betakes he himſelf to prayer, that he might obtain an Ability from above to reſtore her to life.

Secondly, The *Words*; What *Peter* ſaid? [*He turning himſelf to the Body or Carcaſs*, and ſaid, [*Tabitha ariſe.*] This he ſpake with a full aſſurance that his prayers were heard, and would be actually anſwered, and according to his effectual fervent prayer it was done, for, *ſhe opened her Eyes* (the evidence of Life reſtored) *and ſat up, ſeeing Peter.*

The *fifth Circumſtance* is, the *Witneſſes*, the *Saints* that ſent for him, *&c. Peter* helped her with his hand to riſe up, and he handed her to them perfectly recovered; for all God's works (as was this Cure) are perfect, *Deut.* 32. 4.

The *ſixth Circumſtance* is, the *Event*, which redounded more to the benefit of many Souls, than to the ſingle Body of this revived Woman; for by this Means and Miracle (which no man could work, but who had God with him) *many believed in the Lord*, Acts 9. 41, 42. This was the great end hereof, more for the good of others was ſhe raiſed, than her own. Now old *Jonah* was not ſo famous at *Joppa*, as was this *Bar-Jonah*, or *Peter*; for *Jonah* was but raiſed out of the Whale's Belly, but this *Bar-Jonah* became a Raiſer out of the ſtate of Death; who, when he had by this Miracle prepared the Ground, *tarryed many days there*, to ſow the Seed of the Word into this prepared Soil, inſtructing them in the Truth, and confirming them in the Faith, till *Cornelius* ſent for him, *verſe* 43. *Acts* 9.

The *third mighty work* which *Peter* did by the help of *Chriſt*, was his carrying the Goſpel over to the *Gentiles*, beginning with *Cornelius* the *Centurion*, whom with his whole Family he converted to the Chriſtian Religion, *&c.* In this wonderful Converſion (which was the principal *firſt-fruits* of the *Gentiles*, though there were ſome few gleanings before) three parts are moſtly remarkable; Firſt, The *Object*; Secondly, The *Organ*; And thirdly, The *Idea* of it in manner, form and means.

Firſt, Of the *Perſonal Object*, it was *Cornelius*, who is deſcribed three ways *Acts* 10. His firſt *Character* is drawn from his *Occupation* and *Quality*; he was a *Souldier* by Calling, and of the higheſt Rank, a Commiſſion-Officer, as a *Centurion*, having an hundred Souldiers under his command and conduct, *verſe* 1. His ſecond *Character* is taken from his *Converſation*, wherein he is commended both for his *Piety* (which he demonſtrated not only by his *charitable and plentiful Alms*, but alſo by his *fervent and frequent Prayers*, *verſe* 2.

verse 2. and for his Obedience in performing all that God commanded, *verse* 7, 8.

His *third Character* is, the description of that eminent and extraordinary Privilege, or Divine Vouchsafement, wherewith God was pleased to dignifie this *Gentile Souldier* and *Centurion* in the first place, namely, with an *Angelical Vision*. In this Vision of an holy Angel sent from Heaven as God's Embassador to him, with the glad Tidings of Salvation to him and his Family, and so to the *Gentiles* in general.

There be two particulars principally remarkable; the first is, what *Cornelius* saw, *v.* 3. wherein is related, both when and how he saw this Vision. The second is, what he heard in it, to wit, the words that this Angel spake to him; which speech hath a twofold tendency. (1.) 'Tis for incouraging the Anxious Soul of this Souldier, who had long wanted relieving succour and support, *verse* 4. And (2.) 'Tis for directing him what to do for his future and fuller settlement, *verse* 5. This is the first part of this Divine Record concerning *Cornelius*. The famous *Remarks* whereon are these that be genuinely deduced.

The *first* is a deduction from the manner of life this personal Object *Cornelius* led, namely, *the life of a Souldier*, which is commonly the rudest sort of life, yet was it not so in this man: Teaching us, that all Souldiers are not Rude, but some may be Religious and truly so. Souldiers indeed are so generally licentious, rapacious, and of so rude a deportment, that a Poet hath scandalized the whole Tribe, giving this black Character of them,

Nulla Fides, pietasque Viris qui castra sequuntur.
No Faith, nor Piety can be found in Souldiers that follow Camps.

'Tis sad when the Sword is seated in such mad-men's hands, *&c.* However, this *Cornelius* confuteth that Poet's scandal. 'Tis true, *John Baptist* look'd upon this sort of men, as necessary to be caution'd with his Austere Document [*Do Violence to no Man*, &c. *Luke* 3. 14. The Austerity of this Preacher the *Baptist*, doth not condemn that course of life, to wit, the Imploy of a Souldier, but only Regulates their Behaviour therein, letting them know, that all violent shaking of peaceable People by the shoulders (as the word signifies) *Luke* 3. 14. All insolent plundering to mend their short pay, and to spend luxuriously upon themselves (with such other extravagant exorbitancies which the *Roman* Souldiers used in their Garrisons over conquered Countreys and Cities) must be left, if indeed they would bring forth fruits fit for evidencing the Truth of their Repentance, which they heard he Preached to them, and so hardly pressed upon them. Behold this Souldier (who was of *Felix*'s Guard at *Cæsarea*, &c. *Acts* 23. 24.) was a *Devout Man*.

The *second Remark* is; 'Tis a good evidence of true Devotion, and of the Religious Fear of God, when a Master obligeth all his Family to observe the same Family-duties in the fear of God with himself, as much as in him lieth. This was God's commendation of *Abraham* [*I know that he will teach his Children and his Servants the knowledge of my ways*] *Gen.* 18. 19. And *David* would testifie his sincerity, by his being sacredly serviceable to his Sons and Servants at home, *Psal.* 101. 2, &c. in a faithful discharge of that Family-Trust committed to him. A good Housholder is like the Bee, which, whatsoever Honey it gathers abroad, brings home to the Hive and House. *The lips of the Righteous feed many*, Prov. 10. 21. those under his own Roof especially. *N.B.* Every man is in truth what he is at home: He is really, what he is Relatively. Follow Hypocrites home to their Houses, and there you shall discern what they are: Like Stage-Players, who act the part of Noble and honest persons while you look on them upon the Theatre, but follow them to the Tyring-Rooms (where they divest themselves of their borrowed Robes) then are they discovered to be but Shabby-persons, and the vilest of Varlets. This conscientious *Cornelius* was therefore Really, because Relatively Religious. As he was εὐσεβὴς, a *Devout Man*, Acts 10. 2. a *right Worshipper*, as the *Greek* signifies, not resting in the *King's Religion* (which was *Heathenism*, as the *Melchites*, which *Nicephorus* mentions, who would be of the *King's Religion, whatever it was*, so had their name from *Melech*, Hebr. a *King*, or as the *Herodians*, *Matth.* 22. 16. who were meer Courtiers, joyning in a conformity to *Herod* (the Conquerour's) *Religion*, which was a Mongrel hodge-podge of *Heathenism* and *Judaism*, *Mark* 8. 15. So this *Centurion*, tho' not circumcised (which was not imposed upon the *Gentiles*, *Acts* 15. 10, 24.) yet forsook his *Gentile-Idolatry*, and devoted himself to the Worship of the true God, becoming a Proselyte of the Gate (observing the seven Precepts of *Noah*, and lived without any offence to the *Jews*, and others call'd Proselytes of the Covenant, who submit-

mitted to *Circumcision*, and the whole *Moſaick Padagogy*. Yea, he not only ſtands Recorded in Scripture with a famous Character of being a *Religious Man* in his *private Devotion* betwixt God and his own Soul, but alſo in his *Relative Duties*, and more publick Family Exerciſes: This good man will not go to Heaven alone, but would have his Houſhold to go with him thither.

The *third Remark* is; Oh how *good God is to thoſe that fear him!* The Lord would not let this Religious Souldier loſe his labour in the practice of his Piety, but Reſpects, Records, and Rewards all: Though this man was no *Jew*, nor lived under the Law, no not ſo much as a Proſelyte, as ſome ſay, becauſe the *Jews* at *Jeruſalem* cavilled at *Peter*'s Application to him, whom they looked upon no better than as an *Heathen*, yet the great and gracious God (who is *no reſpecter of perſons*, Acts 10. 34.) had reſpect to this man's perſon (as he had to righteous *Abel*, *Gen.* 4. 4. *Heb.* 11. 4. *Matth.* 23. 35.) Firſt God had reſpect to his Perſon, and then to his Performance. It may juſtly be marveled at, how this man (a *Gentile*) came to this Religious Devotion, eſpecially to ſuch an high pitch of Piety, as to abound ſo, both in his much Alms to poor People, and in his many Prayers to the Almighty God. As this People to whom he gave much Alms, were principally *Jews*, whom he had the greater kindneſs for, becauſe they worſhiped the True God: So his Prayers are commended here with a double commendation, *Acts* 10. 2. (1.) From their Object, He prayed not unto dumb Idols, with the blind Heathen, nor to Creatures, Saints or Angels) with the ſuperſtitious *Romaniſts*, but to *Jehovah* the great Creator. And (2.) From their perſeverance; he prayed not by certain fitts, and ſudden ſtarts, in ſome pang or paſſion, as of fear or danger (thus did even *Jonah*'s *Heathen Mariners* devoutly in a Storm, *&c.* *Jonah* 1. 6. but he prayed always, or at all times, not taking time in a natural ſenſe, for then he muſt have neglected all other duties. *N.B.* God will not have our General Calling to juſtle out our Particular. There is a time for all things, and every thing is (ſaith *Solomon*) beautiful in its ſeaſon, *Eccleſ.* 3. 1, 11, 17. But he prayed always, taking time in a moral ſenſe, for the ſeaſons and opportunities of that duty. This he would not neglect, whatever elſe he neglected, gaining ſome ſuitable hours for ſecret communion with God, and endeavouring to keep his heart alway in a praying frame, and in a devout diſpoſition. Thus *Rom.* 12. 12. *Eph.* 5. 20. and 6. 18. *Col.* 4. 2. are to be underſtood, to be conſtant and inſtant in prayer, earneſt as Hunting-Dogs, who give not over purſuing their Game till they do gain it: While Prayer ſtands ſtill, the Trade of Godlineſs ſtands ſtill alſo. Nor may we ſay with *Auſtin*, that *Peter* laid the Foundation of *Cornelius*'s Faith; for, *without Faith it is impoſſible to pleaſe God*, Heb. 11. 6. Therefore muſt it be aſſerted that this *Centurion* had the ſeed of Faith at the leaſt, and ſome ſaving knowledge of the *Meſſiah* (who was vulgarly diſcourſed of at that time in *Jeruſalem*) otherwiſe neither this man's perſon, nor his prayer, could have pleaſed God, much leſs ſo rewarded for being ſo faithful in his little, *Matth.* 13. 12. as to have firſt an Angel, and then an Apoſtle ſent him for his farther Inſtruction and Comfort.

The *ſecond part* of *Cornelius's Converſion*, is the *Organ* or *Inſtrument*, namely, *Peter* the Apoſtle, who undertook a ſpecial Journey to convert this *Gentile*: Wherein the *Cauſes* and the *Accidents* are to be conſidered.

Firſt; The *Cauſes* of *Peter*'s Journey and Paſſage from *Joppa* to *Cornelius* the Centurion in *Cæſarea*, which be twofold: (1.) The *Remote Cauſe*, to wit, *Peter's Viſion*, which is deſcribed in all its Circumſtances, as time, place, manner, matter, and end, *Acts* 10. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. but the principal and *proximate Cauſe* was both Divine (in God's commanding him to go, *verſe* 29, 20.) and Humane, by the Embaſſage whereby *Cornelius* call'd for *Peter* to come, *verſe* 17, 21, 22, 29. *Peter* obeys the Call both of God and of Man, *verſe* 21.

Secondly; The *Accidents* hereof are three; (1.) Who were his *Companions*, *verſe* 23. (2.) How he was *Expected*, *verſe* 24. and how *Entertained*, *verſe* 25, 26, &c.

The *Remarks* hereupon are theſe; *Firſt*; The Apoſtle muſt be the *Organ* of *Cornelius*'s Converſion, and not the Angel that appeared to him. The Angel indeed told *Cornelius* of the Acceptance of his Perſon and Performance (which he might know (as having not only a natural knowledge that attends the Angelical Nature) and an experimental knowledge, beholding daily the manifold Wiſdom of God in managing his Church as in a Mirrour or Looking-glaſs. *Eph.* 3. 10. but alſo a revealed knowledge, as *Dan.* 9. 21, 22, 23. and here) yet will not this Angel read a Lecture of Redemption to him, but refers him to *Peter* (as Chriſt himſelf had done to *Ananias*, *Acts* 9. 10.) whom God had aſſigned to that work, therefore did the Angel reſign to him here, tho' he could have inſtructed *Cornelius* in the knowledge of the Goſpel, as well as thoſe Angels, who

did

did firſt Preach it to the Shepherds, *Luke* 2. 14. yet the Miniſtry of Men muſt be the means of his Converſion, God will have his own *Goſpel-Inſtitution* hononoured herewithal, and will be heard in thoſe men whom he appointeth to Preach, *Luke* 10. 16. To contemn this Ordinance of God is dangerous.

The *ſecond Remark* is; God doth not only know who are his, 2 *Tim.* 2. 19. *Acts* 15. *v.* 18. but he knows their Names, Natures, Callings, Places of abode, *&c.* So here, [*Call one* Simon Peter, *who lodgeth with* Simon *a Tanner, whoſe houſe is by the Sea ſide*] *Acts* 10. 5,6. As God eſpies out for us the very places of our habitation, *Ezek.* 20. 6. ſo can they not be unknown to him: And 'tis the comfort of all that fear God, to know that *their Walls are continually before the Lord, who loves to look upon the both inſide and outſide of their dwellings*, Iſa. 49. 16.

The *third Remark* is; *When God hath a mind to ſhew his mercy to mankind, all Contingencies (as to us) are made happily to concur by the over-ruling Providence of the great God. N.B.* Thus on *Cornelius*'s part; all things are moſt aptly accommodated towards his receiving the Goſpel [he muſt be faſting, praying, *verſe* 30. and thereby prepared to receive the Meſſage of an Angel, *&c.*] And the ſame Providence at the ſame time (which might have happened at another time) diſpoſeth all things on *Peter*'s part towards his coming to Preach the Goſpel to him, who as yet did but rudely know Chriſt; notwithſtanding, becauſe the All-ſeeing Eye of God ſaw him ſeek the Lord ſincerely, therefore all matters are ordered in a well adapted contexture for gratifying the truth of his deſires more than the meaſure of them. This teacheth us, not only, that *to him who hath, it ſhall be given to have more*, Matth. 13. 12. as to *Cornelius* here by *Peter*, who handed more knowledge of Chriſt to him; but alſo, that the prayers of the Saints are moſt pleaſing to God through Chriſt, ſo that he Records them all in his Book of Remembrance, and will in his own time and meaſure (which are the beſt circumſtances) moſt ſeaſonably and ſatisfactorily give a gracious return to all their Requeſts, which remain as a ſweet Memorial aſcended up to the Throne of Grace, *Levit.* 2. 2. *Pſal.* 141. 2. *Rev.* 8. 3,4. and *Mal.* 3. 17. *N.B.* Behold what a quick Return had this *Gentile Souldier* to *his ſincere Requeſts*: Though there had been hitherto a partition Wall betwixt him (as a *Gentile*) and Goſpel-mercy; yet muſt he now have a Divine Warrant by a Viſion to ſend for *Peter*, and at that time alſo *Peter* muſt have the like Divine Warrant by a Viſion to come to this *Gentile*, which his Lord had formerly forbid to do, *Matth.* 10. 5. even diſtant and diſtinct caſualties come here together in a commodious conjuncture.

The *fourth Remark* is; *God frequently lets down a large Sheet-full of Dainties from Heaven to his hungry Children that are praying to him upon Earth*, as he did to *Praying Peter* here; whereby he was prepared for this great work of calling the *Gentiles*.

In this Viſion of *Peter* may be conſidered here (for more fully underſtanding it)

Firſt; The *Time when*, not only at the ſixth hour, or high Noon (which was one of their three hours of prayer, *Pſal.* 55. 17. *Acts* 3. 1. and 10. 3. *Exod.* 29. 41.) but alſo, it was at the very juncture, when the godly Meſſengers from *Cornelius* were come nigh to the City, *Acts* 10. 9, 10. They muſt come ſo ſoon as *Peter* was prepared, and not before.

Secondly; The *Place where*, upon the houſe top, *&c.* Their houſes were flat-roof'd, for which they built Battlements about them, *Deut.* 22. 8. Hither was *Peter* got to pray, that he might be farther off from the diſtracting noiſe of men, yet ſo much he was nearer God and Heaven in an open Air, for the better exerciſe of his Divine Contemplations, and probably to look toward the Temple, a Type of Chriſt) 1 *Kings* 8. 30. *Dan.* 6. 10.

Thirdly; The *Frame* wherein *Peter* was as to his Body, when he had his Viſion, namely, exceeding hungry, and would have eaten, *verſe* 10. It is no wonder that now at Noon-tide he found his ſtomach began ſtrongly to crave, becauſe, as it is very probable he roſe up betimes that Morning, for this bleſſed Apoſtle did undoubtedly watch unto prayer, according to his own direction, 1 *Pet.* 4. 7. being moſt deſirous and diligent to pour out his Soul unto God after the moſt prevalent manner of praying: Nor is it improbable that God ordered it thus, that *Peter* muſt be more than ordinarily hungry, to fit him the more for this Viſion of Dainty Meat, which was ſingularly ſuitable to a craving Appetite.

Fourthly; The *Manner how* this Viſion was made to *Peter*, it was in the way of a Divine Rapture or Extaſie, for [they in the houſe were preparing *Peter*'s Dinner, and in the mean time *Peter* falls into a Trance] *Acts* 10. 10. There be ſeven ways whereby God formerly manifeſted himſelf unto Men; *N.B.* (1.) By *Dreams*; (2.) By *Apparitions*, while

while Men were awake; (3.) By *Visions* in sleep; (4.) By *Bath-Kol*, or a Voice from Heaven. (5.) By *Urim*. (6.) By *Inspiration* or *Revelation* to the Ear, &c. (7.) And by a *Trance* or *Rapture*, and *Extasie*, which is the most excellent way of God's making himself known to Man, wherein the Soul is extracted (as it were) or abstracted out of the body, and elevated up into Heaven: Hereby the Soul is drawn off from the sense and perception of all sensible and earthly Objects, and inabled unto a more entire Attendance unto spiritual and heavenly matters and mysteries. *N.B.* In such an holy Rapture was *Paul, whether in the body, or out of the body he could not tell*, 2 *Cor.* 12. 2. And so was *John*, who is therefore said to *be in the Spirit*, Rev. 1. 10. And the same it is supposed *Adam* was in, *Gen.* 2. 21. And so *Peter* here, who under this supernatural Elevation forgot his hunger, wherewith God had purposely affected him so suddenly, and so sharply, because he designed to present him with a Dish of Dainties from Heaven, better than his Dinner on Earth.

Fifthly; The *Matter which*, in this sundring (as it were) of his Soul from his Body, was represented to him both to his Eye, and then to his Ear, as here followeth. (1.) To his Eye, both the thing containing, and the things contained; [*He saw Heaven opened*] *verse* 11. Teaching, that though Heaven had been shut to the Children of Men by the *Sin* of the *first Adam*, yet now was it opened by the *Grace* of the *second Adam* to all Believers. [*And a certain Vessel descending to him, as it were a great Sheet knit at the four corners*, &c.] that none of the Dainties might drop out. *N.B.* This Vessel, or Domestick Utensil (as the word σκεῦος signifies) together with the Sheet here mentioned in the Vision, do bear a proportion with the use of both a Table, and a Table-cloth spread over it at Meal-time among us; nor was *Peter* here mocked with God's Invitation of him to an Empty Table; but behold the things contained in the thing containing; it was a fully furnished Table, top full of so many blessings, till there was no room to receive more, as *Mal.* 3. 10. *N.B.* Behold the Furniture of this full Table [*wherein*, or *wherein were all manner of four-footed Beasts, and wild Beasts of the Earth, and creeping things, and Fowls of the Air.*] *Verse* 12. Here was all sorts of Flesh, Fish, and Fowl, of wild Cattel and tame, of wild Fowl and tame: Here was Venison, as well as Shamble-meat; and the Hebrew word for creeping things comprehends Fishes also among the *Hebrews*. In a word, here was whatever heart could wish, or need require: Here was not only for necessity to satisfie *Peter's* hungry Appetite, but here was for variety and redundancy of delight, &c. No small Gifts can come from the hand of the great God, from whom all good and great things drop. *N.B.* And that which was more, all these sorts are offered to hungry *Peter* freely, without any distinction of clean and unclean; whereas the Levitical Law prohibited many sorts to the *Jews*, *Levit.* 11. (2.) What was represented to his Ear; there was a *Bath-kol*, or Voice from God to *Peter*, wherein is considerable, *First*, What words this Voice uttered; and *secondly*, How often. The words spoken were, (1.) A Divine Commission to this *Jew Peter*, for feeding freely upon what he saw, without any exception, whether clean, or (formerly) unclean, *verse* 13. *Peter's* Jewish Principles made him startle at such a new and so large a Commission, looking upon this command as unlawful and impious, *verse* 14. This Scruple is the more strange, because *Peter* was now very hungry, and hunger breaks (as we say) through Stone-walls, and why not through the Partition-wall of the Levitical Law betwixt *Jew* and *Gentile*? but it was *Peter's* present ignorance, not knowing the Moral of this Divine Commission, which was, that he might now indifferently converse with *Gentiles* as well as *Jews*, and Preach even to them the Word of Life. Hereupon the Voice spake. (2.) A Divine Correction, *verse* 15. *What God hath cleansed, that call not thou common or unclean*: Whereby *Peter's* mistake was rectified, looking upon the clean Beasts, to signifie the *Jews*, and the unclean the *Gentiles*; now must he know that God had cleansed *Cornelius* a *Gentile* from his Gentilism, &c.

Secondly; The Enquiry is, how oft this was done, namely, the Dialogue betwixt *God* and *Peter* to satisfie his *Jewish Doubt*? 'Tis answered, it was done thrice, *verse* 16. and *chap.* 11. 10. No fewer times than thrice must *Peter's* doubt be disputed, that God might more abundantly manifest that great Mystery of the *Calling of the Gentiles*, which had been so long hid in former Ages: So much difficulty was found in fixing and confirming *Peter's* mind to a firm belief of this great Truth, that the *Gentiles* should be converted and received into the bosom of the Church. *N.B.* After this full confirmation of *Peter's* Faith, by a threefold Repetition of this Doubt-resolving discourse, this *Visional Vessel* was *received up again into Heaven*: Which teacheth us,

1. That a Soul fed and filled with Divine Dainties, doth easily forget bodily hunger, as *Moses* in his forty days fast, being feasted in his Soul with God's company in the

Mount. For we read no more of *Peter*'s ſharp hunger after this delicate Dinner. Such as taſte of the Living Waters, ſhall never thirſt again, *John* 4. 14. He that is refreſhed with the chiefeſt and choiceſt Banquet, cannot hunger, or have his lips to water after mean and homely proviſion.

2. It teacheth, That the Doctrine of the Converſion of the *Gentiles*, came firſt from Heaven, unto which again its proper tendency is, to wit, in bringing believing *Gentiles* into Glory.

3. That the Church both of *Believing Jews* and *Gentiles*, hath her original from Heaven, and thither at the laſt ſhe ſhall be taken up again in deſpite of the Devil, *Revel.* 21. 2, &c.

The *ſixth* and *laſt Conſiderable* in this Viſion, is, the Events and Effects of it upon *Peter*, *verſe* 17. 19. While *Peter* was recollecting himſelf out of his Rapture, and ſeriouſly meditating upon what he had ſeen and heard, behold the two honeſt Servants, and the Devout Souldier (which *Cornelius* had ſent, *verſe* 7.) knocked at the door of *Peter*'s Lodging. *N.B.* This was their modeſty, ſeldom ſeen in Souldiers, who too uſually break in without leave, *&c.* Theſe modeſt men knew well that the *Jews* would not eaſily converſe with them who were *Gentiles*, ſo would not offend them in entring without their licenſe, *verſe* 18. Then *Peter* (for doing away all his Doubts) had an extraordinary Revelation from God's Spirit, ſaying [*Diſpute no more, but betake thy ſelf to the Journey immediately, with thoſe men that ſeek thee, behold I have ſent them*] *verſe* 20. Hereupon *Peter*, being not yet fully ſatisfied, makes the more exact Enquiry of the Meſſengers, who gave a juſt (not a flattering) Character of their Maſter to him, for preventing all prejudice in him: Then he goes, *verſe* 21, 22, 23. *N. B.* Hence learn, (1.) Servants muſt give their Maſters their due honour. (2.) Such as meditate on God's Word, ſhall be farther inſtructed by the Spirit. (3.) When God's command is plain, we muſt not diſpute, but diſpatch, *&c.*

CHAP. XI.

Of the Call and Converſion of the Gentiles.

THIS Chapter contains an Account, how that great promiſe of [*perſuading Japhet to dwell in the Tents of Shem*, Gen. 9. 27.] had the beginning of its Accompliſhment: That is, the *Gentiles*, who ſprang from *Japhet* (in all *Europe*, a great part of *Aſia*, and probably in *America* alſo.) God would perſuade to dwell in *Shem*'s Tents (wherein God dwelleth) and ſo to be Reunited to his Brother *Shem* (of whom the *Jews* ſprang) both in Affection and in Religion. *N.B.* Though for a long time they were at an irreconcilable diſtance from them; but now muſt be made of theſame Church with them, in whoſe poſterity the Church was firſt and longeſt ſettled in Old Teſtament Times, during which Term, the *Jews* accounted the *Gentiles* a Generation of wicked incorrigible deſperate ſinners; ſo that the ſinners of the *Gentiles*, *Gal.* 2. 15. were the worſt ſort of ſinners, and the *Jews* looked upon them as the moſt execrable perſons in the World, ſuch as the Apoſtle deſcribeth [to be *ſtrangers from the Covenant*, hopeleſs, godleſs, *&c.*] *Epheſ.* 2. 12. and therefore ſhall hop headleſs, and be all (according to the Jewiſh Opinion) ſwept away by the Devil. But now in the New Teſtament Times, even theſe very *Gentiles* (ſo deſpiſed by the *Jews*) muſt be brought into the boſom of the Church by imbracing the Goſpel, and ſhall be perſuaded to dwell in the Tents of *Shem*, or with the *Believing Jews*, which ſignifies a friendly Aſſociation and Communion with them, as when God is ſaid *to dwell with Men*, Rev. 21. 3. and when the Wolf is ſaid to *dwell with the Lamb*, Iſa. 11. 6. *N.B.* Nay, it may note much more than this, namely, that the Call and Converſion of the *Gentiles* became the Rejection of the generality of the *Jews*, which the Apoſtle demonſtrates, *Rom.* 11. 7, 8, &c. how the carnal *Jews* were caſt off, and hardened by a Judiciary hardneſs, ſtumbling at that Stone of offence in the Call of the *Gentiles*; ſo that the ſeed of *Japhet* did indeed ſucceed and took poſſeſſion of thoſe Tents of *Shem*, wherein God formerly had dwelt among them in the days of the Patriarchs and Prophets. Now this was ſo great a Myſtery, which had been hid from the beginning of the World, *Eph.* 3. 10, 11. and which cauſed the holy Angels to ſtand at a gaze, 1 *Pet.* 1. 12. That the *Gentiles* ſhould be ſaved by Chriſt, inſomuch that when it came to paſs, oh what a wonder this was, that the *Gentiles had Received the Word of God*, Acts 11. 1, 2, &c. It was ſuch a ſecret,

that

that the very Angels themſelves could not underſtand it, till the time fore-appointed of God came to accompliſh it; and therefore 'tis the leſs to be wondred at, that the carnal *Jews* (yea and the ſpiritual too at the firſt) did ſo wonder at this unſearchable Riches of Chriſt, (*Eph.* 2. 8) toward the *Gentiles*. *N.B.* And who muſt be the firſt Inſtrument in the hands of Chriſt to convey this great Grace unto ſuch a forlorn poſterity of *Japhet*, and to fetch in the firſt-fruits of the *Gentiles*? But the Apoſtle *Peter*, unto whom Chriſt had committed the Keys of the Kingdom of Heaven long before this time, *Matth.* 16. 19, and with this Divine Key (as one of the Stewards of God's houſe, 1 *Cor.* 4. 1. *Iſa.* 22. 22.) He falls to work, and was the firſt that (by the conduct of the Holy Spirit) opened ſuch a Door of Faith to the *Gentiles*, which never was ſhut at any time ſince that time, nor ever will be ſhut (by the utmoſt malice of Men and Devils) while God will have a Church to be on the Earth: The *Gates of Hell cannot prevail againſt it*, Matth. 16. 18. *N.B.* Though Chriſt had given the power of the Keys of the Kingdom of Heaven for binding and looſing, *&c.* unto *Peter* (not unto him excluſively, and to no others, but incluſively to the reſt of the Apoſtles, *John* 20. *v.* 23.) Yet how loth was he to exert and exerciſe this power towards the poor *Gentiles* for abſolving them from their ſins in a Declarative and a Miniſterial manner (upon clear evidence of their Faith and Repentance) by his Apoſtolical Authority. Though *Peter* had a miraculous Viſion, that was every way ſo convincing, and cogent for evidencing this great myſterious Truth; yet how did he doubt and diſpute the lawfulneſs of doing it. One would think that the Viſion made his Miniſtry among the *Gentiles* to be plain and neceſſary, conſidering how the Sheet contained not only clean meat (the *Jews*) but alſo unclean meat (the *Gentiles*) in it, and the Voice ſaid [*Ariſe Peter kill and eat.*] *N.B.* Whereby *Peter* was not taught to kill and ſlay in Battel, as ſome of his pretended Succeſſors of a Martial and Military temper) have done, ſuch as *Julius* the Second, who could turn himſelf both ways, either to *Peter*'s Keys, or (if that would not do) to *Paul*'s Sword.

Saying { *Cùm Petri nihil efficiant ad prælia claves,*
Auxilio Pauli forſitan enſis erit.

Engliſhed thus,

If *Peter's* Keys will not prevail, I will try what *Paul's* Sword can do.

N.B. But the Voice of the Viſion gave him only a Commiſſion to kill that corruption of Gentiliſm (which he found in the *Gentiles*) by the Sword of the Spirit, *&c.* And that as Meat being eaten, is digeſted into the parts of the Body; ſo the *Gentiles* being converted by his Miniſtry, ſhould be incorporated with, and become ſolid parts of the Church. And though all this was done three times, yet *Peter* hangs off ſtill.

N.B. This gives us a proſpect of a great ſeeming difference betwixt *Peter* and *Abraham*, who obeyed God's command immediately, and that in a matter far more difficult (about offering up his only Son) without asking God any Reaſon for laying ſo hard and unnatural a command upon him, *&c.* All we can ſay is this, that the Spirit of God wrought more briskly in *Abraham*, and more ſlowly in *Peter*, who remained unreſolved until *Cornelius*'s Meſſenger came ſeaſonably to ſatisfie him, *Acts* 10. 17.

Now come we to the *third part* of *Cornelius's Converſion*, namely, the Idea or Specification of it, which introduceth the two grand Accidents thereof, or Circumſtances: (1.) How *Peter* was expected of this *Gentile Centurion*: And (2.) How he was entertained by him, *Acts* 10. 24, 25, 26, 27. *N.B.* Here it may be worth the while to compare together the Prophet *Jonah* at *Joppa*, *Jon.* 1. 3. and *Simon Bar-Jonah* (as *Peter* is called, *Matth.* 16. 17. and *John* 21. 15.) at the ſame *Joppa* alſo, *Acts* 10. 5. as an Introduction of the firſt of theſe two Circumſtances, to wit, [*how Peter was expected*] in this parallel of the Prophet with the Apoſtle; as there is ſome congruity, ſo there is alſo ſome diſparity. (1.) The Congruity:

1. In their *Names*; both were *Jonah's*, which ſignifies a *Dove*, though the Prophetick Dove did not carry an Olive-branch in his mouth, as *Noah's Dove* did (to ſignifie to him, that now God's Wrath was appeaſed, and Peace was now come to the World) for *Jonah* denounced dreadful Tydings againſt *Nineveh*; and ſurely the *Old Jonah* had more of the Waſp than of the Dove in him, being ſo oft angry, *&c.* But ſure I am, this *Bar-Jonah* was a Dove-like Meſſenger, carrying the glad Tydings of the Goſpel to *Cæſarea*.

2. In their *Natures*; both were Sons of God's Truth; *Jonah* the Prophet was the Son of *Amittai*, *Jon.* 1. 1. which in the Hebrew ſignifies [*my Truth*] and though his Meſſage

Meſſage was a doleful Doom, yet did he deliver it as God's Prophet, and ſo was the Son of God's Truth; and no leſs ſo was this *Simon Bar-Jonah*, who Preached Chriſt (that is Truth it ſelf, *John* 14. 6.) unto *Cornelius*, &c.

3. In their *Objects*, or Places and People, which they were ſent (as God's Meſſengers) unto; they both were ſent unto the *Gentiles*, though they themſelves were both *Jews*. The Prophet was ſent to *Nineveh*, the Metropolis of the *Aſſyrian Kingdom*, and a *City* of the *Gentiles*; and the Apoſtle was ſent to *Cæſarea*, a City upon the Sea Coaſt, formerly call'd *Straton's Tower*, but now ſumptuouſly built and beautified by *Herod the Great*, who in honour of *Cæſar* call'd it *Cæſarea*; and though it was mixedly inhabited by *Jews* and *Gentiles*, yet here was the *Roman Court* (which was the chief of the *Gentiles*) and the Reſidence of the *Roman Governour* was ordinarily in this City. *N.B.* So no fitter place could have been found in the whole Land for beginning this great work of bringing both *Jews* and *Gentiles* together into one Bond of Communion; this place was therefore God's choice, where both of them abounded, and the mentioning of *Cornelius*'s his being of the *Italian Band*, Acts 10. 1. may be look'd upon as an intimation from the Holy Spirit, that this very City was deſignedly pitched upon for this very end, wherein both *Jews* and *Gentiles* ſhould meet here firſt in Chriſt's Sheepfold.

4. In their *unwillingneſs to deliver God's Errand*; for both were backward to it, both were more for diſputing than for diſpatching their Lord and Maſter's commands. Much unlike to *Abraham*, who followed God blindfold, and *went out, not knowing whither*, *Heb.* 11. 8. *N.B.* But though he knew not whither he went, yet did he know full well with whom he went, namely, that he walked as a Child in his tender Father's hand, which is ſufficient incouragement even to a timorous Son (as it was to *David*, *Pſal.* 23. 4.) *to walk through the Valley of the ſhadow of Death*; but neither *Jonah*, nor *Bar-Jonah* had this confidence.

Firſt; *Jonah* the Prophet did take ſhipping at *Joppa*, this very ſame City, when he would flee from the preſence of God, and decline his duty, *Jon.* 1. 3. He Roſe indeed, like a Servant whom his Maſter calls up to do his commands, *verſe* 2. but it was to Run from his buſineſs, not to perform it: Whatever was the Reaſon that moved *Jonah* to Run away from God's command, yet is this ſtrange he ſhould fall into ſuch a fixt Opinion [*that he might*] and take up ſuch a fixt Reſolution [*that he could*] flee from the preſence of the Lord, mentioned twice in *verſe* 3. He could not be ignorant how *David* had deſcribed the *Omni-preſence* of God, *Pſal.* 139. 7, 8, 9, 10, 11. Yea natural Reaſon would rebuke him for thinking he could flee from God, *Jovis omnia plena*, God fills all places, ſaith the Heathen Poet.

Secondly, *Bar-Jonah* the Apoſtle, was backward enough alſo, as is before related; for though he did not as the other *Jonah*, who out of a ſullen humour, and a melancholy diſcompoſure (at the diſlike of his Meſſage) crept into a Ship-Cabbin, or got under the Deck before the Ship was ready for her Voyage, that he might be ſure to go in her, and therefore paid for his paſſage before-hand, preſently upon his going firſt on Board; which uſed not to be paid, till Paſſengers come to the Port or Haven deſigned, &c. Yet this *Bar-Jonah* did [ἐπιστέζει] ſtick faſt in the Mud of his own doubting heart of unbelief, and could find no way out, *Acts* 10. 17. In this ſenſe the ſame Greek word is uſed, to expreſs the perplexity of *Herod*'s guilty Conſcience, *Luke* 9. 7. as *Beza* noteth. *N.B.* 'Tis true, *Jonah* Run away, but *Bar-Jonah* ſtood at Mark; for the former had only an ordinary Divine Command [*Ariſe, go to Nineveh*, &c.] *Jon.* 1. 2. but this latter had an extraordinary Divine Viſion and Commiſſion to converſe with the *Gentiles*; notwithſtanding *Peter*'s doubting was ſo prevalent, that he verily thought his Jewiſh Cuſtom (in ſhunning *Gentile-Communion*) was a Reaſon ſtrong enough to refuſe God's Command; therefore he cryed [*Not ſo, Lord*, &c.] *Acts* 10. 14. till he was expreſly bid to go [*doubting nothing*] *verſe* 20. and then he delayed not to obey the *Heavenly Viſion*, as *Acts* 26. 19.

(2.) The *Diſparity* betwixt *Jonah*, and *Bar-Jonah*, are theſe; (1.) The former was ſent in Embaſſage to a prodigiouſly vaſt and populous *Gentile-City*; but the latter was God's Embaſſador at the firſt only to a *Gentile-Family*, and his Friends and Relations. (2.) *Jonah*'s Doubting was worſe than *Bar-Jonah*'s, for *Jonah* not only doubted whether the *Converſion* of the *Gentiles* might not prove the *Rejection* of the *Jews* (whereof he was very unwilling to become the Inſtrument) and *Bar-Jonah* might have the like Doubt: But alſo *Jonah* doubted whether that great King and his City would not rather deride and puniſh him, than regard his Meſſage; for he had no ſuch good Character of them, as *Peter* had of *Cornelius* before his going to him, *Acts* 10. 22. to incourage him. (3.) *Jonah* alſo feared that his *Threatning Meſſage* to *Nineveh* would not proye true, for

God's

God's graciouſneſs (he thought) would Reverſe the Doom of deſtroying it within forty days, if the City did Repent, and then they would repute him for a falſe Prophet; but *Bar-Jonah* had no ſuch Reaſons of any ſuch fear here.

4. This *Refractory Prophet* is puniſhed for a Run-away, and put cloſe Priſoner into Little-eaſe, the Whale's Belly, out of which, upon his prayer, he is delivered, when made more ſenſible of his duty by this Miraculous Deliverance; yet when thus forced to ſet upon his work, and became ſucceſsful in it, he became paſſionate, and in a pet fit, he muſt needs lie down and die: Notwithſtanding this, God moſt graciouſly ſpared him as well as *Nineveh*, and left him upon Record, not only as a Type of Chriſt's Burial and Reſurrection (as he lay three nights in the Whale's Belly, and then was caſt upon dry ground, *Matth.* 12. 40.) but alſo as a Caution and Warning-piece to Prophets and People, that 'tis poſſible, they may prove over-paſſionate, and though good men, may Run over far away from their duty: This doth not *cum Petro quadrare. Bar-Jonah* did not do as this old *Jonah* did, *&c.* This brings in the firſt *Circumſtance*, namely, [*How Peter was expected by Cornelius*, Acts 10. 24.] but ſo was not *Jonah* expected by *Nineveh*. *Peter*, after he had lodged the Centurion's Meſſengers for him (whereof *Nineveh* ſent none for *Jonah*) in all civility (tho' *Gentiles*) all night, *verſe* 23. In the morning he roſe up and went with them, taking ſix Brethren from *Joppa* with him, that they all might teſtifie (with him) the Grace of God, which was dropped down from Heaven upon the *Gentiles*, when it might be queſtioned, as it happened afterwards to be, *Acts* 11. 1, 2. when *Peter* returned the ſecond time to *Jeruſalem* to be after obſerved. Now comes he to *Cæſarea*, where it is expreſly ſaid [*Cornelius waited for him*] and he had called together his Kinſmen, and near Friends, to wait with him for *Peter*. *N.B.* For this good man *Cornelius*, thought he could not expreſs his love to his Relations and Acquaintance (who had probably with him forſaken all Pagan Idolatry) better than by giving them an opportunity to hear the Word of Life, and receive Inſtruction for their Souls.

And (*2dly.*) *How he was accepted* and entertained. So ſoon as *Peter* was come, *Cornelius* met him, fell down at his feet, and worſhipped him, *verſe* 25. *Acts* 10. that is, with a moſt humble Civil Worſhip, not with any Divine Worſhip; for he had forſaken his *Pagan Idolatry*, and though he could not think him to be God, yet perhaps might miſtake him for an Angel, and deſigned to worſhip him accordingly, for which *Peter* blames him, *verſe* 26. by letting him know he was no more than a Man, who muſt adore God, but muſt not be adored either as God, or as an Angel by Mortal Men: We muſt glorifie the Word, but not the Oiſter-ſhell, or Earthen-Veſſel that bears or brings it, *Acts* 13. 48. Therefore *Peter* took him up from his exceſs of worſhiping. *N.B.* But ſo do not the pretended Succeſſors of *Peter*, the *Pope's*, who hold forth their Toes to be kiſſed, and permit their Paraſites to worſhip them as Gods, *Peter* would not ſuffer this Centurion (who was but one of *Cæſar*'s under-ſervants) to worſhip him, but the proud Pope can compel even *Cæſar* himſelf to fall proſtrate before him, and little enough to gain his favourable Aſpect. *N.B.* This Geſture of Adoration, though it was exceſſively tender'd by *Cornelius*, yet was it refuſed with Rebuke by *Peter*; which was the firſt part of his Entertainment at the door of the Centurion's houſe. *N.B.* The ſecond part thereof was, his handing of *Peter* into his houſe, and acknowledging God's goodneſs in bringing ſuch a welcome Gueſt to him; for 'tis ſaid [*He talked with him*] as they two went hand in hand into the houſe. *N.B.* And the third part thereof was, an Auditory was prepared, all ready and deſirous to hear him Preach the Goſpel to them; not only *Cornelius* himſelf (who had ſent the Meſſengers) did wait for him, *verſe* 24. *Acts* 10. but alſo *Peter* found many others who were come together, *verſe* 27. And this Account we have of the poſture of all this Auditory, that not only *Cornelius* was like an hungry Soul, who immediately (without delay) ſends for his food, ſo ſoon as he knew where it was to be found; but alſo they do all unanimouſly (by the mouth of the Maſter of the houſe) not only bid *Peter* welcome, but alſo give him thanks for his pains in coming to them; yea, they farther profeſs to ſet themſelves in a preſent reverential poſture, as having God himſelf overlooking them, and whom they deſired to be a witneſs of their readineſs to obey what God required of them by *Peter*'s mouth, *verſe* 33. which teacheth us, (1.) That the People ſhould wait for the Paſtor, *verſe* 24, 27. *And we are all here preſent*, verſe 33. Thus the People waited for *Zecharias*, *Luke* 1. 21. They ſhould ſpeedily go up, *Zech.* 8. 21. (2.) That ſuch as hear the Word, ſhould hear it as from God's mouth, as well as Man's [*we are preſent before God.*] The want of ſetting our ſelves as in God's ſight, is the cauſe why we ſo much want God in the Ordinances, *&c.*

After theſe *two Circumſtances* comes in the Subſtance or Specification of *Cornelius*'s Converſion, the Manner and Form, together with the Means thereof, which are principally twofold; (1.) By Words; (2.) By Deeds. (1.) The Words whereby he was converted, were the pregnant and powerful Sermon, which *Peter* Preached to him in his houſe, wherein theſe parts are obſervable, (1.) The Preface preparing for Right Inſtruction, drawn from the perſon of the Auditors, *Acts* 10. *v.* 34, 35. (2.) The Propoſition Preached upon, namely, that great Myſtery of the Goſpel, the Word of Reconciliation betwixt God and Man; not only betwixt God and the Jews, but alſo betwixt God and the Gentiles, *verſe* 36. (3.) The Paraphraſe upon his Propoſition illuſtrated both by the firſt Miniſter of the Goſpel who began to Preach it, to wit, *John* the Baptiſt, *verſe* 37. and by the Principal Maſter and Author of the Goſpel, to wit, the Lord Jeſus, whom *Peter* commendeth from his double Office of King and Prieſt, *verſe* 38. and this commendation is (4.) Farther confirmed by a double Teſtimony; (1.) That of the Apoſtles concerning the Innocent Life Chriſt led upon Earth, his holy Death he ſuffered at the laſt, *verſe* 39. his glorious Reſurrection, *verſe* 40, 41. And laſtly, His laſt Return with Power and great Glory to judge the World, *verſe* 42. Then (2.) By the Teſtimony of the Prophets, *Acts* 10. 43. All theſe parts are contained in the Copy or Example of *Peter*'s Sermon. Then follow the Effects and Conſequences of it, which are three; Firſt, The Effuſion of the Holy Ghoſt, *verſe* 44. Secondly, The Amazement of the Spectators, *verſe* 45. Laſtly, The Gift of Tongues, *verſe* 46. Thus far *Cornelius*'s Converſion was wrought by means of Words; now comes the manifeſtation of the Truth of it by Deeds. (2.) The Reality of this new Gentile-Convert was evidenced by Deeds done in the Sacramental Sign of Goſpel-Baptiſm relating to both the Perſon Baptizing, who was *Peter*, who firſt propounds that great Queſtion [Whether it were lawful to Baptize *Cornelius*, and his Family and Friends, ſeeing they were all Gentiles?] To which himſelf then gives an Affirmative Anſwer, arguing *à majori*, namely, from the thing ſignified (which is the greater) to the Sign it ſelf, which is the leſſer, *Acts* 10. *v.* 47. And then to the Parties Baptized, who all accepted of Goſpel Baptiſm, and requeſted *Peter* (the Adminiſtrator thereof) to tarry with them certain days, *verſe* 48. to be farther inſtructed, confirmed, and comforted, that they might grow in Grace, *&c.* This large Scheme affordeth us many memorable Remarks.

As Firſt, That there is an exact Harmony betwixt the Old and New Teſtament touching the extent of the word of Reconciliation; the old Prophets did not confine it to the Jews, but extended it to the Gentiles alſo, *Pſal.* 72. 7, 8. and *Iſa.* 49. 6. and 57. 19. where it is ſaid, that *God created peace to them that are afar off*, as the Gentiles were, as well as *to them that are near*, to wit, the Jews: A *Prælibamen* or fore-taſt hereof were the Examples of *Melchizedeck*, *Job*, and *Naaman* (who no way belonged to the Jews, ſhewing, that the Word of Life was not limited unto them only.

The *ſecond Remark* is, That *God is no Reſpecter of perſons*; that is, he doth not make the external condition of a perſon (as of what Nation, Family, Name or Quality he be of) the Rule of his Reſpect or Acceptance. He doth not accept of one becauſe he is a Jew, nor diſreſpect another becauſe he is a Gentile: God regardeth not the outward Eſtate, as Country, Sex, Wealth, Wiſdom, *&c.* which neither help, nor hurt Man, neither pleaſe, nor diſpleaſe God; but only as they are in a good or bad Man as a Cipher, ſet by it ſelf, ſignifies nothing, but having a numerical figure fixed before it, then it increaſeth the ſum. This Truth God had taught the Jews themſelves in the Old Teſtament, *Deut.* 10. 17. that he reſpected not perſons, which is more confirmed in the New, *Rom.* 2. 11. 1 *Pet.* 1. 17. and here, *Acts* 10. 34.

The *third Remark* is, He that is truly religious toward God, and truly righteous toward Man (of whatever Nation or Condition he be of, Jew, Gentile, Poor or Rich, *&c.*) is accepted of God. Yea the very *Romans* or *Italians* (ſuch as the Jews thought moſt hardly of, becauſe they were dealt moſt hardly with by them, being in bondage under them at that time) might find acceptance with God, if they feared God, and wrought righteouſneſs, as *Cornelius* did, *Acts* 10. 35. who was an *Italian*, not circumciſed in the fleſh, yet circumciſed in the ſpirit, *Rom.* 2. 29. no nor as yet baptized, yet accepted (for theſe words muſt be applied to *Cornelius*'s caſe) *N.B.* Which ſheweth the miſtake of thoſe that ſo Tye up Grace and Salvation to the receiving of the Sacrament of Baptiſm, as if none could fear God, or be accepted of him, and ſaved by him, unleſs they be baptized.

The *fourth Remark* is, True Peace with God is only purchaſed and procured, and accordingly to be Preached only by and through Jeſus Chriſt, *v.* 36. *N.B.* So (1.) Chriſt himſelf

himſelf Preached in his own perſon for all quarters of the World, *Matth.* 8. 11, 12. that *he would draw all men unto him* (without diſtinction of Jew or Gentile, Poor or Rich, *&c.*) *John* 12. 32. (2.) This Peace is Preached (to be had by Chriſt, or only through him) by the very Angels themſelves, *Luke* 2. 14. And (3.) By all the Apoſtles, and Miniſters of the Goſpel, *Epheſ.* 2. 13, 14. *Acts* 4. 12. And 'tis all one, whether they be Jews or Greeks, bond or free, male or female, they are all one in him, *Gal.* 3. *v.* 28. *who is all and in all*, Col. 3. 11. Inſomuch as all other Peace not founded upon the Rock Chriſt, is not *pax, ſed ſtupor*, not a right, but a falſe Peace, no better than ſtupefaction.

The *fifth Remark* is, *The Lord of All was Anointed by his Father* (as the *Jewiſh, Kings, Prieſts* and *Prophets* uſually were) to all thoſe three Offices; hence was he called *Meſſiah* in the Old Teſtament, and Chriſt in the New; both which names do ſignifie Anointed, *Acts* 10. *v.* 36, 38. *N.B.* Hence may we comfortably conclude, that ſeeing Chriſt is the Lord of the Church, and Lord of the World (as he is Lord of all) he will not ſuffer his Church to be wronged by the World, nor will he be hindered by Devils or wicked men (though never ſo many, never ſo mighty) from carrying on his own cauſe and concerns of his own glory, but will gather his Elect (both Jews and Gentiles) out of all the quarters of the World, *Rom.* 3. 30. and 10. 12, &c. He will be King of Kings, and Lord of Lords, *Rev.* 19. 16.

The *ſixth Remark* is, This mighty Mediator (who had God with him in the fulneſs of the Godhead, *Col.* 2. 9. induing his Manhood with all might and mercy) never exerted his might, but in Miracles of Mercy. [*He went about doing good*, (but never any hurt) *for God was with him*] *verſe* 38. He could as eaſily deſtroy thoſe that would not believe on him (as he did ſave thoſe that willingly believed) though often provoked thereunto. Nay, ſo far was our Lord from ruining any, that when his Apoſtles asked his leave, but to permit them by fire from Heaven to deſtroy the ſawcy *Samaritans*, yet would he not, *Luke* 9. 54. Though afterward he impowered *Peter* to ſtrike *Ananias* and *Saphira* with death; and alſo *Paul* to ſtrike *Elymas* the Sorcerer with Blindneſs, *Acts* 5. and 13 chapter. *N.B.* Yet all the Miracles Chriſt himſelf wrought, were Miracles of Mercy, not of Judgments [Healing all (but harming or hurting none) yea the worſt ſort of evils, even ſuch as were oppreſſed with the Devil] *Acts* 10. 38. to ſhew that he came as a Saviour, and not as a Deſtroyer, which is the Devil's double name both in Hebrew and Greek, *Rev.* 9. 11. and that his Errand was to deſtroy the works of that deſtroying Devil, *Heb.* 2. 14. and 1 *John* 3. 8. and to caſt him out of the Souls of Men, who were ſpiritually poſſeſſed by him. O happy calamity that carries Man to ſeek a Saviour!

The *ſeventh Remark* is, Oh how coſtly to Chriſt it was to ſave us from the Curſe of the Law, and from the damning power of Sin and Hell! He therefore died a curſed Death [*was ſlain by the Jews and hanged on a Tree*] *Acts* 10. *verſe* 39. *Gal.* 3. 13. *Deut.* 21. 23. that the bleſſing of *Abraham* (hitherto moſtly confined to the fleſhly ſeed of that Patriarch the *Jews*) might now come upon the *Gentiles* alſo, *Gal.* 3. 8, 14. *N.B.* Therefore the *Jews* (for being *Kill-Chriſts*) might the leſs murmure at their Rejection, and at the *Gentile's* Reception at this time, who had not ſo rejected *Chriſt* as the *Jews* had done.

The *eighth Remark* is, The Reſurrection of Chriſt is the Fort-Royal of the Chriſtian Religion's comfort, *&c.* Hereupon the Apoſtle *Peter* here, *Acts* 10. *v.* 40. had no ſooner mentioned Chriſt's Death, but immediately he Preach'd his Reſurrection alſo, leſt thoſe *Gentile-Auditors* ſhould have ſtumbled at his Croſs, and be diſcouraged to believe in a *Dead Chriſt*, for that he *was Raiſed from the Dead*, was a moſt unqueſtionable Truth; though the *Gentiles* (ſaith he) might hear ſome rude Rumours hereof by a confuſed Report, and common fame in the general, *Acts* 10. *v.* 37. [*The word I ſay you know*] yet now let me tell you more particularly, that this Truth hath been by all manner of ways proved, for Chriſt hath been both ſeen and heard, yea and felt too (1 *John* 1. 1.) after his Reſurrection, and we ate and drank with him, *verſe* 41. whereby he was declared to be the Son of God, *Rom.* 1. 4. and by conſequence a Conquerour of both Death and Hell for us, *&c.* And hereupon the Apoſtle *Paul* alſo puts a *rather* of comfort upon this Doctrine of Chriſt's Reſurrection, *Rom.* 8. 34, &c.

The *ninth Remark* is, *God's Truth is never ſtarved for want of Witneſſes.* As the Apoſtles were Eye and Ear-witneſſes of all that was done both by Chriſt and againſt him, *Acts c.* 10. *v.* 39. before and at his Death, as likewiſe after his Reſurrection, to whom he appeared alive, and to *above five hundred of the Brethren at once*, 1 Cor. 15. 6. (thoſe Apoſtles were therefore commanded to Preach Chriſt not only alive, but that he would

Judge

Judge the quick and dead, *Acts* 10. *v.* 41, 42.) So the Prophets all teſtified the ſame Truth, which was included in that firſt Prophecy of the Seed of the Woman, *Gen.* 3. *v.* 15. and ſo downward from that time, *Jer.* 31. 34. *Mich.* 7. 18. *Luke* 24. 27. *Acts* 10. *v.* 43. Yea all the Ceremonies in the Sacrifices teſtified this Truth.

The *tenth Remark* is, God giveth Teſtimony to the Word of his Grace, where it is ſincerely and ardently Preached and Heard, *Acts* 14. 3. Here the Holy Ghoſt accompanied the ſincere Preaching and attentive ardent Hearing the Word, and theſe *Gentile Auditors* being ſuch, had the viſible ſigns of Fiery Tongues (ſuch as the Apoſtles had, *Acts* 2. 3.) falling on them while *Peter* was ſpeaking, *Acts* 10. 44. By which Miracle God declared, that the price of Man's Redemption by Chriſt, was paid for, and belonged to the *Gentiles*, as well as to the *Jews*; and that the Spirit (with the graces of Illumination, Regeneration, and the gift of Tongues, *&c.*) thus coming down upon theſe *Gentile-Converts* before *Baptiſm*, did plainly ſhew, *N.B.* That the Righteouſneſs of God is not attained by any external Ordinance, without the internal operation of his Spirit, which here came on *Cornelius*, &c. being neither circumciſed nor baptized, *Acts* 10. 35.

The *eleventh Remark* is; They who have the Grace ſignified by Baptiſm, ought to have the Seal of that Grace in being baptized. *Peter*'s Queſtion was without Queſtion [*Can any man forbid Water*, &c ?] *Acts* 10. 47. He argueth from the thing ſignified to the ſign, and his Queſtion in effect is a vehement Aſſertion, and a moſt cogent Argument, as it is improved by him afterwards, *Acts* 11. 17. importing, that ſuch as God hath granted *Inward Baptiſm* unto, no Man, no Miniſter muſt deny the *Outward*. *N.B.* As he that hath a right to, and a propriety in an Inheritance, cannot (without manifeſt injury and injuſtice) be denied the Writings and Seals thereunto appertaining. Becauſe theſe *Gentiles* had the Grace ſignified and promiſed in Baptiſm, and ſo had got the *Inward part*, therefore to deny them the *Outward part*, could not but be a very injurious Act: Hereupon they were baptized [in the Name of the Lord] *Acts* 10. 48. which was not a differing practice from Chriſt's precept [*In the name of the Father, Son, and Holy Ghoſt*] *Matth.* 28. 19. for under that title [*the Lord*] is meant not only [*Chriſt the Anointed*] but alſo [*the Father*] who Anointed him, and [*the Spirit*] by whom he was Anointed: So the ſame phraſe [*Acts* 2. 38. and 19. 2, 5. *Rom.* 6. 3. and *Gal.* 3. 27.] is underſtood. *N.B.* Thus alſo the *Sacrament of Baptiſm* ſeals up Adoption in Infants (born of believing Parents, and pronounced holy, 1 *Cor.* 7. 14. having thereby the Inward Grace, they have a right to the Outward Sign) as it doth Seal up Faith in thoſe of Riper years, *&c.*

The *twelfth Remark* is; The Call and Converſion of the *Gentiles* became a dreadful ſtumbling-block to the *Jews*, yea, to the Believers as well as Unbelievers. We read how [*They of the Circumciſion who believed, were aſtoniſhed*, &c.] *Acts* 10. 45. Thoſe were the ſix Brethren who accompanied *Peter* from *Joppa* to *Caſarea*, *Acts* 11. 12. *N.B.* *Peter* acted prudently in taking ſo many men of the *Jews* with him to bear a full Teſtimony by ſo many mouths concerning the Grace of God given to the *Gentiles*, foreſeeing what an offence it would prove to the *Jews*: But theſe ſix Companions of *Peter* were only amazed at this, and well they might, beholding the Holy Ghoſt beſtowed upon the *Gentiles* this firſt time, in the like manner as it was at its beſtowing upon the *Jewiſh Nation*, Acts 2. 4. namely, by immediate Infuſion: Whereas at all other times where any mention is made of giving the Gifts of the Spirit, we find a mention alſo of *Impoſition of Hands* uſed in order to obtain that extraordinary grace; this made thoſe ſix men aſtoniſhed, not yet underſtanding the myſtery of the Call of the *Gentiles*, but thinking that Chriſt and his Grace had only been promiſed to the *Jews*. But the very Apoſtles and Brethren in *Judea* (only hearing of theſe things, but not ſeeing them) were down-right offended at *Peter* (when he returned the ſecond time to *Jeruſalem*) and plainly quarrelled with him for going to the *Gentiles*, and eating with them, *Acts* 11. 1, 2, 3, &c.

Now comes in that great Point to be diſputed, Whether *Peter* did well in admitting the *Gentiles* into Goſpel-Communion without Circumciſion. This is juſtified by two Topicks. The firſt is the Argument preſſed in *Peter*'s Apology to thoſe who took him to Task for his *Baptizing Cornelius*, *&c.* And the ſecond is drawn from the commendable and ſucceſsful Edification of the *Gentile-Church* at *Antioch*. As to the firſt, it conſiſts of two parts; the *Offence* of the one party, and the *Defence* of the other. First, The *Offence* was too captiouſly taken, but not really given, ſo it was *Scandalum acceptum*, not *datum*. This converſing with the *Gentiles* or *Heathens*, was look'd upon as a piacular and deteſtable crime among the *Jews*, as not only contrary to the Tradition of

their

their Elders, and Precepts of their wiſe men, but alſo to thoſe Scripture-alluſions [*Let him be to thee as an Heathen*] *Matth.* 18. 17. and [*not to keep company, or to eat with Idolaters*] 1 *Cor.* 5. 10, 11. therefore the Apoſtles, Brethren and *Jews* of the Circumciſion, charge *Peter* home for violation of their Law, *N.B.* We may well wonder here that thoſe Believers (who had not only one God to their Father, but alſo one Church to their Mother; yea, were born of the ſame Spirit, and were fed by the ſame Milk of the Word of God) ſhould yet quarrel upon this occaſion, becauſe the *Gentiles* were not only informed of the Truth, but alſo reformed from their Errours, yea and plainly transformed into the ſame Image of the Word which they had (through grace) now received, as if the *Jews* deſigned to make a Monopoly of a whole Jeſus to themſelves from the *Gentiles*. We may wonder the more at this contention, *N.B.* Becauſe we find no ſuch quarrel at *Peter* and *John* for their going down to *Samaria*, though the *Samaritans* were odious enough to the *Jewiſh Nation*, &c. This only may be ſaid to qualifie that Journey (beſide their Commiſſion from Chriſt, *Acts* 1. 8.) becauſe the *Samaritans* were neither uncircumciſed, nor Idolaters; both which (they knew) the *Heathens* or *Gentiles* were, and therefore more deteſtable to them. *N.B.* There was indeed a partition-wall betwixt *Jew* and *Gentile* of God's own erecting, that the former might not have any familiar converſe (eſpecially in Marriages) with the latter; and the *Rabbi's* made this wall larger than God had made it, making it unlawful to eat with, or enter into the houſe of a *Gentile* (hence aroſe this Objection of theirs againſt *Peter's* practice, *Acts* 11. 3.) Whereas the Law of God forbad not all commerce with the *Gentiles* (much leſs that whereby they might be gained to God) but that only which might corrupt the *Jews*, and withdraw them from God: And *Peter* himſelf (who is now cavilled at) profeſſeth his conſcientious obſervation of that Law of God, *Acts* 10. 28. to *Cornelius*, &c. and to God himſelf, *verſe* 14. Yea, and of the very Traditions of the Elders alſo over and above the Law of God, *John* 4. 9. and 18. 28, &c. till God convinced him by a Viſion, *Acts* 10. 15, &c.

Firſt, Theſe *Believing Jews* (who contended with *Peter* here) were all zealous of the Law, *Acts* 21. 20, 21. in *Paul's* caſe there as now in *Peter's* here, and ſtill were ſo weak as to be too much addicted to *Jewiſh Ceremonies*, inſomuch that they thought *Circumciſion* ſimply neceſſary to Salvation, *Acts* 15. 1, 5. and would have the *Believing Gentiles* alſo circumciſed, until they were better inſtructed (as there by the Decrees of the Church, *Acts* 15. 29.) So here by the Relation of *Peter*, as here followeth, for their farther and fuller ſatisfaction: Nor did thoſe Zealots (of the Legal Rites) object againſt *Peter*, ſaying, [*Why haſt thou Baptized the Gentiles, or why didſt thou Preach to them?*] For this would have been an injurious affront to Chriſt, and contrary to his expreſs command, *Mat.* 28 19 *Acts* 1. 8, &c. *Secondly*, The *Defence Peter maketh* to their offence objected, from *ver.* 4. to *v.* 18. *Acts* 11. wherein *Peter* (not pretending any preheminence over the Church, as his pretended Succeſſors do at this day) willingly ſubmitteth himſelf and his Actions to the Judgment of the Church at *Jeruſalem*, giving them an Account of the whole Tranſactions, and the Reaſons which moved him to do what he had done. The *Viſion of the Sheet*, &c. are twice at large Recorded in the 10th and 11th chapters, that the tendency of it (namely, to put no difference now betwixt *Jew* and *Gentile*, ſeeing the partition-wall was broke down now by Chriſt) might become the more unqueſtionable a Truth both to *Peter* (who was moſt eſpecially concerned in it) and to others alſo who now doubted of it, and diſputed againſt it. In this Defence or Apology there be theſe *Remarks*.

1. In the general, *Peter* affirmeth that he had done nothing upon his own head, but all according to Divine Direction therein.

2. More particularly, he is his own Compurgator [*That he had lived hitherto in a ſtrict obſervation of their Ceremonial Righteouſneſs*, verſe 8. Though he thought himſelf far from being juſtified thereby, abſtaining from all appearances of evil to them.

3. That he had not been too facil, or eaſily reclaimed from their Legal Rites, therefore the Viſion was repeated three ſeveral times, *&c. verſe* 9, 10. before his full Regulation herein.

4. The *Voice of Divine Providence* [in ſending the three Meſſengers that gave him his Call] *verſe* 11. and the *Voice of God's Spirit* to clear up his Call (with a *Divine* as well as *Humane* Warrant, *&c. verſe* 12, 13, 14.) are aſſerted for their ſatisfaction.

5. He gives an Account how, in his Preaching, thoſe *Gentiles* had the pourings out of the Spirit upon them in the like power as had been upon them that were *Jews*, *Acts* 2. *v.* 4. upon *Pentecoſt-Day*.

6. Then he urgeth the *Promiſe of Chriſt* (which he then call'd to mind) of baptizing

Believers with the Holy Ghoſt firſt mentioned by the Baptiſt, *Matth.* 3 11, *Mark* 1.8, but after approved of by Chriſt, *Matth.* 11. 9. (as by the people, *John* 10. 41.) and expreſly ſpoken alſo by him, *Acts* 1. 5.

7. The *Concluſion Peter* drew from the Premiſſes [ſeeing God hath made the *Gentiles* equal in Grace with the *Believing Jews*, *what, was I to withſtand God?*] *verſe* 17. It was God that call'd them to Life and Salvation, and not I (ſaith he) therefore it was not in my power to deny them Church-Priviledges and Church-Communion. Here *Peter's* Argument is very cogent to ſuch a Concluſion. *N.B.* They that have the thing ſignified (which is the greater) have right to the Seal ſignifying, which is the leſſer: And ſeeing the ſanctifying Graces of the Spirit were given by God to thoſe *Gentiles*, he infers hence, had he denied them Baptiſm, he would therein have been a Reſiſter of God, and a wronger of them in with-holding that token from them which God had ſent to them.

8. This *Defence* of *Peter's* was ſo pungent and convincing, that it conquered the Cavillers; they were not only ſilenc'd from gain-ſaying, but ſatisfied fully that it was of Divine Diſpenſation to give the *Gentiles* Repentance unto life, *verſe* 18. which can come from no hand but from the Almighty, 2 *Tim.* 2. 25. The Objectors hereupon let fall their Monopoly (they dreamt of) concerning Chriſt and Grace, and being good men, they acquieſced, as thoſe that contended more for Truth than for Victory.

Now follows the ſecond Topick for adjuſting, and juſtifying the *Gentile's* Reception into Goſpel-Communion: This is drawn from the wonderful ſucceſs of God's Word among the *Gentiles* at *Antioch*, called *Grecians*, as contra-diſtinct from the *Jews* aforementioned, *v.* 19, 20. This is more manifeſt in the following *Remarks*.

Firſt; The 120 Miniſters (mentioned *Acts* 1.15.) who were ſcattered upon *Stephen's ſtoning*, Acts 8. 1. went Preaching up and down, firſt as far as the bounds of *Judea* extended, then ſome of them ſtepped farther, as far as *Phœnice*, *Cyprus*, and *Syria*, but all this time dealing with the *Jews* only, not being yet perſwaded of the Calling of the *Gentiles*: But *Peter* having now broke the Ice for a freer paſſage to them, at laſt ſome of them made bold to go beyond the partition-wall to Preach to the *Greeks* or *Gentiles* at *Antioch*. Thus *all things do work together* (though not aſunder) *for good*, Rom. 8. 28. even the Perſecution, that aroſe about *Stephen*, did the more diſſeminate the Goſpel, *&c.*

The *ſecond Remark* is; *Divine Light muſt not be let in all at once, but by degrees.* Thus it was not only with thoſe Baniſhed Miniſters, who for ſome time confined themſelves to teach the *Jews* only in ſtrange Countreys, yet when more Light was let in, they venture among the *Gentiles*, as here at *Antioch*: But it was thus alſo with the Apoſtolical Church at *Jeruſalem*, who made at the firſt all this great Ruffle afore-mentioned againſt *Peter's* converſing with the *Gentiles*, yet now perceiving many *Gentiles* were converted at *Antioch*, they now ſend *Barnabas* (that Son of Conſolation) to confirm and comfort them in Church-Communion, *verſe* 21, 22

Thirdly; The God of all grace makes even a *Gentile-City* to cry *grace, grace*, Zech. 4 7. Manifeſted in their Profeſſions, and in their Practices alſo with correſpondent converſations. All this the good man *Barnabas* ſaw, and rejoyced at it upon Earth, as the Angels alſo rejoyced at it in Heaven, *Luke* 15. 7. and no leſs did all other Believers (who are but learning that Angelical Leſſon) when they heard hereof in *Jeruſalem*, and in other places as *Cæſarea*, &c. Hereupon *Barnabas* exhorted this great number of *Believing Gentiles*, verſe 21. and this much people which were added to the Lord, *v.* 24. [*that with purpoſe of heart they would cleave unto the Lord*] *verſe* 23. as *Deut.* 10. 20. and 30. 20. that is, cleave cloſe to the Profeſſion of the Truth of Chriſt with their whole heart (tide life, tide death) whatever it coſt them, and not ſoil or ſlubber their Religion with the ſlur of a rotten unſound and inſincere heart: The ſound heart is neither aſhamed of the Goſpel, nor a ſhame to the Goſpel, *Pſal.* 119. 80.

Fourthly; The greateſt honour in the Kingdom of God, and of the Goſpel, was conferred upon this *Gentile-City* (*Antioch*) now made even above *Jeruſalem* it ſelf. Inſomuch that [Chriſt's Diſciples were firſt call'd Chriſtians in this City] *verſe* 26. to ſhew, that Chriſt from thence ſpread forth his Banner (which he had firſt ſet up as his Standard therein) by a people that had his own name put upon them, and who would apparently own and follow him in his good ways, maugre the malice of Men and Devils, and in deſpite of all the deſigns of a beholding and contradicting World againſt them; as is intimated before. *N.B.* As *Cæſarea* (the Seat of the *Roman* Governour of *Judea*) firſt teeth the Door of Faith opened to the *Gentiles* (in the converſion of *Cornelius* and his Friends and Family) ſo *Antioch* (the Seat of the *Roman* Governour of *Syria*)

Syria) firſt heareth and beareth the honour of the honourable name of *Chriſtian*, which therefore will be a Renowned City ſo long as the World laſteth, and the Church in the World. *N.B.* This *Antioch* of old had been call'd *Hamath*, *Ezek.* 47. 16. having been once the Head of the *Syro-Græcian Empire*, which ſometime was called alſo *Epiphania*, as well as *Antioch*, both names being derived from *Antiochus Epiphanes*, bearing the name of one that had been as bloody a Perſecutor of the Church and Truth, as the Church of *Iſrael* had ever ſeen, from whence he was nick-named *Antiochus Epimanes*, becauſe of his raging madneſs againſt God's People: But now this ſame City, which had been the place of Reſidence (as well as bare the name of this bloody Perſecutor) in the Times before Chriſt, became in the Times of the Goſpel the firſt place of Reſidence for that honourable name of Chriſtianity: Here then that Prophecy was ſweetly fulfilled [*The Sons of thy Afflicters* ſhall come bending to thee, *&c.*] *Iſa.* 60. *v.* 14.

Fifthly; The *Unity of the Miniſters*, and the *frequency of Church-Meetings* did wonderfully conduce to the fruitful and prevalent growth of the Goſpel in this City, whereby it became ſo vaſtly renowned. Firſt, The *Unity of the Miniſters* is obſervable, not only of thoſe that came firſt thither to Preach the Goſpel to thoſe *Antiochians*, and to form them into a Goſpel-Church, but alſo of *Barnabas*, with them who came to confirm what thoſe baniſhed Miniſters had founded there, and not to throw down what they had builded. *N.B.* And ſuch was *Barnabas's Zeal*, not only to confirm, but alſo to carry on that great Grace in this City, that though he might have been in great honour alone at *Antioch*, yet he goeth to ſeek *Saul* (his ſpecial Friend, whom he had rendred acceptable to the Apoſtles, *Acts* 9. 27.) that they joyntly might conſult together, and corroborate one another in promoting the work and glory of *Chriſt* here, *verſe* 25, 26. where theſe two ſweet Colleagues did manage the Church-Meetings for a whole year. Secondly, The *frequency of thoſe Believers* aſſembling together to partake of all the Ordinances of God (under the conduct of thoſe two eminent Servants of *Chriſt*) did marvelouſly promote the growth of this new Goſpel-Church both in grace and in number.

Sixthly; This *Gentile-Church* became ſo renowned hereby, that it now ſtands ranked amongſt theſe of the *firſt Rate*, being now the *New Jeruſalem* to the *Gentile-Churches*, what the *Old Jeruſalem* had been to the *Jewiſh Church*; for as all the ſolemn Feſtivals (the *Paſſover*, *Pentecoſt*, &c.) were celebrated there, the *Jews* reſorting thither from all quarters of *Judea*; ſo the *Gentile-Chriſtians* had their greateſt Reſort to *Antioch*, and here was that firſt famous Synod ſolemnly held, *Acts* 15. where they had the Name of Chriſt firſt put upon them; namely, *Chriſtian*, called ſo by Divine Direction (as the word [χρηματίσαι] ſignifies) of which both before, and after, on *Acts* 15. 2. But what a ſhameful thing it is, that this moſt honourable name of *Chriſtian*, ſhould be at this day, in *Italy*, eſpecially at *Rome*, uſed moſtly as a name of Reproach, and uſually abuſed, to ſignifie a Dolt, or a Fool. Dr. *Fulk* notes on *Rhem. Teſt. Acts* 11. *Sect.* 4.

Seventhly; Great Grace did the more manifeſt it ſelf in this New Church of the *Gentiles*, inſomuch as they both determined to ſend Relief to their poor Brethren the Believers among the *Jews*, *verſe* 29. which alſo they performed by the hands of *Barnabas* and *Saul*, *verſe* 30. The *Believing Jews* were now become very poor, not only by reaſon of the malicious Perſecution of the *Jewiſh Prieſts*, &c. againſt them; but alſo becauſe of that great Dearth that came upon all the World in the days of *Claudius Cæſar*, verſe 28. who was accounted a Fool by his own Mother *Antonia*, judged unworthy of the Empire by his own Siſter *Sivilla*, and poiſoned at laſt by his own Wife *Agrippina*, and her Son *Nero*. *N.B.* No wonder then, if God ſcourged the World with ſuch extreme Famine for that extraordinary wickedneſs found at that time, every where, under ſuch a fooliſh Emperor; nor was the Church exempted from being inwrapped in this common Calamity upon all the World: Yet behold the graciouſneſs of God in qualifying this Calamity to his Church. *N.B.* For firſt, this Dearth is predicted by *Agabus*, *verſe* 28. as *Joſeph* had foretold ſuch a like Famine, whereby *Jacob* and his Family were ſaved alive, becauſe it was known how long it would laſt, *&c.* So ſecondly, This *Gentile-Church* provided ſupplies for the poor *Jews*, according to their Abilities, which is the true Standard of Charity; for to ſtrech beyond the Staple is to marr all, *Luke* 11. 41. This Famine was foretold, not by *Judiciary Aſtrology*, but by *Divine Revelation*.

CHAP.

CHAP. XII.

Of Peter's *Impriſonment and Inlargement.*

THIS 12th Chapter contains the *Hiſtory* and *Myſtery* of the laſt Account we have Recorded in Scripture concerning the great Apoſtle *Peter*, ſave only, that after this his famous *Confinement* by *Herod*, and his *Inlargement* by an *Angel* (related at large in *Acts* 12.) we find upon Divine Record his giving of his Suffrage or Vote in the Council held at *Jeruſalem*, Acts 15. as likewiſe upon his going from thence to *Antioch*, he is there reproved by *Paul* to his face for his Judaizing and Diſſimulation, *Gal.* 2. 21. *N.B.* Afterwards what courſe he took, neither doth this Divine Hiſtorian, nor any other holy Scripture mention, excepting the two Epiſtles of his; the firſt (as 'tis thought) was writ from *Babylon*, and the ſecond mentioning the Abuſe of *Paul*'s Epiſtles by divers that wreſted the Δυσνόητα or dark expreſſions thereof: But more of this may fall in hereafter. This preſent Story of *Peter*, *Acts* 12. is our task now in hand, wherein are moſtly remarkable theſe three eminent paſſages. (1.) The *Antecedents*. (2.) The *Concomitants*. (3.) The *Conſequents* of that wonderful *Fate* and *Fare* which here befel *Peter*, both concerning his *Impriſonment*, and his *Inlargement* from Priſon. (1.) The *Antecedents* hereof was the *Martyrdom* of *James* the great, wherof both the Author and the Manner are expreſſed, *Acts* 12. 1, 2. Then (2.) The *Concomitants*, wherein are Recorded, (1.) *Peter*'s *Confinement*, deſcribed by many circumſtances, as why, when, and by whom, *verſe* 3. and after what manner, namely, he was clap'd up a cloſe Priſoner, *verſe* 4. (2*dly*.) His *Inlargement*, wherein we have a deſcription, (1.) Of the *Time when*, verſe 6. (2.) The *Motive thereunto*, to wit, the unceſſant prayers of the Church for *Peter*'s eſcape, *verſe* 5. (3.) The *Means* whereby he eſcaped; this was an Angel, *verſe* 7. (4.) The *Manner how*; this contains both what the Angel ſaid and did to *Peter*, and how all difficulties were eaſily done away, which ſeemed to hinder *Peter*'s Releaſe, *verſe* 8, 9, 10. The things that then concurred, did concern, (1.) The Angel, who (having done his Meſſage) departed, *verſe* 10. Or (2.) *Peter*, who at firſt queſtioned the truth of his Releaſe, but finding it real, he was amazed at the Miracle, *verſe* 9. Magnifies God for that great Mercy, *verſe* 11. And after he had declared to his praying Friends how God had anſwered their prayers in his Deliverance, he ſhifts away to hide himſelf, *verſe* 17. Or (3.) The Saints that were aſſembled in *Mark*'s Mother's houſe, *verſe* 12. had firſt their great Fear, *verſe* 12, 13. and then their greater Joy, even to an aſtoniſhment, *verſe* 14, 15, 16. Or (4.) The Souldiers that kept him in Priſon, *verſe* 18. And laſtly, *Herod* the King that caſt *Peter* into Priſon, he transfers the puniſhment deſigned for *Peter*, upon his Keepers, that (though ſore againſt their will) had let him go, *verſe* 19. (3*dly*.) The *Conſequents* hereof are, (1.) *Herod*'s wonderful Death for his Pride, *verſe* 20, 21, 22. And (2.) The Church's Peace thereby, *verſe* 24. All theſe three eminent paſſages afford their ſeveral *Remarks*. As,

Firſt; From the *Antecedents*, the *Remarks* thereon are theſe; (1.) *Afflictions do ſeldom come ſingle upon the Church and Children of God.* Here were Contemporary Troubles which did fall out together upon the faithful here; both the Famine throughout *Judea* (which might laſt ſeveral years, as many have done in Divine and Humane Hiſtory mentioned) *Acts* 11. 28, 30. And this foul Perſecution wherein the Apoſtle *James* periſhed, happened at, or about the ſame time, *Acts* 12. 1, 2. The Saints do uſually fall into divers Temptations at once, *James* 1. 2. *Fluctus Fluctum Trudit*, one Wave of the Sea of Adverſity immediately ſucceed each other, and do offer violence to us, as they did upon *Jacob*, *Gen.* 42. 36. making us cry out as he did [*All theſe things are againſt me*] with their joynt and overwhelming force. Thus *Job*'s Meſſengers did (as it were) tread upon the heels one of another with their reiterated blows, *&c.*

The *ſecond Remark* from the *Antecedent* is; *The Devil never needs to ſtarve his deviliſh work for want of deviliſh Inſtruments. N.B.* All Ages do furniſh him with fit Tools for his helliſh Ends; He never wants a *Pharaoh* in the Old Teſtament-Times, nor an *Herod* in the New: He hath always ſome fit for his work: He had his many Bloody *Herods* in New Teſtament-Times; As (1.) *Herod* the *Askalonite* (or rather Raſcalonite) to murder the Innocent Babes of *Bethlehem*. (2.) His *Herod Antipas* to Behead the Baptiſt, and alſo to deride our dear Redeemer. And (3.) This his *Herod Agrippa* (Father to that *King Agrippa* we read of, *Acts* 25 and 26.) and the more likely a man for doing the

the Devil's Drudgery, as being Brother to that Dancing Damosel *Herodias*, who danced *John Baptist*'s Head from off his shoulders, *&c.* This Man was now Vice-Roy, or Deputy-King under the *Roman* Emperour, and had a ceremonious Zeal in the Jewish way, which highly transported him to act wickedly, as well as warmly against the Church of Christians: Hereupon it is a black Brand put upon him by the Holy Spirit [*that he stretched forth his hands to vex certain of the Church*] *Acts* 12. 1. which phrase imports his vehemency of mind in persecuting-work, yet God withered it not as he did *Jeroboam*'s.

The *third Remark* is; 'Tis an old Trick of cruel Tyrants, not only to curry favour with the wicked by shedding the blood of the godly (as this Tyrant's Character is, v. 3. and as was the practice of all the Royal Posterity of *Herod the Great*, this man's great Grand-father, who chiefly studied to please the *Roman* Emperours their Masters, and to gratifie the *Jews* their Subjects, making no matter whether by right or wrong) but also to Rage most furiously against the Governours of the Church (as here against *James* and *Peter*) saying with the Tyrants of later Times [*Kill the Captains, and those Listed under them are more easily destroyed.*] This Christ foretold [*The Shepherds be smitten, and the Sheep are scattered*] *Matth.* 26, 31.

The *fourth Remark* is; *The Blood-thirsty Blood-Hounds of that old Man-slayer (the Devil) hath such an insatiable Thirst upon them after Blood, that they can never be satiated or glutted with shedding Blood*; as it was here with this bloody *Herod*, who thought it not enough [*to stretch forth his hands in vexing certain of the Church, verse* 1.] that is, to kill some and to punish others with blows and banishment, especially the Governours of the Church, too well knowing how much all the Members of the Body do suffer by sympathy, when their Head and Ministers are so mortally wounded by his cruel hands: Nor was it enough to him to kill *James* with the Sword, *verse* 2. that is, to Behead him (for so the *Talmud* in *Sanhedrim*, *per.* 7. *hal.* 3. saith, those that were slain by the Sword were Beheaded according to the Custom of the *Roman* Kingdom) but he proceeded farther to take *Peter* also, *verse* 3. 'Tis with those Tyrants, as it is with those that have the Dropsie, the more they drink, the more dry they are. This is that wonder *John* saw in the *Apocalyptick* Beast (blood-thirsty *Babel*) *Rev.* 17. 6. a wonder with a Climax or Gradation. *N.B.* (1.) He saw a *Woman drunk* (the *Whore of Babylon*) this is a greater wonder than to see a Man drunk. (2.) No Liquor would serve this Whore to be drunk with, but Blood. And (3.) No Blood, but the Blood of Saints. Though this Liquor of Saints-blood made this Whore-woman drunk, yet is she (like brutish *Barnaby*) *drunk over night, and dry in the morning*, still thirsting for more blood, till at last the Lord Omnipotent (who judgeth the Whore) will deal with her, as *Tomyris* did with *Cyrus*, whose Head she cut off, and cast it into a bowl of blood, saying [*Satia te sanguine quem sitisti, cujusque insatiabilis semper fuisti.*] that is, glut thy self in that bowl with thy mouth-full of blood, wherewith thou could never yet be glutted. Thus the Lord will deal with this bloody Whore, when he casts her into the Lake of Fire and Brimstone.

The *fifth Remark* is; *Such as are most useful to, and most eminent in the Church, be the most obvious Objects, mostly exposed to the fury of Persecutors*: As here this *James* the Brother of *John* was to *Herod*. Thus also was *Peter* to him: This *James* was call'd a *Boanerges*, or *Son of Thunder*, by our Saviour, *Mark* 3. 17. because of the bigness of his Voice, and for his zealous and earnest Preaching: To this eminent, yea one of the eminentest Apostles, was the care of the Church at *Jerusalem* more especially committed: No wonder then if he were the more hated by *Herod*, whom the Devil so stirred up to destroy this Man. So it came to pass what his Lord had foretold him *Matth.* 20. 23. that he drank of the same Cup, which his Master did drink of.

The *sixth Remark* is; *Such is the Soveraignty of God over all his own Servants, that it is his pleasure to permit several Fates to attend them, though they be imbarked together in one and the same Bottom of Generation-work.* Thus both *James* and *Peter* carried equally a very great figure in their Apostolical Orb; yet Divine Providence permits the former to be murdered, but *Peter* only to be imprisoned, and yet not to perish there by a perpetual Imprisonment, but to be Released from Prison by an holy Angel. Though we may not pry into the Ark of God, because it is prohibited, nor ask God a Reason of his Actings, when he is not bound to give any account of his matters, *Job* 33. 13. yet thus far it is Recorded in Scripture, *N.B.* That this Son of *Zebede*, *James*, did beg a principality in Christ's Imaginary Temporal Kingdom upon Earth, and that most unseasonably, when Christ had been by a preceding Parable of the Vineyard, teaching them Humility; and that they who are first, may be last, *&c.* *Matth.* 19. 30. and 20. 16.

To dream at this time of an earthly Kingdom, and therein a diſtribution of Honours, and Offices, as in *David*'s and *Solomon*' days, was an unfit motion to be made as a Requeſt when Chriſt was going to ſuffers: Therefore Chriſt rebukes him (with his Brother) *Mark* 10. 35. to 39. that this ſhould be his priority, to have the firſt draught of the bitter Cup of Martyrdom here mentioned: Whereas among the many faults in *Peter* (of whom more are Recorded than of any one Apoſtle excepting *Judas*) we do not find him preſſing for priority at any time, though the Church of *Rome* do gratuitouſly give it him.

The *ſeventh Remark* is; *God over-rules the Perſecutors of his People, and makes even themſelves to ſerve his own glorious Ends* in the preſervation of thoſe his Servants whom he determines to ſave; as here the Lord made uſe of *Herod*'s Hypocriſie for the preſervation of *Peter*. 'Tis ſaid here [*Herod took Peter, and caſt him into Priſon, intending after the Paſſover to bring him forth as a Sacrifice to the People*] *Acts* 12. 3, 4. This Feſtival Solemnity laſted eight days. *Herod* did not out-right Behead *Peter* with the Sword, as he had done *James*, but makes a pauſe during the Paſſover-days, which Feaſt ſuch a wretch could not ſolemnize out of Conſcience and true Devotion, but out of Hypocriſie only; and it may be he might fear ſome Tumult among the people in ſo great a Concourſe there from all quarters of the Countrey, therefore did he defer *Peter*'s death till that time was over. In the mean time, as the Church had all this time to tugg hard with God by their prayers for *Peter*; ſo God himſelf was at work alſo, and in this Interſpace ſends his Angel to Releaſe *Peter* from Priſon, and from *Herod* alſo.

Secondly; From the *Concomitants* we have theſe famous *Remarks*; As,

Firſt; Concerning *Peter's Confinement*: *The Enemies of God, and his People, make the ſureſt work they can with the Lord's Servants, when the Lord permits them to become their Priſoners*: So they did to the Lord himſelf, when they apprehended him, the word was then of *Judas* [*Hold him faſt*] *Matth.* 26. 48. and afterward when they had Crucified and Buried him. As they in his Paſſion did nail him faſt to the Croſs, that he might not ſtir either hand or foot; ſo in his Burial, they Rolled a great Stone upon the mouth or door of his Grave, made the Sepulchre ſure, ſealing the Stone, and ſetting a Watch to guard it, *Matth* 27. 60, 66. Here was all imaginable care to prevent a Cheat in the caſe, ſuppoſe he had been a Deceiver, as they call'd him, *verſe* 63. *Oh quantum inane!* how vain were the minds of thoſe men, as if the ſame power which was neceſſary to raiſe and quicken the Dead, could not alſo with much leſs difficulty remove the Stone, break ope the Seal, and break through the Watch which they had ſet? As all this was done to this green Tree (*Peter*'s Lord and Maſter) ſo the like is done to this Dry Tree, his Servant; for *Peter* was not only committed to a ſtrong Priſon, but there muſt alſo be no fewer than ſixteen Souldiers to keep him there, four of which took their turns the four Watches of the night, to relieve one another; two whereof were always preſent with the Priſoner, and (for greater ſecurity) were bound with the ſame Chain to him, the other two always ſtood at the Door, or Gate. *N.B.* All this probably was done to this Priſoner *Peter*, becauſe they not only had heard of the many Miracles he did, but alſo how he had been delivered out of Priſon by an Angel, *Acts* 5. 19. yet all this exceſs of care and caution for ſecuring the Priſoner, became (as after) a foil to illuſtrate the glory of God's Miracle.

The *ſecond Remark* is; *When God's people are plunged into deep perplexities, their only help they hope and expect muſt come in the way of prayer*: Therefore do the Church here pray for *Peter*, *verſe* 5. looking upon his ſuffering to be theirs, and remembring the Apoſtle now in bonds, as if they had been bound with him, *Heb.* 13. 3. *Prayer* was their laſt Refuge, and proved the beſt. *Luther* ſaith, [*preces & lachrymæ ſunt Chriſtianorum Inſtrumenta bellicoſiſſima*] Prayers and Tears are the Chriſtian's moſt prevalent Weapons: Here was more prevalency in the Church's Prayer, than was in four *Quaternions* of Souldiers, or in the ſtrong Walls, and in the Iron-Gate of that Priſon. The paſſage for prayer to aſcend up to Heaven was ſtill open, and *Herod* with his whole Army could not block up that way, though he had locked up *Peter* faſt in his Priſon: And the Church here prayed for *Peter* with all the ſtrength of their Souls, with all the fervency of their Spirits, and that without intermiſſion (as ἐκτενῶς ſignifies) that they plainly ſtormed Heaven, *Matth.* 11. 12. Thoſe violent ones took it by force, and prevailed for *Peter*'s Releaſe, beleieving (it ſeems) God would hear them according to his promiſe, *Pſal.* 50. 15. *Matth.* 18. 19. &c.

The *third Remark* is; *When God's Servants are aſleep, and in their greateſt extremity can act nothing for their own eaſe or egreſs out of miſery, even then their God is awake and acting effectually in order to their deliverance*. *N.B.* Thus it was here; for (1.) *Peter* was now come to his

his very laſt night, *Herod* reſolved his Execution the next morning, ſo that *Peter* was now upon the Pit's brink; the Tyrant never deſigned to betruſt him with another night, but to change the next day into his long night of death, the greedy Wolf had been too long (all the eight long Paſſover days) detained from worrying this Lamb of Chriſt, he therefore long'd for the next morning, that he might glut himſelf with *Peter*'s blood, the blood of *James* having only ſet *Herod*'s mouth on watering for more. Here was *Peter* in the utmoſt extremity of danger, *&c.* *N.B.* Yet (2.) *Peter* was not broke of his ſleep, notwithſtanding his eminent and imminent, yea almoſt incumbent danger and death: [*He was ſleeping*, &c.] *verſe* 6. Having rolled himſelf upon God, and caſt his Life into his everlaſting Arms, reſigning his will up wholly into his Redeemer's will, reſolving, that if he might no longer live Chriſt's Servant, with all willingneſs he will die his Sacrifice: Thus *David* laid himſelf down too, and took ſweet ſleep in peace, becauſe the Lord alone made him to reſt in ſafety, *Pſal.* 3. 5. and 4. 8. Innocency only hath this advantagious bleſſing, and a good Conſcience can ſo acquieſce in the providence of God, as to fear no evil while God is our Friend; and if God be for us, 'tis no matter who is againſt us, *Rom* 8. 31. *N.B.* (3.) *Peter's* caſe was ſad, and as ſafe a Priſoner (in all probability) as all Humane Wiſdom and Power could well make him, ſeeing *Peter* was not only in a ſtrong Priſon (not eaſily broken) but alſo his Right hand was chained to one Souldier's Left, and his Left hand to another Souldiers Right, ſo that he could not run away out of Priſon, but he muſt hale two Souldiers after him at his heels, *&c.* Theſe Circumſtances of ſuch a ſure manner of ſecuring this Priſoner, did declare *Herod*'s bloody Intentions againſt poor *Peter* (who was now both Helpleſs and Hopeleſs in himſelf) and it ſhews alſo the Almighty Power of God, who was not unconcerned for his ſuffering Servant, but now beſtirs himſelf to effect his deliverance, notwithſtanding all thoſe wily and wicked ways to keep him in ſafe cuſtody. *N.B.* Oh happy Priſoners, who have God with them in Priſon (as he was with *Joſeph*, &c.) and acting for them as for *Peter* here! Theſe are Priſoners of Hope indeed, as *Zech.* 9. 12.

Hence followeth the *fourth Remark*; *The more dangers and difficulties God's Servants are dowſed in, and perplexed by the moſt peſtilent perſecuting powers, the more God's Wiſdom and Power*, yea, and the Truth it ſelf (which Perſecutors labour to ſuppreſs) are eminently illuſtrated by their deliverance: This is moſt conſpicuous in the caſe of *Chriſt Crucified*. The curſed *Jews* were doubtleſs very jealous that the words which *Chriſt* ſpake while he was alive [*that he would Riſe again the third day*] had more truth in them than they were willing to believe, beſides their pretended fear, that *his Diſciples would ſteal him away by night*, and ſay, *he was Riſen*. (Though this was improbable enough that a few timerous Diſciples ſhould be ſo daring as to affront the ſettled Government in ſo inſolent a manner.) Hereupon they petition *Pilate* to command that the Sepulchre be made ſure, *Matth.* 27. 64. *Pilate* commands not Strangers (who might do it careleſly) but themſelves the Cavillers to do it, *verſe* 65. They make all as ſure as poſſibly they could deviſe, to prevent *Chriſt's Reſurrection*, verſe 66. Now all theſe wicked wiles and contradicting endeavours, did not only yield the greater luſtre to the miraculous Power of a dead and buried Redeemer, which he exerted both in Removing the great Grave-ſtone, and breaking through the ſtrong Guard when he Raiſed himſelf from the Dead; but alſo hereby inſtead of preventing *Chriſt's Reſurrection*, thoſe exceſſive endeavours (to ſtifle the truth of his Reſurrection) did more exceedingly confirm both the truth and belief of it throughout the World. *N.B.* And accordingly it was in this caſe of *Peter*; all thoſe Deviliſh Devices which *Herod* uſed to ſecure *Peter* in Priſon, ſerved only the more to ſet off the glory of God's Power, in delivering the Priſoner in deſpite of all his Chains and Guards. Thus God catcheth the wickedly wiſe (ſo *skilful to deſtroy*, Ezek. 21. 31.) *in the way of their own craftineſs*, Job 5. 12, 13. 1 Cor. 3. 19. turning their wicked wit into folly: No Device, againſt any whom God will ſave, can avail.

The *fifth Remark* floweth from hence, which is this; *'Tis the experience of all Ages, that the Wonder-working God works moſt wonderful Deliverances for his greatly diſtreſſed Servants.* As in *Peter*'s caſe here, no man could better than *Peter* declare that [*The Lord knoweth how to deliver the righteous*] as he doth and Records it, 2 *Pet.* 2. 9. for he was wonderfully delivered here out of *Herod*'s hands by a wonder-working God: Therefore might experimentally ſay [*The Lord knoweth*, &c.] that is, his infinite Wiſdom is never at a loſs, but knows all the ways of deliverance; he hath ways of his own, and commonly goeth a way by himſelf, ſuch as we little think of, for *God's thoughts are not as ours*, Iſa. 55. 8, 9. Helping them that are forſaken of their hopes: And as the *Lord knows* what way he will take, ſo hath he a willing heart, and a good will to do it: In

this

this ſenſe the word [*know*] is uſed, *Eccleſ.* 4. 10. and *Amos* 3. 10. If we take a proſpect of *Peter*'s Inlargement or Deliverance in the ſeveral circumſtances of it, 'tis exceeding wonderful.

N.B. As 1. The *Time* of God's working *Peter*'s Inlargement, was the night-time (yea the very night before his deſigned day of Execution) it was a night to be remembred, like that wherein God delivered his *Iſrael* out of *Egypt*, for both were brought to the utmoſt extremity. Though this night was dark in it ſelf, yet had *Peter* a Light ſhining in the Priſon (which, no doubt, was dark enough in the day) *verſe* 7. *Light is pleaſant* in any place, much more in Priſon, which could not but be a ſweet counter-comfort to *Peter* in a dark Priſon: Though 'tis not told us from whence this Light came, yet muſt it turn *Peter*'s Priſon into a Palace, if rightly improved; oh happy Priſoners who hath *Light ſhining out of Darkneſs*, Pſal. 112. 4, &c.

N.B. 2. The *Means whereby*, it was wrought by an Angel, whoſe Office is to miniſter unto Heirs of Salvation, *Heb.* 1. 14. Moſt willingly officiating for their good, according to God's will. *Gabriel* came flying to *Daniel* with great ſwiftneſs, even unto a wearineſs, *Dan.* 9. 21. ſtanding in the preſence of God, *Luke* 1. 19. as ready preſt to run his Errands, and thinks not he can make too much haſte therein, ſo deſirous is he to bring ſpeedy comfort to a diſtreſſed Soul. God and his Angels can find out his hidden ones, *Pſal.* 83. 3. in what corner of the Countrey ſoever they be; nay, if they be in a dark Dungeon, as *Peter* here, the *Angel of the Lord came upon him* (as he did upon the *Shepherds*, Luke 2. 9. thinking no ſuch thing, but minding their buſineſs) at unawares [*while he was faſt aſleep*] and probably *in a glorious appearance* (as in *Luke* 2. 9.) So this Light might come from the glorious and bright Body which this Angel had aſſumed: However, it was a Light only to *Peter* (to whom alone he was ſent) but Darkneſs to his Keepers; as the Pillar of Fire inlightened only the *Iſraelites*, this made them both the more marvelous and miraculous.

N.B. 3. The *Manner how*, what this Angel both ſaid and did in order to it. He joggs *Peter* on the ſide to awake him out of ſleep, which ſhews the merciful providence of our God over us when ſleep hath locked up all our ſenſes, and we fear no danger, even then the *Lord is our Keeper*, and provideth for our ſafety, as for *Peter* here; would to God, the Angel of the Covenant would awake us out of our ſleep now when the wiſe Virgins as well as the fooliſh are ſlumbring, *&c.* The Angel bids *Peter* [*Ariſe quickly, gird thy ſelf*, &c.] *verſe* 7, 8. God will have him to uſe thoſe means, even then when he was about to work Miracles for him: How much more it is a tempting of God to neglect means where we cannot expect Miracles. Oh happy *Peter!* though the Devil had caſt him into Priſon, *Rev.* 2. 10. yet an Angel leads him the way out, whom he might follow with great joy, *&c.* Yet ſuch was the ſuddenneſs and greatneſs of the Miracle (the Chains immediately falling off from his hands, inſenſibly to his two Keepers, both which he left faſt chained, as if they had been the Priſoners, and he the Keeper gone out at liberty upon buſineſs) that it amazed him, and ſeemed incredible to him, even when he felt himſelf free of the Chains, and was following this Freeing Angel foot by foot out of Priſon: [*He thought it was only done in a Viſion*] *v.* 9, 10. *N.B.* Thus when God turns again the Captivity of *Sion*, they ſhall be like thoſe that dream, *Pſal.* 126. 1. God brings his People to the utmoſt extremity, that he might more eminently appear in the Mount [*Jehovah-Jireh*] *Gen.* 22. 14. that his Salvation may be the more aſtoniſhing, as it was to *Peter* here, who, while all this was in doing, and he going along with the Angel, was as a man in a Trance, or Dream, as it were out of himſelf, and came not to himſelf until the Angel left him, *verſe* 11. leaving him at liberty to go to his own company.

The *ſixth Remark* is; *All Created Beings muſt obey the will and word of their commanding Creator, and nothing can hold what God will have looſed:* As the Lord had commanded *Peter*'s Chains to fall off from both his hands, *verſe* 7. We read not, that this Angel uſed any Hammer to break them, or any Inſtrument to file or knock them off; but it was done by the Almighty Power of God, who (as in the Creation) did but ſpeak the word and it was done: So when *Peter* (by the conduct of this Angel) had paſſed the Sentinels at the Door, the Court of Guards, *&c.* and was come to the Iron-Gate, (which led into the City) it opened to them of his own accord, *verſe* 10. Αὐτομάτη, It moved it ſelf, *non alieno impulſu, aut humano labore*, no humane help to pull back the Bolts, and to turn the Key for unlocking the Door, but all was done by the Omnipotent power of God, which was preſent with the Angel: Thus the ſame Greek word is uſed, *Levit.* 25. 5, 11. and 2 *Kings* 19. 29. *Mark* 4. 28. which yet are all the products of Divine Providence, *that* in an ordinary, but *this* in an extraordinary manner,

nor

not natural but miraculous every thing loſes its force, when God ſuſpends or withdraws his concurrence as the Fire did in the Fiery Furnace, *Dan.* 3. 72. & this Iron Gate here, *v.* 10.

The *ſeventh Remark* is; Hence may we learn our daily and hourly dependency upon Divine Conduct, and conveyance from all our dangers ſucceſſively met withal in the Wilderneſs of this evil World: Thus here the Angel of the Lord conducts *Peter* thro' the firſt Watch; there was one danger over (beſides that of unchaining him from his two Keepers within the Priſon) then through the ſecond Guard (where was the ſtrongeſt Watch of the Main Guard) there was another danger over. Still there was another new and worſe difficulty, namely, how to paſs on into the City, ſeeing there was an Iron Gate (within which both the other Guards kept their Watch) ſhut up faſt againſt him, and had he been taken up here, his eſcaping the firſt and ſecond Watch (as well as his having his Chains looſed, and being packed out of the Priſon-houſe) had all ſignified nothing; had they caught him at this Iron Gate, he would have been not only remanded to Priſon, but alſo double Irons had been clapt upon him: Therefore the Angel conveys him through this difficulty and danger, as he had done through the other, and leaves him not until he put him into a capacity to ſhift for himſelf without his help. *N.B.* This may convince us what need we have continually of the protection of Angels (whom God hath charged to keep us in all our ways, *Pſal.* 91. 11.) we cannot want them, while we want deliverance, and want not dangers which ſucceed one another, as here, and till thoſe Nurſes return us home to our Father's houſe, and to the liberty of God's Children; till then, what a ſeries of Miracles God works for us at fit times and places, as for *Peter* here, all which he could have wrought at once for him.

The *eighth Remark* is; Oh how *great is the force and prevalency of fervent and joynt-faithful prayer!* The *Chriſtians* in this time of Perſecution, had their Meetings ſecretly, and in ſmall numbers: Yea, at this time managed by private perſons, probably, in prayer only. *N.B.* Becauſe it appears by *verſe* 17. that *James*, &c. were not preſent where many were gathered together praying, *verſe* 12. Now here, while theſe devout Souls were even in the very act of calling upon God for *Peter*'s Releaſe, God anſwers their deſires (according to his promiſe, *Iſa.* 65. 24.) by giving in *Peter* Releaſed, and Returned to them at their prayers. *N.B.* We may well wonder how *Peter* was directed to this very houſe where they were thus praying together for him: For when the Angel was departed from him (having done his whole work God had commanded him) *verſe* 10. So leaving *Peter* now to ſhift for himſelf, as he might well enough now do, it being in the night, *Peter* joggs on the Street, and though at firſt he was aſtoniſh'd that God had really releaſed him out of the mouth of the Lion *Herod*, and of ſuch people (as had heard of *Herod*'s purpoſe) that longed to behold his Execution; yet ſo ſoon as he could compoſe himſelf, he conſidered (even as he went along in the open Streets) both the greatneſs of his own danger he had been in, and the goodneſs of God in delivering him from it. *N.B.* No place can exclude good thoughts, and holy meditations, were our hearts more ſpiritual. He conſidered alſo what place to go unto for his own ſafety, and which houſe was the nigheſt where he might be moſt welcome, and to *John Mark*'s Mother's houſe (where this Meeting was) the Lord directed him, *verſe* 11, 12. *N.B.* But his knocking at the door at that time of night, affrighted them, fearing it might be ſome Purſuivant to apprehend them for an unlawful Meeting: Hereupon they defer opening to *Peter*, who was loth to be deferr'd (not only from a deſire to ſee the Brethren, whom he might meet there, but alſo out of fear of being taken again, his life lying at ſtake upon it. *Peter* is admitted as an anſwer to their prayers, which broke the Priſon for him. Prayer made Sun and Moon ſtand ſtill, *Joſh.* 10. 12, 13. opened and ſhut Heaven for Rain, *James* 5. 17.

The *third* and laſt *Conſiderable*, is, the *Conſequences* of all; wherein we have three famous *Remarks*.

The *firſt* is, The wonderful concealment of *Peter* (after he was thus miraculouſly freed from his Impriſonment) out of *Herod's bloody Hands*, and the *hands* of his *Blood-Hounds*, who, after all this, hunted this Apoſtle from houſe to houſe, *verſe* 19. as the Prophet *David* was hunted by bloody *Saul*, as one hunteth a Partridge upon the Mountains, 1 *Sam.* 26. 20. *N.B.* When the Miracles extraordinary ceaſe, then the Means that are ordinary muſt be applied and improved. The conduct of the Angel was now gone, *Peter* muſt betake himſelf to his prudentials, which he accordingly doth. (1.) In beckoning to thoſe praying Souls, not to be too loud in their rejoycings (for his being Releaſed out of Priſon, and Returned now at their prayers) leſt any at that time that paſſed by, or any in the Neighbouring-houſe ſhould take notice of the Brethren's ſudden

Voice of Joy, and thereby *Peter* be farther purſued, and the houſe it ſelf (for entertaining him) together with the taking of all that company be indangered, *verſe* 17. (2.) When *Peter* had given God the glory of his Deliverance to them (tho' an Angel was the Inſtrument therein) and had requeſted them to tell *James* and the Brethren (who were met in another place upon the ſame account. *N.B.* For they were forced to divide into ſeveral Companies, leſt multitudes together ſhould diſcover the Meeting) away he goes to abſcond (leſt that houſe ſhould be ſearched for the many met in it) in a more obſcure place. (3.) God bleſſed *Peter*'s prudentials here, for, though ſtrict ſearch was made for him, *verſe* 18, 19. *Herod's Blood-Thirſtineſs* would prompt him to the more ſevere ſcrutiny: And matter of life would prompt the Keepers thereunto; for, beſide the ordinary danger of letting Priſoners eſcape, this they knew would be aggravated by *Herod's Tyranny*; and therefore is it ſaid [*As ſoon as it was day, there was no ſmall ſtir among the Souldiers what was become of* Peter] *verſe* 18. namely, *N.B.* Thoſe Souldiers who were bound with *Peter* in the ſame Chain (as before) as ſoon as they were awake, could not but miſs him, finding the Chains ſtill holding them faſt, though looſed from *Peter*, they might then ſuſpect (according to vulgar Errour) that *Peter* was bewitched out of their hands, or metamorphoſed into ſome ſtrange Creature or Ghoſt by Magick Art, and ſo ſlipp'd from them. *N.B.* What Influence this fond conceit might have upon theſe men to make them more remiſs in their ſearchings for *Peter*, I know not, however, it was with *Peter* as it had been with *Jeremy* and *Baruch*, who did not fall into the hands of their bloody-minded Adverſaries, [*becauſe the Lord hid them*] *Jer.* 36. 26. whereas the King had burnt the Roll, ſo he would have Martyr'd both thoſe men, but God directed them to ſuch a place of Receſs, as the King's Meſſengers could not find them, nor underſtand where they were, till his paſſion was over; and thus the Lord hid *Peter* here. *N.B. Verſe* 19. This inraged *Herod* ſo, that having loſt his prize *Peter*, he found his Keepers, whom he ſentenced to be led away to Execution for this ſuppoſed fault only, of their letting *Peter* eſcape: This was juſt in God (who many times meets with Inſtruments of Perſecution, even in this World, and ſometimes by the Perſecutors themſelves, as here) but it was notoriouſly unjuſt in *Herod*, who put to death thoſe Innocent Souldiers who could not help what was done.

The *ſecond Remark* is; *God's Vengeance* falling down upon the head of this bloody *Herod*, the Actual Murderer of *James* the Elder, and the Intentional Murderer of *Peter* alſo, had not God made a miraculous Reſcue: The occaſion was this, *Herod* deſigned to wage War againſt thoſe two Rich Cities, *Tyre* and *Sidon*, which therefore might poſſibly be inſolent, or however, might tempt this proud Tyrant to war againſt them, not *for their Religion* (for we read of little as yet therein) but *for their Riches*; thinking that his Conqueſt of them would well enough countervail all his charges in ſuch a War. But both thoſe Cities (fearing the uncertain Event of War) by the Mediation of *Blaſtus* (*Herod's Lord High Chamberlain*) made their peace with him, and begg'd his pardon before the War was commenced. This Truckling of theſe two potent Maritim Cities, puffed up *Herod*'s haughty heart; hereupon he makes a ſtarched Oration (ſuppoſed on his own *Birth-day*, &c.) being arrayed in a Cloak made of the Cloth of Silver, which being beaten upon by the Sun-Beams, did plainly dazle all the Spectator's and Auditor's Eyes. This gave an opportunity to his Paraſitical Courtiers to applaud him above meaſure, and, like baſe Sycophants, to ſay [*He ſpake with the Voice of God, and not of a Man.*] Hereupon *Herod* being Tickled, and not rebuking thoſe flatterers, nor giving glory to God, who is jealous thereof, *Iſa.* 42. 8. he commands his Angel to deſtroy him (who had delivered *Peter*, that durſt not own any Divine Glory, *Acts* 10. 26.) by ſmiting him with the Lowzy Diſeaſe wherein he died (as his Grandfather before him) to teach him that he was but a Mortal Man, ſubject to Vermine. *N.B.* This teacheth, (1.) That Flatterers (Courtiers here prompting the People to flatter *Herod* thus impiouſly) do take the ready way to deſtroy the perſons ſo blaſphemouſly flatter'd; for the great God will by no means admit of any Corrivals. (2.) No man is flatter'd by another, who hath not firſt flatter'd himſelf, as *Herod* had done, when he made his vain-glorious Speech to *Tyre* and *Sidon*'s Commiſſioners. *N.B. Joſephus* ſaith, that at his death he complained much of the People's vanity in Deifying him, but not at all of his own *Autotheiſm* in Deifying himſelf with his Self-admiration. And (3.) God picks out ſuch fit ſeaſons to avenge himſelf of his Enemies, at that time when it may be moſt for his own glory, and their confuſion. *Herod* periſhed in his higheſt honour, which was an Anſwer alſo to the Church's prayer, *v.* 20, 21, 22, 23, &c.

The *third* and laſt *Remark* is; The new Peace of the Church, when they had prayed down

down *Herod* dead, *verſe* 24. *But the Word of God grew and multiplied*: Where *N.B.* The Goſpel is compared to Seed, as our Saviour doth in his Parable, *Matth.* 13. 19. It was ſtill ſafely and ſucceſsfully Preached, and received in Faith by many honeſt and good hearts. The number of Believers were multiplied by the Word; the Ground or Soil which is moſt harrowed, is made thereby the moſt fruitful: The good fruit of *Faith* and *Obedience*, did by every ſhower of Perſecution (falling upon the Church) the more abound, as *Acts* 19. 20. and *Col.* 1. 6. The Church is alway invincible [*the Gates of Hell cannot prevail againſt it*] *Matth.* 16. 18. Truth may for a while be oppreſſed, but it can never be utterly, totally and finally, to all intents and purpoſes ſuppreſſed. *N.B.* Camomile, the more ye tread it, the more ye ſpread it: And the Palm-tree's Poſie is [*Nec premor, nec perimor*] the more weight ye lay upon it to keep it down, the higher and faſter it groweth up. The Church in *Egyptian-Bondage* never increaſed ſo much, as when *Pharaoh* laboured moſt to keep it under from growing: The more he moleſted them, the more he multiplied them, *Exod.* 1. 12. So true it is, that Perſecutors, by pulling down the Church, build it the more, *&c.*

CHAP. XIII.

Of Paul *and* Barnabas *ſent to the* Gentiles.

THIS *Divine Hiſtorian Luke* (the Recorder of the *Acts of the Apoſtles*) having hitherto carried on the Hiſtory of the Church and Goſpel, as both had their Reception among the *Jews*, wherein he more peculiarly pitcheth upon the Acts of *Peter* and *John*, thoſe two ſpecial Miniſters of the *Circumciſion*, more eſpecially *Peter*'s. Now he turns his Pen to follow the planting and progreſs of the Goſpel among the *Gentiles*, which Hiſtory he begins with the *Acts*, eſpecially of *Paul* and *Barnabas* (who were the two ſingular Miniſters of the *Uncircumciſion*, and more peculiarly *Paul*'s to the very end of that Book. *N.B.* It is not improbable that *Barnabas* knew before-hand (as he was full of the Holy Ghoſt) of his being deſigned for a Miniſter of the *Uncircumciſion*, and of *Paul*'s being joyned with him in that work long before theſe two were ſent away from *Antioch* upon it, as *Barnabas* was ſent from *Jeruſalem* to confirm that firſt *Gentile Church* there; ſo his ſeeking out *Saul* (as before) to aſſiſt him in the ſame work, giveth ſome confirmation hereof, *&c.* *N.B.* The ſolemn Miſſion of *Saul* and *Barnabas* to their Miniſtry among the *Gentiles*, is fully related, *Acts* 13. 1, &c. After they had carried the Benevolence of the Church of *Antioch* to that of *Judæa*, they returned to *Antioch* again, *Acts* 12. 25. where they ſpend ſome conſiderable time, at the end of which this new *Gentile-Church* obſerving a ſolemn Faſt for the ſad Famine that then was ſore upon the Countrey: And while in Praying and Preaching at their Publick Miniſtration (as the word [λειτουργούντων] ſignifies, for which the Greek Scholiaſt reads [κηρύττοντων] or Preaching, which is the higheſt Office and Honour of a Goſpel-Miniſter. *N.B.* Though ſome Proteſtants make it only a Reading the Liturgy, as the Papiſts tranſlate it [*as they ſacrificed*] to countenance their abominable Idol of the Maſs, which that Greek word can never mean) the Holy Ghoſt gave them their Miſſion and Commiſſion by the Miniſtry of this Church at *Antioch* upon this extraordinary day of Humiliation, to fetch in the *Gentiles*, who had long lain behind the Partition-wall, to the *Jews*: This could not be done without a Divine Warrant; for tho' *Peter*, in the caſe of *Cornelius*, had opened a door for the Goſpel to the *Gentiles*, that was only a ſingle gap, or breach made in the Wall, yet now the whole Partition-wall was to be thrown down, and the Goſpel was to be brought into all *Gentile-Countreys*, and that heavenly Manna was to be Rained down at their Tent-doors, when the Lord ſaid [*Separate thoſe two men to the work whereunto I have called them*] *V.* 2. which confirms that *Saul* and *Barnabas* knew their work before-hand. *N.B.* In *Paul*'s firſt Peregrination or Travel among the *Gentiles*, as their great Apoſtle in conjunction with *Barnabas*, three famous *Circumſtances* are principally obſervable: The firſt is his *Egreſs*. The ſecond is his *Progreſs*. The third his *Regreſs*. *N.B.* In his *Egreſs* from *Antioch*, we are to conſider the moving cauſe thereof, namely, his *Solemn Call* to undertake this *Apoſtleſhip* of the *Gentiles*, in which Call are mentioned, (1.) The *Miniſters* who ſet him apart for that Office, with his Collegue *Barnabas*) *Simon*, *Lucius*, and *Menaen*, Acts 13. 1. (2.) The *Author*, God the Holy Ghoſt pointing out thoſe two men to an Imployment of his own, who were lately returned from an Imployment of the Church's, *verſe* 2. And (3.) The

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Manner how, thoſe three above-named (who were Prophets as well as Preachers) underſtanding the Lord's mind, and appointing another ſolemn day of Faſting and Prayer, laid their hands upon *Saul* and *Barnabas*, ſo ſet them apart by Ordination, *v.* 3. This is *N.B.* The ſecond Ordination or Impoſition of Hands ſince the Goſpel began, which did not confer the Holy Ghoſt with it, for theſe two were full of the Holy Ghoſt before: And this was the firſt Ordination of Elders ſince the Goſpel, that was practiſed out of the Land of *Judæa* among the *Gentiles*.

The *Remarks* from the firſt part, to wit, the *Egreſs*, are theſe: Firſt; *God granted to this new Goſpel-Church at* Antioch, *the extraordinary help of Prophets* indued with a Spirit of Prophecy, which had ceaſed from the days of *Malachy* to *Chriſt*'s Time. This Divine Grant (of ſuch as were partakers of Revelations) was according to the preſent ſtate of this new Church, as neceſſary to its well-being, until Time and Study had inabled others to be Teachers there, which as yet none could attain to in its Infancy. Where God denies Means, he ſupplies Means.

The *ſecond Remark* from the *Egreſs* is; *The Lord is ſo free an Agent in ſcattering his Grace, that he poureth it out upon ſome perſons even in the worſt of places. N.B.* As appeareth in the caſe of this *Manaen*, who was *puer Collectaneus*, one that had ſucked of the ſame Milk with *Herod-Antipas* (the ſame that Beheaded the *Baptiſt*, and ſet at nought our precious Saviour) yet this Foſter-Brother of *Herod*, *Manaen*, and brought up at Court with *Herod*, did, notwithſtanding all, contemn the profits, pleaſures, and honours of the Court, and imbraced the *Goſpel of Chriſt*, ſo much contemned by both the King and his Courtiers, *v.* 2. *N.B.* In all Ages God hath had ſome to fear him, and to love his good ways even in the worſt of Families and Royal Courts; he had his *Moſes* in proud *Pharaoh*'s Family, his *Obadiah* in impious *Ahab*'s Hall, 1 *Kings* 18. 3, 13. Some good Souls in *Herod*'s Houſe, *Luke* 8. 2. as this *Manaen* alſo; and ſome Believers even in the Houſhold of *Nero* (that Monſter of Mankind, *Phil.* 4. 22.) This Man *Manaen* made *Moſes*'s choice, *Heb.* 11. 25, 26.

The *third Remark* is; *A ſolemn ſeeking of God before any great Enterprize, is a good preparation for entrance into it. N.B.* Our Saviour himſelf would not enter upon his Miniſtry till he had faſted forty days, *&c. Matth.* 4. 2. 17. If we make God our *Alpha*, he will be our *Omega* therein alſo, and will be with us in the Beginning, in the Middle, and in the Ending thereof too, as he was with theſe two (*Saul* and *Barnabas*) in their Miniſtry among the *Gentiles*. *N.B.* In ſuch ſerious and ſecret Addreſſes at the Entrance unto God, we make our humble Acknowledgment, that all ſafety and ſucceſs in our weighty Undertakings, muſt come from God. *N.B.* The Church's Approbation of what was done in ſetting *Saul* and *Barnabas* apart, and their praying for God's bleſſing upon their Labours, is ſaid to be [*a ſending of them forth by the Holy Ghoſt*] *verſe* 3, 4. whereby, the like Apoſtolical Authority with all the other Apoſtle's Infallibility of Spirit, and a Plenipotentiary Commiſſion to Preach the Goſpel of the Kingdom of God to the *Diſperſed Gentiles*, were put upon them. *N.B.* The Impoſition of Hands did betoken their Separating and Conſecrating to the work, as the Prieſts under the Law did ſeparate and conſecrate the Beaſt for Sacrifice, by laying their hands thereon: And the reaſon of thoſe preſent Actions (in this firſt Ordination among the *Gentiles*) is ſuppoſed to be, that the Lord hereby did ſet down a Platform of Ordaining Goſpel-Miniſters in the *Churches* of the *Gentiles* for all future Times. Their ſucceſs, by God's bleſſing in their work, is as followeth.

The (*ſecond*) part of this *Hiſtory* is their *Progreſs* (after their *Egreſs* from *Antioch*) wherein much *Myſtery* is taught us in theſe following famous *Remarks*.

The *firſt* is, *Saul* and *Barnabas* (in order to their Preaching the Goſpel to the *Gentiles*) make their firſt Journey to *Seleucia* (a Sea-Town of *Silicia*, built by *Seleucus*, nigh to *Antioch*, and over againſt *Cyprus*) a Town of good Note, but mentioned here only, becauſe at this Port they took ſhipping and ſailed to *Cyprus*, whither they principally deſigned to go for their firſt work, being guided thither by the Holy Ghoſt, *verſe* 4. Let us with *Moſes*, turn aſide a little to behold this great wonder, *N.B.* Why *Cyprus* muſt have the firſt Handſel of God's Goodneſs in the Goſpel among all the *Gentile-Nations*. The Reaſons why, ſome ſay, (1.) Theſe two went thither, that they might ſee how the Kingdom of *Magog* (which *Ezekiel* mentions, *Ezek.* 38. 2. and 39. 1.) was Rooted out in that place, according to that Prophecy and Promiſe, *&c.* (2.) Others more probably affirm, that they went thither, becauſe this was *Barnabas*'s Native Countrey, *Acts* 4. 36. therefore [*patriam quiſque amat non quia pulchram quantum quia propriam*] out of love to his Native Soil, he took *Saul* along with him to hand over to his Countrey-men the firſt-fruits of Chriſt's Grace. But (3.) 'Tis beſt of all to ſay,

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They were (out of the free Grace of God) directed thither by the Holy Ghoſt. *N B.* The *Roman Hiſtories* tell us, this *Iſland Cyprus* was ſo wealthy, that the *Roman Generals* were invited thither, or rather tempted by its Wealth to aſſault and ſubdue it, as aſſured there was moſt Rich Plunder there, and the Annual Tribute of that Conquer'd Countrey, would prodigiouſly promote and repleniſh their Exchequer: But *Chriſt*, out of his Free Grace (without any ſuch external motive) made a ſeizure upon this *Cyprus* by his Goſpel, directing his Apoſtles thither, where a great Man (with many others) were converted to the Faith, and a Church was gathered in it by their bleſt Labours. *Cyprus* was antiently called *Macaria*, or the *Bleſſed Iſland*, becauſe it ſo vaſtly abounded with all Temporal Bleſſings within it ſelf, and of its own growth; but the Inhabitants thereof made a bad uſe of theſe good things of God (from whom all good comes) for they generally lived at eaſe and pleaſure: Fulneſs (as in *Sodom*) bred forgetfulneſs; they dedicated their Land to *Venus*, who was worſhipped there, and much filthineſs was committed by them in that abominable Pagan Worſhip: Notwithſtanding all theſe Abominations overſpreading that Countrey, the Free Grace of God caſts a look of Love towards ſinful *Cyprus*, the Holy Ghoſt directs theſe Apoſtles thither, to Reclaim them from ſin, and to Reduce them to Chriſt. So upon *Acts* 15. 39.

The *ſecond Remark* is; The firſt work of *Saul* and *Barnabas* in *Cyprus* was [*They Preached the Word of God in the Synagogues of the Jews at Salamis*] *Verſe* 5. We muſt know that *Cyprus* was exceeding full of *Jews*, and their Synagogues, being the largeſt Structures, were the moſt convenient Receptacles of large Aſſemblies, eſpecially in *Salamis* (the chief City of *Cyprus*, now call'd *Famogusta*, ſituated on the Eaſt part of the Iſland over againſt *Syria*) there they Preached not only to receive the greater Reſort, but eſpecially, becauſe, tho' they were ſent unto the *Gentiles*, yet was it not to be till the *Jews* had Refuſed the Goſpel, as after appeareth, *Acts* 13. 46. and 28. 28. The Apoſtles were firſt to bleſs the *Jews* with the Goſpel of Chriſt, *Acts* 3. 26. *N.B.* For Chriſt was properly the Apoſtle of the Circumciſion, *Rom.* 15. 8 and *Heb.* 3. 1. who therefore ſaith [*I am not ſent, ſave to the loſt Sheep of the houſe of Iſrael*] *Matth.* 15. 24. and accordingly he ſent his Apoſtles out firſt to feed thoſe poor ſcattered Sheep, *Mat.* 10. 5, 6. Thoſe he calls the Children of the houſe, but the *Gentiles* no better than Doggs, *Matth.* 15. 26. Yet when thoſe wanton and full-fed Children began to waſte their meat, and wickedly to crumble it into ſmall pieces, and caſt it under Table upon the ground, *N.B.* Then (as ſaith that brave Believing Woman) may the *Gentile-Doggs* lick up thoſe leavings, *verſe* 27. as they did here. The Vail of the Temple was Rent by Chriſt's Reſurrection, and the Partition-wall was now broken down, that *Jews* and *Gentiles* met here together.

The *third Remark* is; When *Paul* and *Barnabas* had well ſeaſoned this chief City of *Cyprus* with the ſavoury Salt of the Goſpel, from thence they travelled Preaching up and down the Iſland, till they came to *Paphos*, which was the fartheſt part of it Weſtward, and which is famous among the Heathen Poets for the worſhipping of *Venus* moſt eſpecially above all other places. Thither go they, *verſe* 6. to deſtroy that Diabolical Worſhip: And there they met with a *Magical Jew* called *Bar-Jeſus*, which ſignifies the *Son of Jeſus* (ſo had he called himſelf) as if he had been of the neareſt Alliance to our deareſt Redeemer. The Syriack names him *Bar-Shuma*, of *Shem*, a name, ſignifying, a man of great Name, and of high Renown for his Conjurations, as another *Simon Magus*. *N.B.* This was the third Wile of the Devil for his oppoſing the Goſpel by the curſed *Jews*; their firſt way was to curſe Chriſtians by their daily prayers [*Maledic Domine Nazaræis*] as they call'd them. Their ſecond was by Emiſſaries. The *Jews* ſent every where abroad to cry down both Chriſt and his Goſpel with the utmoſt of their power in Preaching blaſphemouſly againſt it as a Cheat. And their third was this, of imploying many skilful in Magick (Magicians moſtly abounding at this time) who by their falſe Miracles endeavoured to out face and vilifie the Divine and Real Miracles of Chriſt and his Apoſtles, as *Jannes* and *Jambres* (thoſe Sorcerers of *Egypt*) laboured for a while to bring the Miracles of *Moſes* into contempt, till they were overmaſtered. *N.B.* And ſo was this Sorcerer here, who was commonly call'd *Elymas*, which is the ſame in ſenſe with *Magus*, as the other ſenſe of *Bar-Shuma* is *filius Inflationis*, becauſe he being breathed upon by a Diabolical Inſpiration, uſed to Propheſie, as it alſo ſignifies *filius Ulcerum*, becauſe he profeſſed to undertake the cure of Ulcers; yet could not this *Bar-Jeſus*, or *Bar-Jehoſhua* (which ſignifies an Healer) heal his own helliſh ulcerated & adulterated heart; for when that great Man (*Sergius Paulus*) the Proconſul of the Countrey, and a docible perſon to good (which is rare in the Worlds Grandees) had ſent for *Barnabas* and *Saul*, deſiring to hear the Word of God, *verſe* 7. *N.B.* Which

Deſire was a Divine Donative flowing from Elective Love in order to his Converſion and Salvation, and which this Sorcerer indeavoured with all his might to ſmother and diſappoint, *verſe* 8. withſtanding the Apoſtle's Doctrine, and indeavouring to pervert the Deputy from the Faith, *N.B.* Oh unhappy Princes in having ſuch Paraſitical claw-backs ſo familiarly in their preſence! This Magician is ſaid [*to be with the Deputy*] had too much of the Proconſul's Ear formerly, and now would have turned him away from his eternal happineſs. The greateſt Oppoſers of the Sacred Truth, have been the greateſt Courtiers: The Unclean Spirits (thoſe Infernal Frogs) thruſt themſelves into Kings Palaces, *Rev.* 16.14. As the Plague of Frogs did into King *Pharaoh's* Palace, and Bed-chamber, *Exod.* 8. 3. This is a peſtilent place for Impoſtors to be preſent in, and ſo become a Plague to too many over-credulous Potentates, too eaſily impoſed upon. The *Arrians* crept into Kings Courts in their time, and the *Jeſuits* learnt of them to do the ſame: And the like do the *Arminians* learn of them, as *Utenbogardus* in the *Low Countreys*, whatever all theſe, or any of theſe have done, or do now in our own Countrey. The *Pope* hath his *Nuncio's*, his *Legates à latere*, to reſiſt Reformation, and to ſupport his tottering Kingdom, but all in vain, as here, *&c.*

The *fourth Remark* is; This *Diabolical Sorcerer* (of whoſe Corporation were thoſe Vagabond Exorciſts, *Acts* 19. 13, &c.) *N.B.* Gave the firſt occaſion of changing the name of *Saul* into *Paul*; for as *Luke* (the Author of this Book) never before call'd this great Apoſtle [*Paul*] ſo he never after this calleth him [*Saul.*] There be various conjectures among the Learned (Antient and Modern) about theſe two names given to this one ſingle Apoſtle, *Acts* 13.9. (1.) The moſt current Opinion among the Antients is, that he had this name of *Paul* given him at his Converſion and Baptiſm: For *Ambroſe* writeth wittily upon this thus, [Before this Apoſtle was waſhed with Spiritual Precepts, he was a Blaſphemer, and a *Saul*; but when the Rain of heavenly Waſhing had flowed down upon him, then the Blaſphemer, the Perſecutor, and the *Saul* was ſlain; but the Apoſtle, the righteous, and the *Paul* was revived: And to the like purpoſe ſaith *Auguſtin* [After that this man was brought to the Maſter, to learn of him how to be meek and gentle, *&c.* Then *Saul* laid aſide his old Coat of Sin, and of being bloody with Slaughters, and took upon him the Coat of Gentleneſs and Humility, ſo of a *Saul* was made a *Paul.*

The *ſecond Opinion* is that of *Origen*, that he had two names after the manner of other Hebrews, and to him agreeth *Anſelm*, but *Oecumenius* ſteps farther, ſaying, that ſeeing ſome other Apoſtles had two names given them by *Chriſt*, this ſame Apoſtle muſt not have leſs honour in this reſpect than the other Apoſtles, therefore *Chriſt* changeth his name, that what chief thing the *Prince of the Apoſtles* had (namely, *Peter Bar-Jona*) this man might have alſo, and ſo receive an Argument of greater conjunction: They all think this was done at his Converſion, but if ſo, then *Luke* would have changed *Saul* into *Paul* ever after that; or (at the leaſt) would have uſed indifferently, ſometimes the one name, and ſometimes the other, eſpecially when he came among the *Jews* again.

The *third Conjecture* is various about the Etymology of theſe two names in Hebrew, Greek and Latine. (1.) The Hebrew name *Saul*, was the name of a proud and bloody King (ſignifying Thirſty, or deſirous of Blood) therefore no deſirable name; but now, when this Wolf had left worrying Chriſt's Lambs, and became one of thoſe Lambs himſelf, that name muſt be changed into *Paul*, which is derived either from *Palah*, to ſegregate, as he was now choſen and ſegregated from the World; or from *Pagnal*, to work; for *Chriſt's heart-changing and life-changing work* appeared now in him paſſively, and he was now called unto the great Apoſtolical work of Chriſt, from his former Damnable work of the Devil. *N.B.* (2.) The Greek (as *Hierom* and *Ephrem*, &c. ſay) Σαῦλος is ἀπὸ τῆς σάλου, a name taken from *Turbulency*, but Παῦλος comes from παύλη, *Reſt and Quiet*, or ἀπὸ τῆς παύειν, *a ceſſando*, becauſe Chriſt had quenched the Fire of Hell in him, and made him to ceaſe from his fiery Perſecution. Or laſtly of [*Pi*] the Hebrew word for a mouth, and αὐλὸς the Greek word for a Trumpet; becauſe this man muſt now become as mad for Chriſt, as ever he had been againſt him, 2 *Cor.* 5. 13. and muſt open his mouth to ſound out like a Trumpet the Grace of the Goſpel of Chriſt. *N.B.* (3.) The Latine, *Paulus*, *Auguſtin* deriveth [*quaſi paululus*, or *parvulus*] becauſe of a proud Phariſee, he became an humble Diſciple of Chriſt. But to leave theſe curious Criticiſms.

N.B. The *fourth* and *beſt Opinion* is, That his Hebrew name *Saul* was changed into the *Roman* name *Paul*, when he began his Miniſtry among the *Gentiles*. For hitherto he had converſed among the *Jews* and *Syrians*, unto whom the name [*Saul*] was moſt acceptable.

acceptable. *N.B.* Therefore *Luke* calls him only by that name, while his Miniſtry continued among them; but now beginning to ſpeak here of his Miniſtry among the *Gentiles*, he adviſedly recordeth him by this new name of *Paul* ever after, for having begun his Apoſtleſhip of the *uncircumciſion*, it was never to ceaſe, till *Paul* himſelf ceaſed to live: And as he had hitherto been called *Saul* (as he was a Jew-born, an *Hebrew of the Hebrews*, Phil. 3. 5.) ſo now is he called *Paul*, as he was a *Roman*, a *free Deniſon of Rome*, Acts 22. 25, 26, 27, 28. *N.B. And they of the houſhold of* Sergius Paulus *began firſt to call him by this name upon the converſion of this great Proconſul*, whoſe name *Paulus* being put upon this Apoſtle, it would not a little avail in moving others to Reverence him, eſpecially the *Greeks* and *Romans*, among whom he here began his Apoſtleſhip, ſeeing that name was of good account in ſeveral of the *chief Roman Families*: He did not ambitiouſly arrogate this high name to himſelf, but it was put upon him by others, and principally by the *Deputy*, for the glory of God: So that this change of name (like that of *Roman Conquerours*) was probable to be a *Memorandum* of the firſt Spoils *Paul* brought from the *Gentiles* into the *Church of Chriſt*, yet was it not the Head, but the Heart of this *Sergius Paulus*, which *Paul* conquered here, *&c.*

The *fifth Remark* is; *The firſt Miracle that was wrought among the* Gentiles, *muſt be the ſtriking of a perverſe and perverting* Jew *with bodily Blindneſs*, which matter may very well become an Allegory. *N.B.* Prefiguring that moſt Tremendous Judgment of God upon the *Jews*, falling at that time under a Judicial blindneſs of mind, and hardneſs of heart, by the juſt Judgment of God, which is oft mentioned in Scripture, *Iſa.* 6, 9, 10. *Matth.* 13. 13, 14, 15. *Mark* 4. 12. *Luke* 8. 10. *John* 12. 40. *Acts* 28. 26. *Rom.* 11. 8. *N.B. Matthew* ſeemeth to ſpeak of the more proximate cauſe, namely, of their ſinful Act preceding this Divine Judgment; but *Iſaiah*, *John*, *Luke* and *Paul*, of the Judicial Act of God, which is the higher, but remoter cauſe; importing thus much, that God firſt ſent them *Moſes* and the Prophets, by whom they might have ſeen and known his Will, yet ſtill they would not ſee, nor hear, nor underſtand, nor convert, nor be healed, therefore did God at the laſt leave them to the Reprobation of their own minds, even in the Prophet *Iſaiah*'s day. Now (ſaith our Saviour) what was applicable to the *Jews* in the Prophet's time, is much more applicable to you (of whom *Iſaiah* prophefied) in my time. The generality of the *Jews* have ſo deſpiſed the Grace of God, that their Day of Grace is now over; God is reſolved, he will not convert, nor heal them: They have had light, they have ſeen me, and my works they have heard both mine and the *Baptiſt*'s Sermons, but in *ſeeing they would not ſee*, and in *hearing they would not hear nor underſtand*; therefore are they fallen under a Judicial Hardneſs and Blindneſs. *N.B.* This is a Judgment (in ſome reſpect) worſe than Hell it ſelf; for beſide that God inflicts it as a puniſhment for former Obſtinacy, this Hardneſs of Heart is one of the greateſt ſins, and ſo a far greater evil than any of the greateſt puniſhments. Hence a Reverend Man of God had this ſaying [*I had rather be in Hell with a ſenſible ſpirit, than live upon Earth with an hard heart, and a reprobate mind*] Sin being a moral evil, and puniſhment only a natural evil. therefore there is worſe evil in ſin than in puniſhment for ſin. *N.B.* Thus the Allegory runs parallel in all parts. As this obſtinate *Jew Elimas* was ſtruck blind at the Converſion of the *Gentiles*; ſo the *Generation* of the *Jews* in general were ſmitten at that time with *Judiciary Blindneſs*. And as *Paul* did not doom this *perverſe Jew* to a perpetual Blindneſe, but only for a ſeaſon he ſhould not ſee the Sun, *Acts* 13. 11. So God hath doomed the *Jews* in general, to a blindneſs in part only, *Rom.* 11. 25. 'Tis neither total, nor perpetual; as this Sorcerer ſaw after, and perhaps a Convert, *&c.* So when God ſhall *unite thoſe two Sticks*, Ezek. 37. 19, &c. *and makes way for the Kings of the Eaſt*, Rev. 16. 12. *then ſhall it be ſaid of* Jacob *and of* Iſrael, *Oh what hath God wrought!* Numb. 23. 23. at the *Jews* Converſion.

The *ſixth Remark* is; *The bundle of Marvels in this firſt Miracle of blinding* Elimas. *N.B.* As, (1.) That it might not be objected againſt *Paul*, what he ſpake and did was a *pang* and *tranſport* of *unruly paſſion*; this is prudently preoccupated by that clauſe [*Paul being filled with the Holy Ghoſt*] *verſe* 9. to ſignifie, that what *Paul* ſaid and did to this Sorcerer, was not any products of that Ranting Devil (*Anger*) which makes many men mad both in their ſayings and doings: But all was managed under the conduct of the Holy Spirit of God.

N.B. (2.) *Paul ſet his Eyes upon this Sorcerer*, (as if he would have looked through him) *verſe* 9 no doubt but with angry and burning Eyes ſparkling out fiery Beams. Godly Men (eſpecially Miniſters) have a daunting preſence, *Acts* 3. 12. and 6. 15. Here was juſt ground for *Paul's holy Indignation*, when he ſaw on the one hand this Proconſul *Sergius Paulus* have ſome panting deſires after the good ways of God, and,

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like a docible Diſciple of Chriſt, had already got both a liſtening Ear, and a longing Heart after ſaving knowledge: And on the other hand, this pieviſh Conjurer indeavouring to blaſt thoſe bleſſed and hopeful buddings (which God hath promiſed to bleſs, *Iſa.* 44. 3. in the old Tranſlation) he could not but be more than a little concerned, well knowing that the Converſion of a Great Man is of great conſequence, having many ſhadows to follow ſuch a Body, eſpecially this firſt-fruits of the Goſpel, in order to the *Gentiles Converſion*; therefore is it no wonder if *Paul* was ſo loth to loſe this Governour of *Cyprus*, who might have great Influence upon the Governed, his Subjects.

N.B. (3.) After this dazling Lightning which *Paul*'s Incenſed Eyes had darted out upon *Elimas*, followed that terrible Thunder-crack mentioned *verſe* 10. [*Oh full of all ſubtilty and of all miſchief!*] This was the firſt frightful crack: Importing, that this ſubtle Sorcerer (by long dealing and trading in Sorcery) had got a Dexterity in doing evil, as ἑτοιμασία ſignifies a facility and readineſs to run the Devil's Errands. The ſecond Crack was [*Thou Child of the Devil*] *John* 8. 44. *Matth.* 13. 38. 1 *John* 3. 8. that not only will, but muſt do what the Devil bids, who is call'd the *Deſtroyer*, and whoſe work it was to hinder the Salvation of this Deputy and his Family. The third Crack was [*Thou Enemy of all Righteouſneſs*] This is more than is found in any ſingle Sinner. The Adulterer is an Enemy to Chaſtity; the Drunkard to Sobriety, *&c.* but he that hindereth others from Heaven, is an Enemy to all Righteouſneſs. The fourth Crack was [*Wilt thou not ceaſe to pervert the good ways of God?*] The Greek word for *pervert* ſignifies a digging up, or ditching over God's good ways, ſo as to render them unpaſſable; to repreſent them crooked which are ſtraight in themſelves; this was deviliſh. This Sorcerer lay what Rubbs he could in the way of this great Man, to keep him from coming into, and from continuing in the good ways of God. *N.B.* But the fifth and laſt (which was the loudeſt and moſt confounding) Thunder-crack was in theſe words [*And now behold the hand of the Lord is upon thee, and thou ſhalt be blind, and not ſee the Sun for a ſeaſon; and immediately there fell upon him a Miſt and a Darkneſs, and he went about, ſeeking ſome to lead him by the hand.*] *v.* 11. Here the ſpire of Lightning fell effectually upon this Perverter, and ſtrikes him blind: No ſooner was the Doom denounced, but it was immediately executed, *Verbum Dei eſt Factivum*: The hand of the Lord (which is his Almighty Power, either for Mercy or Judgment) did preſently accompliſh what he had denounced againſt this Sorcerer by the mouth of his Servant. *N.B.* Oh ſad and doleful Doom! If it be a pleaſant thing to behold the Sun, *Eccleſ.* 11. 7. then muſt it be very uncomfortable to be blind. Life without light is called a lifeleſs life. *N.B.* This was done at *Paphos*, where *Venus* had her Temple, and where their old blind Superſtition doted upon their *blind God Cupid*. Now this blind Magician was made to grope for his Fellow, that ſame blind *Cupid*, yet little Relief would he find therein, could he have found him; for if the blind lead the blind, both fall into the Ditch, and the Leader falls loweſt and undermoſt, ſo have the worſt of it, even the hotteſt place in Hell, *Matth.* 15. 14. *N.B.* Thus the Lord ſmote thoſe ſinful *Sodomites* with Blindneſs, ſo that they wearied themſelves to find *Lot*'s Door, and found it not for their miſchievous Intentions, *Gen.* 19. 11. And thus the *Cavalry* of the *Syrian Army* were ſmitten with Blindneſs, ſo that they could not captivate that one ſingle Servant of God *Eliſha*, 2 *Kings* 6. 18. Their ſenſes being ſo deluded by a Divine Operation; yet was this Conjurer worſe confounded than they, and ſtopped in his perverting carreer.

The *ſeventh Remark* is; *In the midſt of wrath God remembers mercy, even in his dealing with wicked men*, Hab. 3. 2. and *ſtirs not up all his wrath*, Pſal. 78. 38. This Blindneſs therefore was not a perpetual (as it might have been) but only a temporary Blindneſs, [*Thou ſhalt not ſee the Sun for a ſeaſon.*] *N.B.* This phraſe intimateth, that it was inflicted upon him not ſo much in a *pœnal*, as in a *medicinal* way, that he might be reclaimed from his Villany, be reduced by Repentance, and receive his ſight again. The Antients do (without Book) affirm, that he did hereby Repent of his ſin, and was reſtored to his Eye-ſight again, yet after this (they ſay) he *returned with the Dog to his Vomit*, and with *the Sow to his wallowing in the Mire*, not only of his old Judaiſm, but to his deviliſh Magick Tricks again; which ſhews, he repented of his very Repentance, but ſo did not *Paul*, who was ſtruck blind alſo, *Acts* 9. 8. for he ſaw ſavingly, *&c.*

The *eighth Remark* is; *God over-ſhoots Satan in his own Bow*. That which the Devil deſigned, for obſtructing the Goſpel, was over-ruled by the Lord for a farther promoting it; *Sergius Paulus* was ſet upon by Satan in this Sorcerer to be turned aſide from becoming a Proſelyte, yet when this prudent man ſaw that the Goſpel (which *Paul* Preached) was attended with ſo much Majeſty, and with ſuch a power of working Miracles accompanying it, he the more firmly believed, being aſtoniſhed at the Doctrine

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of the Lord, *verſe* 12. *N.B.* The Word never works more kindly, than when it is received with admiration. The ſecond Journey *Paul* and *Barnabas* took from *Cyprus* (when they had done their work there) *N.B.* Was to *Perga* in *Pamphilia*, verſe 13. whereof we have nothing of note Recorded, ſave only how their *Collegue* that miniſtred to them, *verſe* 5. plaid them a ſlippery Trick there; though ſome ſay this was that *John Mark* who wrote the Goſpel called by his name; yet his departure from them at this juncture (when they were walking their *Biennial Circuit*) was blame-worthy, *Acts* 15.38. Whatever was the cauſe of this withdrawment from the Yoke of Chriſt. Sundry Conjectures there be why he did ſo. *N.B.* As (1.) That he foreſaw (from this ſhort Experience) what difficulties and dangers attended the Goſpel, and therefore in time provided for his own ſafety, and avoided it, as one ſoon weary of his work. There be too many who can be content to be doing ſomething for Chriſt, yet care not to meet with ſuffering little or nothing for him; as the King of *Navarr* told *Beza*, He would launch no farther into the Sea of Religion, than ſo as that he might be ſure to ſave himſelf by returning ſafe home to Shore at night. (2.) *N.B.* Some ſuppoſe *Mark* returned to *Jeruſalem* out of an over-fond affection to his Aged Mother, who lived there: But he had learnt a better Leſſon in his own Goſpel, *Mark* 10.29,30. to forſake Mothers for Chriſt, who promiſed to be worth ten Mothers to him, *&c.*

N.B. The *third Conjecture* is; That *Mark* heard of the Impriſonment of *Peter* (with whom he had ſome ſpecial familiarity, yea, a peculiar Intereſt in him, as appeareth from 1 *Pet.* 5. 13. whom *Peter* there calls his Son, and in that *Peter* was ſo well acquainted with *Mark's Mother's houſe*, Acts 12. 12.) therefore his extraordinary reſpect to *Peter* might draw him back to ſee what became of him at *Jeruſalem*.

N.B. The *fourth Opinion* is; That his Relation to *Peter* (who was the ſpecial Miniſter of the *Circumciſion*) made him the more ſhy and nice to venture among the *Uncircumciſed Gentiles*, not only leſt he ſhould not ſhun that occaſion of offence to the *Jews* and *Peter*, but alſo becauſe he fore-thought of the Tedioufneſs of that two years Journey, they having now but newly entred therein, who had met with a *Temple* of *Venus* at *Paphos* in *Cyprus*, and now were come to *Perga* in *Pamphylia*, where there was another *Temple of Diana* (which would unavoidably create trouble enough to thoſe that cried down their Idolatrous Worſhip) and they were now like to go deeper into the thickeſt of theſe Idol-worſhippers every day more than other; this might become *Mark's* diſcouragement. *N.B.* But whatever was the cauſe of *Mark's* withdrawment from this work, it was ſo unwarrantable, as to make a breach betwixt him and them for the preſent; nay, it occaſioned that bitter Paroxiſm betwixt *Paul* and *Barnabas* afterward, even the great commotion or perturbation, *Acts* 15. 39. Let us leave *Mark* in his Journey to *Jeruſalem* (learning this Leſſon only from his frailty, [*Let him that thinks he ſtands, take heed leſt he fall*] 1 *Cor.* 10. 12.) whither when he came, he did abide there till *Paul* and *Barnabas* came thither again. *N.B.* Beſide this Remark of *Mark's* departure from his Miniſtry here, we find nothing remarkable concerning *Paul* and *Barnabas* at *Perga* in *Pamphylia*; no more is Recorded of them.

Their third Journey was to *Antioch* in *Piſidia*, verſe 14. ſo called to diſtinguiſh it from the other *Antioch* of *Syria* (from whence they ſet forth, *verſe* 1, 3, 4. and *Acts* 11. 19.) which was next to, if not part of *Pamphylia*. Here theſe two Apoſtles (as we read) went into the *Jews* Synagogue upon their Sabbath day, *N.B.* Either to joyn with the *Jews* in their Worſhip (which was not then unlawful) or rather to get an opportunity of Preaching the Goſpel more publickly to them; for this was the grand Errand of their coming thither: And the Rulers of the Synagogue ſoon gave them a candid Invitation thereunto after the Reading of the Law and the Prophets, *v.* 15, &c.

The other part of this Chapter begins with the ſpecial *Remarks* upon *Paul* and *Barnabas's Actings* at this *Antioch*, where *Paul* Preacheth a moſt powerful Sermon, wherein a general proſpect may be preſented as to the form and manner of his *Convincing Diſcourſe* in theſe following particulars. As (1*ſt.*) His Prologue or Preface, *v.* 16. wherein he craves their careful attention, which (he intimates) none could do, but only ſuch as truly feared God; for that is the proper Character of a right Attentive Hearer. (2*ly.*) His Narrative of the Divine Benefits which the Lord of old beſtowed upon his People *Iſrael* frankly for the *Meſſiah's* ſake, and theſe he reckons up to be four. (1.) God's free Electing of them above all Nations, and his wonderful delivering them out of *Egypt*, verſe 17. (2.) God's Indulgency towards them for forty years in the Wilderneſs, as a Mother bears with her Child's frowardneſs, or as an Huband bears with his Wife's croſſneſs, *verſe* 18. (3.) His giving them the Poſſeſſion and Improvement of the Land of Promiſe, *verſe* 19. (4.) His conſtituting them into a form of

Government there, both that of *Ariſtocracy* under *Judges*, *verſe* 20. and that of *Monarchy* both under *Saul*, *verſe* 21. and under *David*, *verſe* 22. Then (*3ly.*) He lays down his Propoſition, That *Jeſus* is the *Chriſt*, *the Saviour of the World*, *v.* 23. (*4ly.*) The Illuſtration of the Propoſition, variouſly proving it; as (1.) From Chriſt's Stock and Family according to the fleſh foretold by God, *verſe* 23. (2.) From his Fore-runner fore-told by *Iſaiah* and *Malachy*, *verſe* 24. (3.) From the Teſtimony of *John Baptiſt* himſelf, *verſe* 25. (4.) From the Reſurrection of Chriſt, *verſe* 30. which he aſſerts as well fortified with the Teſtimony, (1.) Of the Apoſtles and many *Galileans*, *v.* 31. and (2) Of the Prophets, both *David*, *verſe* 33, 35. and *Iſaiah*, *verſe* 34. (*5ly.*) He anticipates Objections that ſome might raiſe againſt his Propoſition; as (1.) None muſt look upon themſelves to be unconcerned in this Truth; for the holding forth of the *Meſſiah* was of univerſal concern to preſent as well as to paſt Times, *verſe* 32, 33. (2.) None muſt be offended at Chriſt's unjuſt condemnation, whereof the Cauſe (he tells them) was only the *Jews* Ignorance, *verſe* 27. nor at Chriſt's Ignominious Death upon the Croſs, *verſe* 28. nor yet at his Burial, *verſe* 29. (*6ly.*) And laſtly, His Epilogue, wherein he excites his Auditory to an hearty Imbracement of the Goſpel, by two Arguments; the firſt is drawn from the Advantage thereby, informing them, that many benefits do redound unto thoſe who imbrace the Faith in Chriſt, *verſe* 38. and 39. And the ſecond is drawn from the danger of neglecting it; *Contemners of Chriſt* (ſaith he) *God will ſeverely puniſh at the laſt day*, v. 40, 41.

Having here drawn a *Graphical Scheme* of *Paul's Seraphical Sermon*, now come we to the *particular Remarks*.

The *firſt* is; It may juſtly be wondered at how *Paul* got the liberty to Preach thus publickly as well as powerfully in the *Jews Synagogue*, ſeeing the *Jews* generally did ſo hate him, as appeareth by that danger he was in at *Damaſcus* through the *Jews* Machinations againſt him, who had wrought with the *Governour* of that City to apprehend him, and there they would have diſpatched him, had he not been let down over the City-wall in a Basket, *Acts* 9. 22, 23, 24, 25. 2 *Cor.* 11. 32, 33. And ſeeing alſo that no man might preſume to Preach in their Aſſemblies without lawful Authority, and a ſolemn Calling thereunto by the Governours which God had ſet over them in their Law, and appointed them for ordaining Preachers. This Doubt is exprreſly reſolved, *verſe* 14. *Acts* 13. ſaying, *The Rulers of the Synagogue gave him a call to this work*: But that they ſhould do ſo, is the greater wonder of the two: For the difficulty lieth, how did thoſe Rulers know that *Paul* and *Barnabas* were qualified for Preaching-work? It may be anſwered, by their former converſe with them; for it cannot be imagined that this was the firſt time they had ſeen them, nor that they came to Town that very day; but (as Dr. *Lightfoot* ſuppoſeth) the Rulers had been converſing with *Paul* and *Barnabas* before this ſome time, whereby they underſtood their Ability to give a word of Exhortation, and not only ſo, but probably thoſe very Rulers had (by converſing with thoſe Apoſtles) by this time drunk in ſome Reſpect for, and Affection to the Goſpel; hereupon they did thus urge them to Preach it to the people.

The *ſecond Remark* is; *'Tis a laudable cuſtom to read ſome portion of Scripture firſt, and then to expound and apply it before the Sermon begin.* *N.B.* This was the practice of the Prieſts of the Lord in the *Jewiſh Synagogues*, and this ought to be done in our *Chriſtian Churches*. The Reading of the Law was commanded by *Moſes*, and (the *Rabbins* ſay) that *Ezra* commanded the Reading of the Prophets alſo in their Synagogues, and both the Law and the Prophets were ſo diſtributed into parts, and ſo many Sections, as by Reading every Sabbath-day one of them, they might Read the whole of both once a year. *N.B.* That the Scriptures were Read in the Synagogues, many proofs do demonſtrate, as *Luke* 4. 16. *Acts* 13. 15. and 27. and *Acts* 15. 21, &c. And that they were expounded alſo is as demonſtrable, *Neh.* 8. 5, 8. *Acts* 9. 22, &c. [συμβιβαζων] there uſed, doth ſignifie that they proved the propoſed Truth by comparing Scripture with Scripture, and laying one place to another as *Joyners*, that, in order to Erect a Fabrick, firſt fit all the parts of their work together, ſo that each part may perfectly agree with the other, *&c.* Thus the Prieſts in *Nehemiah*'s day Read the Scripture, and gave the ſenſe thereof to the people, for it was their ſpecial Office to Inſtruct them, *Deut.* 33. 10. *Mal.* 2. 7, &c. hereupon theſe *Levites*, *Neh.* 8. 8. did not only Read the Law, but alſo (as *Tremellius* renders it) *Dabant Intelligentiam per Scripturam ipſam*, they cauſed the people to underſtand the meaning of one Scripture, by comparing it with another. *N.B.* Parallel Texts, like Looking-glaſſes placed one againſt another, do caſt a mutual Light one to another. And thus the *Lapidary* uſeth to brighten his hard Diamond with the Duſt that is ſhaved off from it ſelf, and ſo ought hard Scriptures

tures to be opened and explained by those that are plainer: But above all, *N.B.* The Example of our Lord himself maketh it a most commendable Custom: This was Christ's own Custom, to Read and Expound the Scripture, *Luke* 4. 16, 17, 18, 19. where we are told, that our Lord did not only open the Book to read, but he also opened that portion of Scripture which he had Read: As he was admitted to be [*Maphtir*] or publick Reader of the second Lesson in the Prophets for that day; So he became both his own interpreter, and paraphrast too, tho' for his pinching them too close, his life was then indangred.

The *third Remark* is; *The success of that powerful Sermon which* Paul *preached this first Sabbath-day after the Reading of the Law and the Prophets* (as aforesaid) *upon the Auditory.* The *Auditors* consisted of two sorts, the *Jews*, and the *Gentiles*.

N.B. (*1st.*) The *Jews* were some good and some bad. The latter were offended at this *Apostolical Doctrine*, at whose offence that Solemn Assembly was broken up by the averseness and outrage of those bad *Jews* against the Gospel; but the former took the better part and joyned with the honest *Gentiles* who were (both together) wrought upon by the word of God, *Acts* 13. 42, 43. *N.B.* Thus God will put in for his part with the Devil, and not suffer him to take all: Christ (as it is promised, *Isa.* 53. 12.) will divide the spoil with the strong, with the strong Pope, with the strong Turk, and with the strong World, yea with the strong Devil, he will scramble among the strongest of his Enemies for his share, even among the cursed *Jews* themselves, who were his Crucifyers: He will (out of his gracious Nature, *Exod.* 22. 27.) pluck some, yea many (as 'tis said here) of them as brands out of the fire, *Zech.* 3. 2, 3. As he had done first 3000. and then 5000. more by *Peter*'s two Sermons, (as is above mentioned.) so here were also many *Jews* converted by this Sermon of *Paul*, whom he exhorted to continue in the Grace of God, *ver.* 43. that is, in the Doctrine of the Gospel which is called the Grace of God, *Hebr.* 12. 15. And the true Grace wherein we stand. 1. *Pet. ch.* 5. *v.* 12. well-knowing what fierce Encounters Satan usually makes to blast the blessed buddings and beginnings of Evangelical goodness in any.

N.B. Thus the same Sun (of Righteousness) which hardens Clay (those reprobate *Jews*) yet softens wax, the other that were eternally elected.

(*2ly.*) The *Gentiles* were Docible where some of those *Jews* were Refractory, and they were willingly ready to receive the Gospel that those obstinate *Jews* did so wilfully reject [they besought that these same words might be preached to them the next Sabbath] *ver.* 42. *Acts* 13. or (as the text may be read) in the week-days between the Sabbath, namely, upon the second and fifth days of the week (before the next Sabbath came) on which they used to meet in their Synagogues as on the Sabbath-day, (according (as their Rabbins say) to the appointment of *Ezra*: And the Apostles preaching upon those two Week-days did so wonderfully work upon their Auditors, that upon the next Sabbath almost all the City was gathered together to hear the word. *N.B.* Here we have a good warrant for Week-day Lectures, where God gave a Testimony to the Word of his Grace both to the benefit and blessing of *Jews* and *Gentiles*, *ver.* 43, 44. For not only many *Jews* and *Religious Proselytes* (such as were come off from *Paganism* to own the true God in *Judaism*) followed *Paul* and *Barnabas*, but also a great multitude of *Gentiles*, ver. 45. did embrace the Gospel. When the perverse *Jews* saw that the *Gentiles* were made equal with them, this inraged them with envy, whereupon they stirred up some Female Unbelieving Proselytes, and some of the Chief of the City against the Apostles, so that they drove them out of their Coasts, having a furious indignation at the great Confluence of the *Gentiles* and the happy growth of the Gospel: This their contempt thereof did declare them unworthy of eternal life, *verse* 46. *N.B.* Therefore the Apostles shook the Dust from off their feet in Testimony against those despisers (as Christ had commanded, *Mat.* 10. 14.) disdaining to carry away any of their accursed dust, or have any farther Communion with them, they then turned to the *Gentiles* according to the prophecy, (in *Isa.* 49. 6.) *v.* 46, 47. When the *Gentiles* understood by that Prophecy their own interest in Christ, and their Calling to the hope of Salvation, they received the Gospel with more Veneration and greater Joy, and they glorified God, who, as he had ordained their Salvation as the end, ordained also the hearing of the Word as their means to that end, *ver.* 48. Then in spight of all opposition the Gospel spread like Leaven throughout all the Region, *ver.* 49. Though the *Jews* stirred up those devout Women among them (that were Zealous for the Law and against the Gospel) to oppose it, these tools they chused, because [*famina quicquid volunt, valdè volunt*] Women are most earnest in what way they undertake, *verse* 50. but they leaving the very dust as Heathenish behind them, They went to *Iconium*, &c.

CHAP.

CHAP. XIV.

Of Paul *and* Barnabas *at* Iconium, Lyſtra, *&c.*

THIS is the *Fourth Journey* where theſe two Apoſtles *Paul* and *Barnabas* had their next Station, namely at *Iconium*, *Acts* 13. 51. & 14. 1. (a Town in *Lycaonia* near to that famous mountain *Taurus*) where they went both together into the Synagogue of the *Jews*, and ſo ſpake, that a great multitude both of the *Jews*, and alſo of the *Greeks* believed. This Bleſſed ſucceſs of the Goſpel did again Invenome the Venemous Minds of the Unbelieving *Jews* with rage againſt the Apoſtles: *N.B.* Yet as the more outragious were the Adverſaries, ſo the more couragious were the Apoſtles, *verſe* 2, 3. who ſhewed as great conſtancy in performing their duty, as their perſecutors did obſtinacy in perſecuting them for it: And no leſs were thoſe Diſciples (that came along with them from *Perga* to *Antioch*, and from thence to *Iconium*) notwithſtanding all oppoſition, filled with joy, *Acts* 13. 52. having now the pardon of their ſins ſealed to them, the Aſſurance of the promiſe of their Eternal Salvation, and the Gifts of the Holy Ghoſt (which they had at that time) as an earneſt and pledge to confirm their Faith in both.

N.B. In this place the Apoſtles continued a time ſufficient for ſtrengthening the New-Converts in the Obedience of Faith, God the mean while ſtrengthning them alſo with miracles wrought by their hands, to confirm the Doctrine which they preached, that it was from God. Hereupon there aroſe a Schiſm [*the multitude was divided*] *v.* 4. *N.B. Chriſt came not to ſend peace but a ſword*, yet is he not the cauſe of diviſion, but the occaſion only, and that by accident too: So it is ſaid, that ſin is the occaſion, and not the cauſe that Grace aboundeth: Such as quarrel at the Holy Scriptures (becauſe the Ignorant and ſuch as are given up to believe lies do ground their damnable Doctrines, and deſtructive Hereſyes upon them) are like the People (call'd *Atlantes*) who do uſe to ſhoot their Arrows againſt the Sun, becauſe it ſcorches them with its hot Beams: God's Ordinances are not to be quarrelled with, becauſe by Man's Corruption they breed differences: The *Bellum Sacramentarium* or diſcord about that Sacrament of Love, was ſoon Kindled, but laſts long, 'tis a Fire that is not Quenched to this Day, *&c.*

N.B. This *Diſmal Diviſion* (ſuch as had been about *Our Saviour Himſelf and his Doctrine*, John 7. 43.) like Thunder brought forth a dreadful Hail-ſhower, ſo that the Apoſtles were furiouſly aſſaulted both by *Jews* and *Gentiles* (backed with the Authority of the Magiſtrates whom thoſe ſuperſtitious Matrons (their wives) moſt malevolently prompted thereunto, ſo that they deſpightfully uſed them, and deſigned to ſtone them, *verſe* 5. which by a good providence being underſtood, *N.B.* They gave ground *verſe* 6. Not ſo much to ſave their lives, but leaſt they ſhould trifle away their precious time unprofitably there where their Miniſtry was now obſtructed, and which they might ſpend to better purpoſe in another place. This Apoſtolical pattern doth warrant the practice of ſuch godly Miniſters as do flee from perſecution to reſerve themſelves for better times. It was both our Lord's Precept, *Matth.* 10. 23. and his own practice alſo, *Luke* 4. 30. *John* 8. 59, &c.

N.B. Their ſhipping away to *Lyſtra* and *Derbe* made their *fifth Journey*, ver. 6. Theſe were Cities of *Lycaonia* alſo that lay farther up in the Countrey, where they preached the Goſpel, *verſe* 7. Thus their Perſecution in one place, procured the furtherance of the Goſpel (as *Paul*'s phraſe is, *Phil.* 1. 12.) in another place. Thouſands would never have heard of Chriſt, had not the Miniſters of Chriſt been driven by Perſecution among them: God would not permit evil to be, unleſs he knew how to extract ſome good out of that evil: He cauſeth the Sun, when it forſaketh one part of the habitable World, to ſhine upon another. *N.B.* The *Apoſtles* coming to *Lyſtra* and Preaching here, *Paul* obſerved a Poor Cripple extraordinary Attentive to the word, he perceived thereby through his prophetick Spirit that he had faith to be healed, tho' he was born lame and never had walked, *verſe* 8, 9. tho' his Defect in nature was incurable by Art, like the lame Man whom *Peter* healed, *Acts* 3. 2, *&c.* yet had he Faith for his Cure which Unbelief would have hindered, *Matth.* 13. 58. *Mark* 6. 5. To this Cripple *Paul* ſpake with a loud voice (that all the People there preſent might hear and obſerve) ſaying, [*Stand upright on thy feet, and he leaped and walked*] *verſe* 10. *N.B.* For together with *Paul*'s word there went forth a power, *the power of the Lord was preſent to*

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heal him, as *Luke* 5. 17. the like was done by *Peter*, *Acts* 3. 6, 8. and is promised to be done by God's holy Ordinances, *Ps.* 146. 8. *The Lord giveth Sight to the blind, he raiseth up the Crooked, he loveth the Righteous.* God loved this Lame Man, so he restored him to the use of his Limbs, so that he leaped for joy to shew that he was perfectly Cured, for *all the works of God* (as was this miraculous Cure) *are perfect*, *Deut.* 32. 4. The sight of this miracle put the blind People to pay their Rent to the wrong Land-Lord, for tho' *Paul* had *Preached Christ unto them*, and had confirmed his Doctrine with such a singular miracle, which, by the light of their own natural Reason, they might know that none but a Divine Power could have wrought it. *N.B.* Yet such was the blind Superstition of those poor *Pagans*, that they would needs ascribe the honour of it to their Dunghil-Deityes; so forcible is an evil custom and a vain Conversation Received by Tradition from fore-fathers, *Jer.* 10. 3. 1 *Pet.* 1. 18. Those *Pagan-Lycaonians* had heard out of the *Fables* of their *Poets*, that *Jupiter.* and *Mercury* came down to visit *Lycaon* their *Progenitour* of old, and that for the affront he offered them, they transformed him into a Wolf: Hereupon they used to offer Sacrifice to those two *Pagan Gods* by their *Images* which they had erected for appeasing them, and now the People supposed that they had themselves come down in *two humane shapes* to work miracles among them. *N.B.* So blind are the principles of Corrupt Reason in *fallen Mankind*, compared unto the *clearest Light of the Gospel* which was now preached to them: Hereupon both the common People *adorn the Apostles* (who were but the Instruments of the miracle, with both Divine honours *ver.* 11. and with *Names of their Gods*, verse 12. calling *Barnabas*, *Jupiter*, (their chief God, as the Heathens took him) and *Paul Mercurius*, whom they look'd upon as both the *Messenger* and the *Interpreter* of their feigned Gods, which caused their applying of his name to *Paul*, who was the Master of Speech, as [ἡγεμὼν τοῦ λόγου] signifies; speaking much more to the People than *Barnabas* did, who mostly stood silent, yet in his Gravity might beckon upon *Paul* to speak as his Herauld, as *Jupiter* did to *Mercury*.

N.B. Nor was this all, but their Priest of *Jupiter* (who should have had more wit) brought Oxen trimmed with Garlands of Flowers (according to their Heathenish Custom) unto the gates of the house, where the *Apostles Lodged* (their Temple standing without the Town, therefore brought they their Sacrifice to the supposed Gods themselves, *&c.*) and there would have done Sacrifice to them, *ver.* 13. because they took *Jupiter* for the *King of Kings* and the principal Patron of the City: This had been done, if the *Apostles* had not run in among them, and shewed the greatest detestation of such abominations, telling them that they were but *Men of like passions with themselves* (which plainly differenceth *Man from the Divine Nature*) and therefore, no such thing could be done without notorious Sacrilege, and themselves be made Idols, *verse* 14, 15. Both which were such abominable Acts, that the *Apostles rent their Cloathes*, which was a sign of their greatest abhorrency of such detestable Actions, and this gave *Paul* a new occasion and opportunity to preach again to those Idolatrous *Lystrians*, saying [*Sirs, why do ye these things?*] to such poor Mortals as we are, who have need of Food and Raiment, we are liable to diseases, and death as well as you are, so may we by no means either as *Men* or as *Apostles* allow of any such Idolatry to us, whose Office is to extirpate all kind of Superstition, much less to permit, or countenance it. *N.B.* Then he obviates two main objections which those Heathen Idolaters might make against the Gospel, The *first* is drawn from the *Antiquity* of their Idolatry, and the *second* from the *Universality* of it; Answering both of them, with Affirming, that the Reason why so many and for so long a time had worshipped Idols (which was a way of *fallen Man's own chusing*, and never of *Gods Commanding*) was from the just Judgment of God upon them, *Psa.* 81. 12. *Rom.* 1. 24, 28. and here *verse* 16. and then again in *verse* 17. *He prevents a cavil*, that they could not plead Invincible Ignorance for their excuse for tho' they and their Ancestors had not the Book of Scripture, yet had they the Book of Nature to instruct them, that God only (who createth all things, and preserveth them by his providence in giving *Rain, Fruits, Corn*, &c.) is only to be worshipped, *&c.*

Yet all these Convincing Arguments of the Apostles were little enough to restrain those obstinate Idolaters from committing Idolatry: So hard a matter it is to rectify such Rude mistakes in Religion which time, custom and popular patterns had so rooted and firmly rivered in their carnal hearts, *verse* 18. *N.B.* Now the Devil, being put to his last shifts, began to stir up his Instruments to use violence, those were certain *Jews that came from* Antioch *and* Iconium, *who perswaded the People to stone* Paul *verse* 19.

Oh what a strange change is in the Mobile here! that the same persons who had made a

God of the Apoſtle, and would needs have Sacrificed to him as ſuch a God, would now in the *twinkling of an eye* (as it were) *be for ſtoning him as a Devil Incarnate*, or the worſt ſort of Mankind: Thus the Vulgar dealt with our Lord himſelf, crying to him *Hoſanna* one day, and Crucify him the next day. And behold here the reſtleſs malice of *Satan* againſt *God's Miniſters*, firſt Tempting them to become *Idols of the People, and to rob God of his Glory* (due to him alone) and to accept of Divine worſhip, wherein the *Devil* deſigned to deſtroy the *Bleſſed Apoſtles Souls*: Now when this deſign failed him, He exciteth the *Jews*, and they the *People* to deſtroy their bodies by ſtoning them: *Oh what a ſlippery thing is all wordly honour!*

N.B. Here they ſtoned Paul dragging him out of the City, as if he had been dead: For their ſpight was moſt againſt *Paul* becauſe he ſpake moſt: But while thoſe Believers (that followed thoſe Apoſtles) *ſtood round about him*, verſe 20. either in order to *bury him*, thinking him dead (as did his Perſecutors) or to defend him as much as they could, from farther attempts of that *popular fury*. He, being ſuddenly revived by the Power of God, roſe up, and ventured again, into that injurious City, and the next day went away to *Derbe*.

This bring us to the *third part of* Paul's 1ſt. *Peregrination* or Travel, namely, his *Regreſs* or Return (after ſo long a *Progreſs*) to *Antioch* again from whence he had his firſt *Egreſs* into this his *Apoſtolical Miniſtry*.

In *Paul*'s Return, Three particulars are moſt *Remarkable*. The *firſt* is, the *Terminus a quo*, the *place where* he began it, and what he did there before he departed, *verſe* 21. The *ſecond* is, the *ſeveral places* he paſſed through (as he returned) paſſing from *Derbe* to *Lyſtra*, to *Iconium*, and to *Antioch* of *Piſidia*, where what they did in all thoſe places is *Recorded as in a Journal*, verſe 21, 22, 23, 24, 25. Then the *third part* is the *Terminus ad quem*, the *place whither he returned*, namely, to *Antioch* in *Syria*, from whence they were ſent out, *Acts* 13. 1, 2, 3.) Where they gave an account of the *Succeſs of their Miniſtry* and *Embaſſage* wherein they had been employed, *verſe* 26, 27. as likewiſe, where they *ſtayed a long time, to Reſt* and refreſh themſelves after all their Toils, Travels, and Perſecutions, and for confirming the Diſciples there; *v.* 28.

The *Remarks* upon this *Regreſs* or Return, in ſhort are theſe.

(1ſt.) That the beſt proviſion and preparation for any buſineſs of Importance, is faithful Prayer unto God concerning it. Thus *Paul* and *Barnabas*, going to Preach the Goſpel to the *Gentiles*, were recommended to the Grace of God by the Prayer of the Church of *Antioch*, Acts 13. 2, 3. and 14. 26. unto which Prayer God granted a gracious Anſwer in their wonderful ſafety and ſucceſs of their labours whereby they had both Diſcipled and Baptized many Souls, *ver.* 21.

The *ſecond Remark* is; *That the way to Heaven lyeth through much Tribulation.* When *Paul* ſtarted up after his ſtoning. *N.B.* He ſeemeth to have this Truth in his mouth [*Sic oportet nos Intrare in Cælum*] So muſt Heaven be gotten by pains, by pain, by patience, and by perſecution, which is its inſeparable Companion, *Acts* 14. *v.* 20, 22. If there be any way to Heaven on Horſe back (ſaid *Holy Bradford*) ſurely this is the way, *through much Tribulation*: *They that will live godly* (ſaith the ſame Apoſtle, 2 *Tim.* 3. 12.) *muſt ſuffer perſecution*, tho' they carry their matters never ſo diſcreetly: An Howling wilderneſs *Iſrael* muſt paſs through, before they can enter the Land of Promiſe. There is no dividing betwixt Chriſt and his Croſs. There is no coming to the Crown but by the Croſs: If the Head (*Chriſt*) was *Crowned with Thorns*; then his Members (*Chriſtians*) ought not to dream of Delicacyes, The Roſe cannot be plucked without prickes. The Marble Stones were firſt hewen, before they were ſet orderly in *Solomon*'s Temple: Nor is Corn brought into the Garner till winnowed.

The *third Remark* is; *It is not enough to ſow the Seed of the Word, but it muſt be watered alſo*: There ought to be a frequency of the uſe of *Holy Ordinances*, to make even good Soil fruitful Heaven-ward.

N.B. Therefore did thoſe *Apoſtles* return to viſit thoſe people, they had preached unto, well knowing that thoſe Converts ſtood in need of Confirming Grace as well as of Converting Grace: And therefore did they confirm the Souls of the Diſciples, *&c.* v. 22. and comforted them alſo, that they might not be offended at *Paul*'s ſtoning, nor ſtumble at theſe perſecutions they might themſelves meet with for the profeſſion of Chriſt, therefore did they preach the Doctrine of the Croſs, ſhewing how Afflictions are the Waters of *Marah* that are met with in the way to heavenly *Canaan*. Hence ordained they Elders to inſtruct and govern them at their departure, commending them to the Lord as Uſeful Treaſure, *&c.* ver. 23.

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The *fourth Remark* is; Now was fulfilled *Gideon*'s two Signs, *Judg.* 6. 37, 39. the Fleece (to wit the *Jews*) alone had been wet before and all the ground about it dry: Now the ground round about (to wit the *Gentiles*) were wet, and the Fleece (the *Jews*) now was dry.

CHAP. XV.

Of the first Synod.

NOw come we to the 2*d.* Peregrination or the Travel & Journey of *Paul*, &c. where of the Counsel held at *Jerusalem* by the *Apostles*, *Elders* and *Brethren* is the Introduction, *Acts* 15. *Paul* and *Barnabas* being returned from their first Travel unto *Antioch* (from whence they had been sent) and there resolving to refresh themselves for a time out of the heat of Contention, and Persecution. *N.B.* But behold the restless malice of an envious Devil against the Gospel and its Ministers; no sooner were they settled there in a resting posture, and scarce had warmed their Seats, but presently Satan sets a quarrel on foot by some [παρείσακτοι] or false Brethren, *Gal.* 2. 4. concerning the abrogation of the *Jewish* Ceremonies: Those Incendiaries of Satan would have brought the Yoke of *Mosaick* observances upon the neck of the Converted *Gentiles*: This bred the greater and the more dismal Disturbance at this present (as it did after the Apostacy of exceeding many from the Gospel) because multitudes of the very *Jews* that believed, were yet Zealous of the Law, *Acts* 21. 20. and it was a work of great difficulty to work them off from those *Typical Rites*, which had been (as it were) an Inheritance to them from their fore-fathers and wherein themselves had been Trained up by their Fathers from their Infancy. *N.B.* Those certain men, *Acts* 15. 1. that kindled this spark of Contention (which had been enough to have fired all the Churches, had it not been seasonably smothered) The Antients (as *Epiphanius*, &c.) tell us, were *Cerinthus* with his Complices, that *Old Heretick* being the chief stickler in sowing dissention among the Churches concerning the Office of Christ, and the all-sufficiency of his Merits, or suppose they were pretenders only to believing, and therefore call'd *False-Brethren*: who ever they were (because not named) such they were as the *Sowr Leaven of the Pharisees* had sowred their Spirits, so as they attempted to subvert the Gospel among the *Gentiles*, Gal. 1. 7. by endeavouring to exclude them from any hope of Salvation, except they submitted to the Law of Circumcision. Thus the *Devil* assaulted this new Gospel-Church at *Antioch* with this dividing Question, whether they could be justifyed by the *Righteousnes of Christ apprehended by Faith*, or the works of the Law must be joyned therewith, or whether we be justified by *Faith in Christ*, or by *Works of the Law*.

This little Vinegar (*untowardly mingled among the Sincere Milk of the Word of God*) had like to have Marr'd All: This unhappy Question (started by that *Do-evil contracted*, *the Devil*) bred no small dissension and disputation, which caused that most *Meek Apostle* Paul (who was willing to become *all things to all men*) to undertake an holy war against them that would Introduce Circumcision into the Christian Church; because he could not *become sin to any man*, verse 2. nor could he abate one Inch of the *purchase* of *Christ* which was so perfect in it self in order to Salvation, that it needed no Eeks or Additions to it out of the Ceremonial Law. Therefore alloweth he not of any *works of the Law* to be an Ingredient into our Justification and Glorification, but he must have the free Grace of God in Christ *to be all in all*, *Col.* 3. 11.

N.B. Besides, He well knew that the retaining still of Circumcision, would have rendred Christ and his Gospel less acceptable among the *Gentiles*, and also have kept possession for all the other legal ceremonies and their Re-entring amongst them; for the Circumcised person was obliged by his Circumcision to observe them all, *Gal.* 5. *verse* 3, 4. there being the same reason for the one as for the other. This was that which moved this *Meek man* to contend so earnestly for the Faith of the Gospel (as *Jude* v. 3.) being well assured that every small parcel of Divine Truth is pretious, none of the least filings of Gold are to be carelessly cast away. Oh how Zealous was mild *Paul* therefore in this Case, *Gal.* 1. 7. and 2. 5. and 5. 12. He wished that those troublers [*non modò circumcidantur*, *Sed abscindantur*] not only to have their *præputium* or *foreskin*, but their very persons cut off, to trouble the Church no more.

N.B. When these false Apostles (pretending the Authority of the Church at *Jerusalem* for the maintenance of their Heresy) had greatly disturbed the peace of the Church

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at *Antioch*, the Church sends *Paul* and *Barnabas* (who had chiefly the ministration of th Gospel among the *Gentiles*) from *Antioch* to *Jerusalem* that the Apostles of Christ there might decide the Controversy which those *Apostles of Satan* had started in this New Constituted Church. *N.B.* Humble *Paul* (for he had learnt of his Saviour both Meekness and Humility, *Matth.* 11. 29.) could be content here to be only a Messenger of this New-Church, tho' he was nothing Inferiour even to the chiefest of the Apostles, 2 *Cor.* 12.1. willingly Submitting to the Judgment of those Apostles that were then at *Jerusalem*, hereupon he with *Barnabas* and other Companions undertake the Embassage, who were brought on their way by the Church, *verse.* 2, 3. not only to shew their due Veneration and Respect to them, but also that there was no Dissension betwixt them and the Church, which sent them as their *plenipotentiaryes* to treat about a remedy upon that Emergent mischieuous Scruple, and that therefore these were the Ambassadors of *Antioch*, and came not on their own Heads.

N.B. So they passed thence through *Phænice* and *Samaria* declaring the Conversion of the *Gentiles* to the brethren in those places, who, when they heard how the *Gentiles* were brought from *darkness to light, and from the power of Satan to the ever living God*, Acts 26. 18. This caused *great joy to those believers*, for nothing can more rejoyce the heart of a gracious man, than the hearing how heathenish Souls are brought home to God, and the Increase of the Kingdom of Christ. Thence they came to *Jerusalem* (when they had filled *Samaria* with this second Joy, added to that first, *Acts* 8. 10.) where they were received with all respect and reverence, *verse* 4. *Acts* 15. for their great labour in the Lord's Vineyard among the *Gentiles*, *Acts* 14. 27. *N.B. Paul* and *Barnabas* (who had been imployed in the Ministry of the *Uncircumcision*) made their application peculiarly to *Peter*, *James* and *John* (who were the Ministers of the *Circumcision*) first in private, the other Apostles being gone to preach the Gospel (in all probability) to other parts of the World: The result of this private conference was, that the three of the *Circumcision* did kindly concurr with the two of the *Uncircumcision* without either detracting from what they had done already, or super-adding any more things to be done by them hereafter: And all was well concluded betwixt them, that as the *Three should mind their Ministry among the* Jews, so should the *Two among the* Gentiles, requiring only that the poor of the *Circumcision must be charitably remembred by those of the Uncircumcision.*

N.B. Notwithstanding this Amicable Agreement betwixt the three and the two in private, The *Zealotes* for the *Mosaick Ceremonies* in the *Church* at *Jerusalem* (who abetted the opinion of the necessity of *Circumcision*) would not be so satisfied, but the matter of Controversy *must come to a publick Canvasse*. So the Elders and Brethren met together with the Apostles in a *Solemn Synod* to debate the point, *Acts* 15. 6, 12, 22, 23. The debates that were principal in this *Christian Council*, are *Three*, to wit,

First, That of *Peter*, who, defending the cause of *Paul* and *Barnabas*, Argueth from particulars (instancing in the *Conversion* of *Cornelius*) to an Universal, namely the Justification of all the *Gentiles*. His *Syllogism* consists of three Logical parts.

1. His Major proposition is [*There is but one and the same manner of Justification toward all men.*]

2. His Minor is, [Cornelius *with his whole Family was justified without Circumcision*) which he fortifies by declaring that this was done by the *Command of God*, ver. 7. and that God had given his *Testimony* for approbation, in giving them the *Holy Ghost*, so their *Justification* was evidenced by their Sanctification, ver. 8. putting no difference betwixt Jew and *Gentile*, but purifying their Hearts by faith (as well as ours) having broke down the *partition wall*, &c. *ver.* 9.

Then 3. Follows this conclusion from these two premises, namely, that therefore justification cannot come by the *works of the Law* (which was an intolerable and an inefficacious Yoke) *ver.* 10. but by the grace of God the Father through faith on Christ the Son by which way all the Patriarks, Prophets, and the Holy Progenitours were saved, *ver.* 11. Thus *Peter* proposeth, that he would have none of *Moses*'s burdens imposed upon the *Gentiles* because (in a word) he himself had seen the *Gentiles* to have been made partakers of the Holy Ghost in as free and full a measure, as ever any *Jews* had been, who were formerly the most *Mosaical*, &c.

The *second Speech made in this Council* was that of *Barnabas* and *Paul*, who affirmed that they had seen the same Divine Testimonies in the Justification of the *Gentiles*, so they confirmed the Proposal of *Peter*, by declaring what Miracles and Wonders God had wrought by them among the *Gentiles*, *verse* 12. which was an Evidence God was pleased with their Ministration among them; therefore the *Gentiles* being as eminent

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in Gifts as any of the *Jews*, what could theſe *Moſaick* Ceremonies add to them, and what need was there to trouble them with ſuch Obſervances?

N.B. The *third Speech in this Council*, was that of *James* the *Juſt*, *verſe* 13, &c. who not only ſeemed to be a Pillar, but indeed was ſo, *Gal.* 2. 9. both of the Colledge of Apoſtles, and of the Church at *Jeruſalem*, but much more as Preſident of this great Council: The Tendency of his Oration in the general, was to propoſe a Golden Mean betwixt the two Extreams, both of thoſe that would have all the *Moſaick* Yokes impoſed, and of thoſe that would have none at all: Deſigning by this *Medium*, that neither the *Jews* ſhould be too much offended nor the *Gentiles* too heavily burdened: Yet withal he ſubſcribes to the Sentiments both of *Peter* and of *Paul*, in giving his Sentence, *verſe* 19. which (after his *Exordium* and *Narrative*, *verſe* 13, 14.) he confirms by Scripture (that ought to over-rule all Debates) *verſe* 15, 16, 17, 18. propoſing not only what was to be omitted, but alſo what (for maintaing brotherly Love betwixt *Jew* and *Gentile*) was to be obſerved, *verſe* 20. namely, that the *Gentiles* might be required to refrain from [*eating things offered to Idols, and ſtrangled, and blood, and fornication*] *N.B.* Which laſt is reckoned among indifferent things, becauſe the *Gentiles* then (tho' falſly) thought it ſo. As he in *Terence* ſaid, *Non eſt Flagitium* (*mihi crede*) *Adoleſcentem ſcortare*, &c. 'Tis no ſin (believe me) for Youngſters to Whore, *&c.*) But the three firſt (however ſtrictly they had been Impoſed by the Law before) were now become indifferent by the Death of *Chriſt*, ſeeing now there was to be no more diſtinction of either *Meats* or *Nations* any more: Yet, becauſe the *Jews* were ſo glewed to thoſe *Jewiſh Obſervances*, as they could not be quickly drawn to let them go, *v.* 21. Therefore to decide this Controverſie, the whole Council, upon this motion of *James*, thought it meet, that thoſe Ceremonies ſhould not be buried ſo ſoon as they were dead, nor immediately dragg'd out of doors, but that the *Gentiles* ſhould thus far *Judaize*, and purchaſe Unity with a charitable compliance, till Time and fuller Acquaintance with the Goſpel, did more fully inform them concerning *Chriſtian Liberty*, whereby both the *Jews* and the *Gentiles* might be made willing to lay aſide thoſe now needleſs Niceties. *N.B.* No contradiction to this Determination of the Controverſie roſe from any hand, but there was an holy, and no leſs happy Unity. Letters are diſpatched with the Decrees of this Synod, wherein, (1.) The falſe Apoſtles are moſt ſharply Rebuked, *verſe* 23, 24. (2.) *Paul* and *Barnabas* are highly commended for their Courage and Conſtancy, *verſe* 25, 26. (3.) *Judas* and *Silas* are join'd in Commiſſion with them two that came from *Antioch*, to aſſure the Church there, that this Decree was not forged or counterfeited, *verſe* 27. (4.) Nor was it any Humane Act, but the Dictates of the Holy Ghoſt, *verſe* 28. And (5.) That therefore it would conduce much to their Advantage, if well obſerved; and ſo it proved for their Joy, *verſe* 30, 31. which being done, *Judas* returned, but *Silas* ſtaid for farther benefit to that Church, *verſe* 32, 33, 34. it being enough that *Judas* acquainted the Apoſtles with this happy Iſſue, *&c.* Now *Paul* and *Barnabas* having ſtaid a competent time to ſettle all Church Affairs at *Antioch* (the Controverſie about *Circumciſion* being well compoſed) they undertake their ſecond Journey among thoſe *Gentiles*, where, at their firſt Journey, they had been ſowing the good ſeed of the Word of God (leaving many other faithful Teachers to carry on Goſpel-work behind them) thinking it not enough to ſow the ſeed, but they muſt take care, leſt it be plucked up in their abſence, and that Tares, by the Envious One, be not ſown inſtead thereof, *verſe* 35, 36. *Redit labor actus in orbem*, An Husbandman's work is never at an end, but runs in a Circle; nor is that all of the Labourers in God's Vineyard; there is weeding and watering work, as well as plowing and ſowing, before the Reaping of an Harveſt. 'Tis ſuppoſed, that at the *Great Council at Jeruſalem*, this Agreement was made betwixt *Paul* and *Barnabas* on the one party, and *Peter*, *James*, and *John* on the other, that thoſe two ſhould go among the *Gentiles*, and theſe three ſhould act among the *Jews*, *Gal.* 2. 9. In order hereunto *James* abode at *Jeruſalem* as the *Reſidentiary Apoſtle* of the Countrey of *Judea*, *Gal.* 2. 13. and *Acts* 21. 18. where at laſt he ſuffered Martyrdom: But *Peter* and *John* went abroad among the ſcattered *Jews*, who were diſperſed into Forreign Countreys, ſo that at laſt you find *Peter* at *Babylon* in the Eaſt, 1 *Pet.* 5. 13. and *John* at *Patmos*, an Iſland in the Weſt, *Rev.* 1. 9, And hereby we may conjecture, how they divided their Apoſtolical Imployment among them. *N.B.* But when *Paul* and *Barnabas* are about to ſet forth this ſecond time, the Devil ſtarts a difference betwixt them about *Mark*'s going along with them as a Companion in the Miniſtry: *Barnabas* being his Uncle, *Col.* 4. 10. was for preferring his Nephew, and therefore deſired to have his company, *verſe* 37. but *Paul* denied it, becauſe he had lurch'd them, *Acts* 13. 13. providing for his own eaſe,

when they were to take a Tedious Journey, and an Hazardous Adventure over the high Hill *Taurus*, which this *John Mark* diſliked, and ſo moſt timerouſly deſerted them, *verſe* 38. This Exception ſeemed ſo weighty with *Paul*, that he could not in Conſcience give that Incouragement to ſuch a Coward, as durſt not go along with them unto that work to which the Spirit of God had call'd them, *Acts* 13. 2. (which was to offer life and ſalvation unto the *Gentiles*, and to gather them into Chriſt's Sheep fold) therefore ſtood he ſo ſtiff againſt *Barnabas* in his too much countenancing his Kinſman, ſo that it roſe to a bitter Contention between them, *verſe* 39. where *Luke*, being a Phyſician, uſeth that phyſical expreſſion of a *Paroxiſm*, which ſignifieth the hot and violent Fit of a Feaver. *N.B.* This ſtriſe became ſo ſharp, as to the prevalent imbittering of their minds each to other; and to their parting aſunder each from other: And it is queſtionable whether ever they ſaw the faces one of another again: We read not that ever they joined together any more after this. *Barnabas* takes *Mark*, and *Paul* takes *Silas*, and both go their ſeveral ways.

The *Remarks* from hence are theſe; *Firſt*; That *Satan is notoriouſly ſolicitous to ſow ſeeds of Diſſention among the Saints*, and will take all occaſions to divide them, as here; and *N.B* Oh! what a ſad ſtory have we of the Devil's ſowing Differences betwixt *Luther* and *Caroloſtadius*, &c. both of them good men: And another as ſad among thoſe that fled from *Frankford* in Queen *Mary*'s Days. Yea, ſuch grievous Breaches were found even among them, that ſome of them ſought to take away the life of famous Mr. *Knox*, by picking forth ſome words reflecting againſt the Emperor, out of a Sermon that he had Preached in *England* long before, and now accuſing him for that paſſage to the Magiſtrates of *Frankford*.

N.B. The Devil (that Maſter of all miſ-rule) can be well enough Content with the concord and confederacies of the wicked, for he will not have his Kingdom divided by ſuch combinations, as they are Conſpiracies againſt Chriſt's Kingdom, ſo they are the Corroborations and Confirmations of his own. Therefore doth he only envy the happy Harmony of thoſe that are the truly Religious. This very conſideration ſhould be a ſufficient caution to all good men, leaſt they be too far Imbarked into the Salt Sea of contention, and that they do not overſhoot themſelves even in the beſt cauſes, leaſt if we be over hot one againſt another, God's wrath may be kindled more hot againſt us all. *Wo and alas for thoſe over ſharp diſputes and differences in our day! My Soul doth mourn in ſecret for them: We want the Angel that hath power over the fire, to quench it, &c.* Rev. 14. 18.

The *ſecond Remark* is; *The beſt of Men are but Men at the beſt.* Thoſe two *Eminent Apoſtles*, being attempted to be worſhipped at *Lyſtra* as a couple of *Gods*, then ſtaved off thoſe blind *Devotioniſts* with crying out to them [*They were men of like paſſions with themſelves.* &c.] *Acts* 14. 15. and here they do teſtifie that ſame in their deeds, which they there had affirmed only in words: Their paſſions made them part, as *Abraham* and *Lot* parted through a ſtriſe among their Servants, *Gen.* 13. 9. yet may we well ſuppoſe that their paſſions did not deſtroy their habits of Grace infuſed into both their hearts by the Holy Ghoſt: They, being good men both of them, ſtill kept the Unity of Faith in the bond of peace: And though *Barnabas* were more blame-worthy (according to the Judgment of the *Greek fathers* who ſay) *Paul* only ſought that which was juſt, but *Barnabas* that which was Humane. Divine matters ought to be conſulted in the cauſe of Chriſt more than natural Relations which are oft times cloggs in clear duty. And *John mark's puſillanimity* in declining the hardſhips and Hazards of the Miniſtry once, might well be judged, that the ſame might be his Temptation again in their ſecond enterprize. *N.B.* Notwithſtanding all this, yet *Barnabas* being ſo good a man, and full of the Holy Ghoſt, *Acts* 11. 24. could not but retain his cordial friendſhip with *Paul*, and *Paul* muſt do the ſame with him, having ſtill an holy reſpect of, and an hearty Prayer for one another, as undoubtedly it was no otherwiſe betwixt *Lot* and *Abraham* though they parted aſunder, 'tis clearly intimated, *Gen.* 18. 31. that *Abraham* prayed for *Lot* in *Sodom*, not giving over begging till he had prevailed with God in Baiting from fifty to ten, and then might *Abraham* hope that peradventure *ten Righteous perſons might be found in* Lot's numerous Family *for the ſparing of* Sodom *and her four Siſters* (*Gomorrah*, *Adimah*, *Zeboim* and *Zoar*) however, *Lot* was preſerved at *Abraham*'s prayer for him; and *Charity* bids us think that Righteous *Lot* prayed alſo for *Abraham*.

The *third Remark* is; The *Sincere reproofs of the Righteous to Offenders are ſingular and real kindneſſes*, Pſal. 141. 5. So they proved here, &c. And *Solomon* ſaith, *Rebuke a wiſe man and he will love thee*, Pro. 9. 8. to wit, for that faithfulneſs he findeth in thee, and for that benefit he receiveth from thee. *Open Rebuke is better than ſecret Love*, Pro. 27. 5. *And faithful are the wounds of a Friend*, verſe 6. though they put a man to ſome ſhame and pain

pain too for the preſent, yet afterward they do good, and therefore are more deſirable than flatterys, becauſe beneficial: ſuch woundings or ſmitings with the Tongue, as they do prevent the evil conſequences of ſin, ſo they are the beſt acts of the moſt faithful friendſhip. Thus *Paul*'s ſevere reflections upon *John Mark* here was ſo bleſt to him (ſay the *Greek Fathers* alſo) that it made him for the future more diligent and valiant in the cauſe of the Goſpel; which occaſioned that *kind Salutation* Paul giveth him, *Col.* 4. 10. and which ſheweth they were reconciled again, and came into friendly and familiar fellowſhip. This *Mark* repented of his ſin, and became profitable to *Paul* for the *Miniſtry*, as *Paul* tells *Timothy*, 2 Tim. 4 11. and was with *Paul* at *Rome*, Phile. *v.* 24. as his Fellow-labourer and Evangeliſt: and leaſt the Church at *Coloſſe* or any of the other Churches ſhould take up a prejudice againſt *Mark* for his leaving *Paul* and his company in *Pamphylia*, Acts 13. 13. therefore doth *Paul* give orders that if he came amongſt them, *they might kindly entertain him*, as he was *Peter's Spiritual Son*, 1 Pet. 5. 13. *Col.* 4. 10. And though *Barnabas* (*by ſtanding ſo ſtiff for his Nephew againſt* Paul *his faithful Fellow-traveller*) *had much diſguſted him* (when Natural affection ſway'd that *good Man* over much in the caſe of his *Kinſman*) yea and again in his being *found halting with* Peter, *Gal.* 2. 13. *rather than he would walk uprightly with his old Aſſociate* Paul, *verſe* 14. for the which *Paul* reproved them both, yet doth *Paul* make an honourable mention of this ſame *Barnabas*, 1 *Cor.* 9. 6. matching him with himſelf in equal Apoſtolical power which flowed from his great holy ingenuity: as it was in *Peter* to make ſuch an honourable mention of *Paul* who had reproved him, 2 *Pet.* 3. 15. Oh! that all differences among *Saints* were thus amicably compoſed as here, *&c.*

CHAP. XVI.

Paul *and* Silas *ſent out again.*

NOw thoſe two great Apoſtles, being thus divided about their Companion in their work, go their ſeveral ways; *Barnabas* takes *Mark* and goeth to *Cyprus* that Iſland in the *Mediterranean Sea*, and which was *Barnabas*'s Native Soil, *Acts* 4. 36. After whoſe ſailing to *Cyprus* nothing is recorded what honour this prophet found *in his own Countrey*, 'tis probable not much, not only becauſe Chriſt had foretold, that ſuch ſeldom meet with good ſucceſs in their Miniſtry, *John* 4. 44. but alſo becauſe, had *Barnabas*'s labours among his Kindered and Acquaintance been anſwerable to his Love and Affections toward them, the *Sacred Scripture* could not have been ſilent concerning any ſuch ſucceſs: And this may moreover be the more doubted, becauſe we find not that *Barnabas* and *Mark* were now ſent away to *Cyprus* by any ſolemn Recommendation of the *Church at Antioch*, as *Paul* and *Silas* were to their work, they two were Recommended *unto the grace of God*, Acts 15. 39, 40. that they might have the Spirits conduct and aſſiſtance but not a word of the Church's prayer for *Barnabas* and *Mark*, when they ſailed to *Cyprus*.

Therefore have we a diſtinct and exact account of *Paul* and *Silas*'s Travells, Actions and Succeſs in their Perambulation through *Syria* and *Cilicia*, confirming thoſe *Churches*, that had lately been planted in thoſe *Countreys*, Acts 11. 19. and 15. 23, *&c.* to which alſo the late Decree of the *Council* at *Jeruſalem* was directed, that they might (by their *exhortations*, and *anſwering* of *offered objections*) be incouraged to perſevere in the profeſſion of the Goſpel of *Chriſt* which they had heard, *Acts* 15. 41. The ſacred Journalls of Scripture do Record their Stations and Actions firſt in *Aſia* and then in *Europe* in the general, *Acts* 16.

The Grand *Remark* hence (before we deſcend to particulars) is this, [*The only wiſe God would not permit ſuch a great evil* (as this *diſſenſion betwixt two ſuch great Apoſtles*) *to happen in the world, unleſs he deſigned to produce ſome great good out of it for the greater promotion of his own Glory.*

God's goodneſs appears here *invincible* in over-ſhooting the Devil in his own bow: The Devil devis'd this diviſion of *Paul* and *Barnabas* for evil, even for the diſſolution of the preſent Churches, but God over-ruled it for good, namely, for the edification of many *Churches*, and the inlargement of *Chriſt*'s *Kingdom*: for hereby many more places were by this very means made partakers of the *bleſſing of the Goſpel*, which (for ought we know) might otherwiſe have wanted it: Therefore tho' the Devil do this evil, and that miſchief among us, *Murmur not at theſe things*, when *he hath had his ſwing in cauſing*

cauſing the worſt Sins; God comes and turns all to the contrary for his own Glory, as he did in *Eſthers* day, *Eſth.* 9. 1.

A more particular proſpect of *Holy Paul's Peregrination* this *ſecond time* from *Antioch* in company with *Silas* may thus (as in a Scheme or Map) be repreſented. *Firſt*, He travelled into *Aſia* the leſs. Who, having paſſed through *Syria*, and *Cilycia*, came to *Derbe* and *Lyſtria*, in which latter he made his firſt Station, *Acts* 15. 41. and 16. 1. and whoſe Actions therein were principally two. (*Firſt*,) His *Solemn Election* of *Timothy* into the Office of a *Goſpel-Miniſter*, whom he intended to take along with him, and to breed him up for his *Succeſſor* in the *Miniſtry after his death*. And the (*Second*) was, *His powerful propagation of the Doctrine of the Goſpel of Chriſt* there, *&c.* In the *former* of theſe *two circumſtances* are moſt manifeſt. 1. The *Motive why*. And 2. The *Manner how this* Timothy *came to be elected and adopted into the Miniſtry*. The *Motive*, why, was *Timothy's* Commendation both from his *Parents* and his *Profeſſion*, verſe 1. and from the *good report* he had among the *Brethren*, verſe 2. And the *Manner how* was by Circumciſing him, *&c.* that he might not become offenſive to the *Jewiſh Converts*, verſe 3.

In the *latter Action*, namely, *His preaching the Goſpel*, there is very conſiderable. 1. The *Object* both the *Real*, what he preached, namely, the *Doctrine* which *accorded with the Decrees* of that great *Council* at *Jeruſalem*, verſe 4. and the *perſonal Object*, to whom he preached, namely, to the *Phrygians*, and *Galatians*, verſe 6. and to the *Myſians*, v. 7. but not to thoſe of that part of *Aſia Minor* near *Epheſus*, nor to the *Bithynians*, for the *Spirit of Jeſus forbad them* by a *ſecret Revelation*, tho' they eſſayed to paſs thither, 6, 7.

And together with this double *object* is the *effect* very obſervable, *verſe* 5. for *Paul's* paſſing thither brought a double bleſſing to *theſe Churches*, namely, (1.) A firmer *Confirmation* of thoſe that *Believed* before. And (2.) Another new *Acceſſion* of a great many more *Believers* unto the *Faith of the Goſpel*, v. 5.

Then *Paul's ſecond Station* was in *Troas* of the *leſſer Aſia*, and ſuppoſed to be the *Relicts* of that famous City of *Troy*, verſe 8. but here his ſtay now was very ſhort, for he was commanded to depart thence by an *Angel* that appeared to him like a man in a *Macedonian* habit, *verſe* 9. and ſo ſoon as God's will was manifeſted, he diſputeth not with the man, but diſpatcheth his duty with all readineſs and alacrity, *v.* 11. So he came to that famous City *Philippi* (called ſo from *Philip, Great Alexander's Father*) the chief City of *Macedonia*, verſe 12. Thus *Paul* paſſed out of *Aſia* into *Europe* to preach the Goſpel.

The *ſpecial Remarks* upon *Paul's ſecond Journey* into *Aſia*, are theſe.

Firſt; O! *what a priviledge is it for Children to have a good Mother and Grandmother* (as this young *Timothy* had) *who have many opportunities of dropping Divine Documents into their little Emmanuel's Ears, as being moſt converſant with their little ones, far more than Fathers or Grandfathers can be.* Hereupon the Mothers of the Kings of *Judah* are conſtantly mentioned, and as they were good or evil, ſo were their Children: *Partus Sequitur Ventrem*, The birth commonly follows the belly. Thus *Athaljah* taught her Son to do wickedly, 2 *Chron.* 22. 2, 3. But *Bathſheba* taught her Son to be Religious &c. *Pro.* 31. 1, 2, 3, *Timothy's* Mother and Grandmother were both godly, 2 *Tim.* 1. 5.

The *ſecond Remark* is; Paul *pitcheth upon* Timothy *to call him into the Miniſtry, as one deſigned for it from Heaven: not only becauſe of his excellent Education, choice parts* (which beſpoke him a moſt likely hopeful Inſtrument to be imployed in God's Vineyard) *but alſo becauſe of ſome Remarkable prophecies and predictions* (which had been given out concerning him, 1 *Tim.* 1. 18. to wit, ſome Divine Revelation) that this young man ſhould make moſt prodigious *proof in the Goſpel.*

N.B. 'Tis moſt probable that this was revealed by the Spirit to *Paul* who had been acquainted with *Timothy* from his childhood, being ſo converſant with his Mother and Grandmother, 2 *Tim.* 1. 5. he had obſerved ſome ſmall ſparks of lively grace breaking forth in his minority, and theſe he exhorts him, *verſe* 6. to blow up into a flame, as the word [ἀναζωπυρεῖ] ſignifies there.

The *third Remark* is; *Though* Paul *were thus abundantly ſatisfied with* Timothy's *fitneſs for the Miniſtry, yet would he not ordain him thereunto, without the Teſtimony of others concerning him, both of his holy life, and of his Knowledge of the Scripture wherein he did excell.* 2 Tim. 3. 15. *N.B.* Which rule for ordination ought faithfully to be followed by all right Ordainers, and not for Affection, *&c.* See *Acts* 16. 2.

The *fourth Remark* is; Paul *Circumciſed* Timothy, *becauſe they knew* (that is, the *Jews* in thoſe quarters knew) *that his Father was a* Greek, *tho' his Mother was a* Jeweſſe, *yet according to the Doctrine of their Talmud the* Mother *could not cauſe her child to be circum-*

ciſed

cised without the consent of the Father, therefore the *Jews* concluded that *Timothy* was not circumcised, and thereupon was it now done, that he might not offend the *Jewish* converts, who were not yet persuaded that the Law of Circumcision was quite abrogated. Yet would not *Paul* circumcise *Titus*, Gal. 2. 3. least he should harden the *Jews*, and offend the *Gentiles*: Thus became he *all things to all men*, that he might save some, 1 *Cor.* 9.22. yet *became he not sin to any man*, in that, for a *Jew* to be circumcised was no *yieldance*: *Paul* circumcised *Timothy* as a *Gentile*, for these words [*they all knew his Father was a* Greek] do demonstrate, that *Timothy* was in their account reckoned for a *Gentile*, because the Father's Authority (in not circumcising him) prevailed over his Mother's.

N.B. These indifferent things using or not using require a most single, and singular eye (which, as *Grotius* saith, *Paul* had above all the Apostles) for the edification of the Church and for the Salvation of Souls: *Paul* yielded to circumcise *Timothy*, for that indifferent thing (tho' according to the decrees of the Great Council of the Apostles, it was not to be imposed) was yet necessary for preserving the peace of the Church as then it was by bearing with the weak *Jewish* Christians, to whom he condescended, and with whom he complyed so far as would consist with a safe conscience, abating of his own liberty to gratify their Scrupulosities, and indulging their weaknesses with his stronger grace, so far as he knew he should not offend God to whom he designed to gain those weak Souls, thus he also comported with the Apostles in the shaveing of his head afterward, *Acts* 21. 24 Yet would not he be compelled to circumcise *Titus*, who was a Native *Gentile*, being a *Greek*, which had he done, the false brethren (that came to spy out the liberty *Paul* had in Christ and preached) would have won a great advantage against him, for defaming him as teaching one thing among the *Gentile*-Churches, and practiceing the contrary among the *Jews*, now when he was come to the Apostles at *Jerusalem*, Gal. 2. 3, 4. Therefore would he not yield that *Titus* should be circumcised least he should seem to countenance those privy Spies who held circumcision necessary to Salvation. *N.B.* O what a pattern to posterity doth great, humble, charitable *Paul* leave here for future practice! performing or forbearing (what by the law of God he lawfully might) according to the various persuasions of several Christians, that he might become an Instrument in any degree for the Salvation of any soul: and sure I am, no order of men can pretend to a greater superiority as to the Conscience in spiritual matters, than he undoubtedly had, yet would he not exercise a Lordly dominion over the Faith of others, 2 *Cor.* 1. 24. *N.B.* It was therefore well done by the Ministers of *Magdeburgh* in stoutly opposing those of *Wittenburgh* and *Lipswich* who by their *Adiaphora's* (as they call'd them) indifferent things, would have paved a way to popery: And it was good council *Peter Martyr* gave to Queen *Elizabeth*, that her Church-Governours should not endeavour to carry the Ark of the Gospel into *England* upon the Cart of Needless Ceremonies, as we are doing at this Day out of it.

The *fifth Remark* is; *God doth not only chuse Men to be Ministers, but he also appointeth the time when, and the place where they shall labour in their Ministry.* Two hints hereof we have here, both, *verse* 6. They were forbidden by the *Holy Ghost* to *Preach the word* in *Asia*: and again, *verse* 7. The *Spirit* suffered them not to go preach in *Bithynia*. *N.B.* The very Journeyings of those Preachers of the Gospel, as well as their Divine Exercises, were all ordered by the most wise God, they must neither speak, act, or walk but according to Divine direction; as *Ambrose* and *Chrysostom* here noteth: They must for this time pass by both these fore named places, and *Mysia* too *verse* 8. Thus God (the Great Housholder) orders the Candle to be removed from one Room to another, he granteth to people, or withdraws from them the light of the Gospel as oft as he pleaseth: Even so it pleaseth him saith Christ, *Matth.* 11. 26. *N.B.* To have the word forbidden to be preached was an heavyer Judgment upon those Coasts, than if their Harvest of the Light of the Sun had been denyed them: therefore ought all places and people highly to prize the Preaching of the Gospel as a most singular priviledge. They that be without a Teaching Priest, are without God also, 2 *Chron.* 15. 3. *Amos's Famine of the word* was far worse and more deplorable than *Samaria's Famine of Bread* in that strait Siege, *&c. N.B.* Nor may we think that God denied those places his Grace, but only retarded it for that time: for afterward *Paul* preached there about two years together, *Acts* 19. 10. why God now with-held his Grace, the reasons be supposed.

(1.) From some secret cause unrevealed.

(2.) From the freedom of God's good pleasure, whereon both our Election, and our Vocation hath their foundation, depending altogether on the free grace of God, and not at all upon the free will of Man.

3. Those places and people might be (as some say) reserved for the Apostle *John's* ure and care, for the *seven Churches* of *Asia* lay within his line, *&c.*

(4.) Becauſe thoſe provinces were nigh to other places where now famous Churches of the *Gentiles* were conſtituted, from which (if they had a mind) they might light their Candle, and whereby the knowledge of the Goſpel might be eaſily ſpread through the leſſer *Aſia*. But (5.) 'Tis probable God ſaw thoſe Cities, *&c.* not at all prepared now to receive the Goſpel.

(6.) and Laſtly, God had another new work of greater importance wherein to imploy thoſe Apoſtles, which was to ſend them ſpeedily into *Europe*.

Now come we to *Paul*'s paſſing over out of *Aſia* into *Europe*; The occaſion whereof was a *Night*-Viſion he had of an Angel which appeared to him in the habit of a *Græcian-man*, calling for his help into *Macedonia* which is a *Greek province* in *Europe*, extending to the *Archipelago*, Acts 16. 9, 10, 11, 12. So came he to *Philippi* (the chief City of that part of *Macedonia*) to help them according to the call of God, for Miniſters are thoſe means by whom God helpeth a periſhing people, whereby the Lord plucketh his choſen ones as brands out of the fire, *Zech.* 3. 3. *He draweth them out of the Devil's drudgery and pulleth them away (when hanging over the Chimneys of Hell by one ſingle rotten thread of a frail brittle life) from the danger of Damnation.*

N.B. Hereupon God's Miniſters are call'd *Saviours*, Obad. *v.* 21. 1 *Tim.* 4. 16. and *Redeemers*, Job 33. 24, 28. and *Co-workers with Chriſt*, 2 Cor. 6. 1. Tho' a wicked world take them for tormentors, *Rev.* 11. 10.

This travel of *Paul* into *Greece* is marked out as a new work and ſuch as he never had yet been imployed in, namely, to preach the Goſpel to a *Roman plantation*, for at *Philippi* the text tells us, *verſe* 12. and *verſe* 21. There dwelt a *Colony* of *Roman Citizens* who enjoyed the freedom of the *City* of *Rome*. *N.B.* He had indeed been always in the *Roman Dominions* (all thoſe Countreys of the *Eaſt* being then *Rome*'s *Conqueſts*) but ſtill he converſed with other *Nations* as *Jews*, *Greeks*, *Syrians* and ſuch like, yet never as yet do we read of any *Romans* till this time, now becauſe the *Roman Nation* lyeth under ſo many ſad brands in Scripture, and was now become an abomination to the *Jews* for ruling ſo Rigorouſly over them; therefore *Paul*'s going to preach the Goſpel to them hath three ſingular Circummſtances Recorded in Scripture, as ſo many Eminent Badges and Advertiſements of it.

For (*firſt*) that, when Paul, *&c.* would have gone into *Aſia* and *Bithynia*, the Spirit forbade them, and diverted them with haſte into *Macedonia* unto this new work of preaching to this *Roman* plantation.

(*Secondly*) That he was called to this work (which he had never medled with before) by a ſpecial viſion of an Angel: we find not upon Record that he had any ſuch extraordinary call or invitation in all his Travels to preaching work in any other place.

And (*Thirdly*) That the Pen-man of this Hiſtory (*Luke*) never joyns himſelf and his name into the *Narrative*, till now at this very time, for hitherto he had ſpoken all along in the third perſon in the phraſes of [*he and they*] as [*he came to* Derbe] *Acts* 16. *ver.* 1. and [*they went through the Cities*] *verſe* 4. *&c.* but now he putteth himſelf into the number, by uſing the phraſes of [*we and us*] *verſe* 10 [*After the viſion we endeavoured to go*, &c. *aſſuredly gathering that the Lord had called us*, &c.] which ſhews that *Luke* went along with *Paul*, *Silas* and *Timotheus* to the work.

Paul's coming to *Philippi* (to the Church in which City he afterwards wrote an Epiſtle) calls upon us for our conſideration of two *famous general concernments*:

The *firſt* is concerning his Action there.

And the *ſecond* is his paſſion or ſuffering there alſo.

As to his Action in the *firſt place*, that in the general is *twofold* firſt *His converting of* Lydia. And ſecondly *his caſting out a Spirit of divination out of a Devilized Damoſel.* Concerning the Converſion of *Lydia*, *Luke* relates the ſeveral circumſtances thereof, as 1. The time, place and occaſion of it, *verſe* 13. 2. The perſon (*to be converted*) is deſcribed by her name, ſex, occupation, countrey and converſation, *verſe* 14. And 3. The efficient cauſe hereof, both the principal (*God opening her heart*) and the leſs-principal or inſtrumental, namely her diligent attention to the word preached by *Paul*, verſe 14. Then 4. The effects of it, *viz.* the great gratefulneſs of this *New Convert*, inſomuch that ſhe did not only offer them the beſt Entertainment of her Houſe-accommodations, but even urged them to the acceptance of it, *verſe* 15. Thus the Convert courted and conſtrained her Converters.

Then concerning the Divining Damoſel's diſpoſſeſſing, that Divine Narrative conſiſts of three circumſtances. 1. From whence or out of whom was this Divining Spirit caſt out? It was done to a Damoſel, who was a Servant to ſundry covetous Maſters, which perverted the Religion (of foretelling future things) into filthy gain, *verſe* 16.

And

And 2. For what Reason; to wit, for her many importunate, yet many ways suspected Acclamations after the Apostles, done undoubtedly by the suggestion of Satan for wicked ends, *verse.* 17. And 3. By what means this was effected; this miracle was wrought in the name of the Lord, *verse* 18.

Now follow the *Grand Remarks* gathered from both those two famous Actions of *Paul* at *Philippi*, and first from the former, the Conversion of *Lydia*: Hence,

The *first Remark* is; *'Tis no new thing for the Worshippers of God to meet in private places* (remote from the noise and observance of the multitude) *for* God's *worship*: This oratory (*the Jews being not able to build a Synagogue here*) was by a River's side, *ver.* 13.

N.B. There was a mixture of many *Jews* in this *Roman Colony* living among them (for they were now dispersed and sowed (as it were) in most places of the *Roman Empire*) yet possibly not so many of the *Rich Jews* were in this place as had a purse for raising up a *Synagogue*, or probably they could not obtain leave from those *Heathen-Roman powers*, therefore made they some slighter *Proseucha's* (if that was not a less obnoxious name of a *Synagogue* to those *Infidels*) or meeting place, and that out of the Town, where prayer was wont to be made by them for fear of disturbance from those *Unbelieving Gentiles* who knew not God.

The *second Remark* is; *It appeareth not, who were the persons that prayed here, but it is most probable, they were the* Jews *and* Proselytes *to the* Jewish Religion. *N.B.* The women only are named, *v.* 13. as being most numerous in those *oratorys* (for some say, that those women used bathings there by the water side for their *legal purifications*) or as that Sex were most willing to hear and attend diligently to the Gospel preached, from whence it is made manifest that *Paul* at his first coming to *Philippi* had no other *Hearty Hearers* there, save a few *Females*, yet out of this weak foundation how did God raise up a most stately *Fabrick* of a Gospel-Church afterwards, which flourished with Bishops and Deacons, *Phil.* 1. 1.

N.B. Tho' God can erect strong structures upon weak foundations, yet would he not have us to attempt it; but when we are to build up the Tower of Godliness, *Luke* 14. 28. We must build it on the rock Christ, *Matth.* 7. 24. 1 *Cor.* 3. 11.

The *third Remark* is; *The Sabbath day is the day which God hath appointed and sanctified to be a means of conveying sanctifying grace into the hearts of his hidden ones, as here of* Lydia *the purpurist and proselytess.* It was thus done to her upon the Sabbath day. *N.B.* It is God's great Market day, and the day of his opening the *Grand Gospel-Exchecquer*, (as well as the day of opening hearts here) as *Ez.* 20. 12. *I gave them my Sabbaths to be a sign between me and them, that they might know I am the Lord that sanctifie them*: that is, I have sanctified that portion of time wherein I might sanctifie them to my self, and they make their holy observation of it as a sign of their being my peculiar people select from all others, wherein to walk with me, to rest in me and to receive more grace therein from me, that they might become not only relatively but really holy, and changed in heart and life, *&c.*

The *fourth Remark* is; *Mans heart is naturally locked up, and barricado'd against God, until he by his Almighty Spirit make forcible enterance, and serve the writ of ejectment upon the* Devil, *beating him out of his trenches*, 2 Cor. 10. 4. *Luke* 11. 21, 22. For here, *verse* 14. 'tis said [*the Lord opened the heart of* Lydia] which she could not of her self open by any Key of her own: her understanding the Lord now inlightned, and her will and affections (all which are comprehended under that one word *heart*, *Rom.* 10. 10.) were changed, so that she now loved what before she hated, & hated what before she loved: though she had before this forsaken her *Heathenish Idolatry*, and was proselyted to the *Jewish Religion*, and owned the one, only, true and living God; yet was she unacquainted with the Gospel of his Son our Saviour, till now that the Lord prepared her heart to receive it. And where he (who had the Key of *David*, *Rev.* 3. 7.) comes not to open, there the Gospel (tho' never so powerfully preached) is hid, and nothing affecteth the stupified heart, 2 *Corin.* 4. 4. for creating a clean heart within us, *Psalms* 51. 10. is beyond the power of Nature: this grace is given only to those ordained to life, *Acts* 13. 48.

The *fifth Remark* is; *Lydia's, being judged faithful by the Apostles, and baptized before she went home*; *all her family* (whom she could undertake to bring up in the knowledge of Christ) *were admitted to that ordinance also.* If the Law allowed of this, *Gen.* 17. *ver.* 12, 13. much more doth the Gospel so, which inlargeth the priveledges of Believers in all things, and narrows them in nothing: we have been in 1600. years possession and prescription of Baptizing the Infants of Believing Parents; therefore we may more rationally require the *Antipædobapists to prove by any expres's place of Scripture*,

that

that Children were not baptized by the Apoſtles, when they baptized whole houſholds, and Nations, (according to their Commiſſion, *Mat.* 28. 19) but it ought not to be proved by us: we may better require their proof that there were no Children in *Lydia*'s & the *Goaler*'s houſhold, or other the like Families by ſome expreſs place of Scripture, than they ask ours. Eſpecially conſidering how the phraſe [*they, and all theirs*] included the little Children, *Numb.* 16. 27, 33. and why not [*he and all his*] *Acts* 16. 33. yea and *Lydia* and her houſe were baptized, *Acts* 16. 15. which the *Syriack* reads [*She and her Children*] &c, *a non dicto ad non factum non valet Conſequentia*, becauſe 'tis never ſaid ſo, we may not ſay, it was never done ſo, we are not told of any one Woman that ever received the Lord's Supper, yet none doubts, but many women did receive it, *&c.*

The *ſixth Remark* is; *Known faithfulneſs is the beſt ground of Union and Communion both Civil and Sacred*, [*If ye have judged me faithful*] ſaith *Lydia*, *come into my houſe*, v. 15. not unleſs ye Judge me ſo. Upon no other account doth ſhe deſire it, for Hypocrites are the botches of all Societies: Here was no long time for Tryal of her faithfulneſs, but all this was done, and ſhe baptized (for ought appearing to the contrary) while they were together at this private meeting from whence it may be obſerved, what kind of believing gave admiſſion to Baptiſm unto believers and to their houſholds in that day. Indeed ſhe did demonſtrate it in this, that ſhe conſtrained them with all Amicable violence to her Houſe, as the Diſciples did Chriſt, *Luke* 24. 29.

The *Remarks* upon the latter Action of *Paul* at *Philippi* (namely his caſting out a Spirit of Divination) do follow.

And *firſt*, *This Damoſel was undoubtedly poſſeſſed with the Devil, by whoſe Inſpiration ſhe foretold future things to thoſe that asked her.* *N.B.* This *Pythonick* Spirit was ſo call'd from *Pythius* an *Epithet* of *Apollo*, who was wont to give anſwers to them that inquired at his Diabolical Oracles in *Delphos*, &c. *Pytho* comes from the *Hebrew word* Pathan, which ſignifies a *Serpent*, for the *Hebrews* had their *Divinations* in old time from *Serpents*, and *Pythius Apollo* (whom the *Hebrews* call *Ob* and *Abaddon*, Rev. 9. 11. and *Deut.* 18. 11. and 1 *Sam.* 28. 7.) was firſt worſhipped in *Greece* under the form of that *Serpent* which deceived our *firſt Parents*.

N.B. The *Septuagint bible* calls ſuch as were poſſeſſed with this *Divining Devil* (as the Witch of *Endor* that deceived *Saul*, &c.) εγγαστριμυθες becauſe the Devil ſpake out of their bellys, for which cauſe alſo the Hebrews call them *Oboth* or Bottles; becauſe the Bellys of thoſe Women (who were thus made Uſe of by the Devil) were ſwelled up as big as Bottles, ſuch an one was this Damoſel.

The *ſecond Remark* is; *The Devil in this Damoſel indeavours to diſtract thoſe Diſciples of Chriſt, as they went to prayer*, verſe 16. that is, as they went towards the place where their publick prayers were uſually made, this Spirit of Satan met them ſometimes in the face, and followed them at other times behind their backs crying after them, and this the Devil did many days, *verſe* 16. 17, 18. *N.B.* And tho' he did only teſtifie the truth in his out-cries, yet was it done for Diveliſh ends, either (1.) To draw men on to believe him in other things counterfeiting himſelf an Angel of Light, 2 *Cor.* 11. 14. or a Divine Spirit who praiſed the True Servants of the Lord, and ſpake the truth at this time. (2.) To puff up *Paul* with Pride by his flattering him with thoſe loud and frequent Acclamations, whereby he would have tickled him into the ſin of vain glory. (3.) Or at the leaſt, to make his own peace with *Paul*, who he foreſaw would caſt him forth; Thus is Satan willing to compound with thoſe, whom he is not able to conquer. *Bernard* ſaith well, Satan, *etſi ſemel videatur verax, millies eſt mendax, et ſemper fallax*, If Satan ſpeak truth but once, he will lye often for it, and is always deceitful in ſpeaking true or falſe.

When he ſpeaketh a lye, he ſpeaketh of his own, *John* 8. 44. but here he ſpake the truth (as he did *Mark* 1. 25. not to honour, but to blacken Chriſt) that he might both diſcompoſe the Apoſtles, and make their *Auditors jealous* of the *truth* of that which ſo *impure* a *Spirit profeſſed*: *Laudari ab illaudato non eſt laus*, ſaith *Seneca*: Good words from an evil mouth are not praiſe but diſpraiſe. An evil Spirit (or evil man) diſſembling to be good, is then worſt of all, *&c. ſimulata pietas eſt Duplex iniquitas*; Diſſembl'd piety is double iniquity: Some there be among men (not unlike this evil Spirit) who will ſometime do good in appearance but it is that they may the better do miſchief in Reality, as *Phil.* 1. 18 with 15. 16, 17. yet all is over-ruled for the Goſpels furtherance, *v.* 12.

The *third Remark* is; As our Lord had refuſed the Teſtimony of the Devil concerning himſelf, not accepting of good words from ſo bad a mouth, but muzzl'd it up,

Mark

Mark 1. 25. and ſuffered not the Devils to ſpeak, *verſe* 34. So *Paul* was grieved here, *verſe* 18. Either (1.) For the Damſel's ſake, who could not but ſuffer much by being poſſeſſed with this evil ſpirit: Or (2.) For the ſake of thoſe who were ſeduced by the Devil in the Damſel, *&c.* Or (3.) He was grieved moſtly to hear the Father of Lyes ſpeak ſo much and ſo oft one and the ſame thing (to their great diſturbance) though it was matter of truth, becauſe every thing this grand Lyar ſpeaketh is rendred ſuſpicious even from the Speaker himſelf: And as it is an uſual and cuſtomary puniſhment put upon common Lyars among men, that they are not believed, no not when they ſpeak the truth; ſo *Paul* well knew that the Devil never ſpeaks truth, but with a deviliſh deſign to deceive others by that truth which he ſpeaketh: Therefore did *Paul* not only Reject the Teſtimony of this Lying Spirit (that he might openly declare him to be the Father of Lyes, and that he might Interdict all Saints from holding any kind of Commerce with the Devil) but alſo did Eject him out of this Deluded Damſel, ſaying, [*I command thee in the name of Jeſus Chriſt to come out of her*] *verſe* 18. and *he came out the ſame hour.* So far was *Paul* from taking any Joy in ſuch a Teſtimony of truth from that Lying Spirit, that it grieved him ſo much, as no Allay could be had of his great grief without Diſpoſſeſſing the Devil, which he effected in the Name, and by the Authority of his Lord our Saviour, who had impowered his Apoſtles to caſt out Devils in the Name of Chriſt, *Mark* 16. 17. Theſe words *Paul* uttered by the motion of the Holy Spirit upon him, who informed him of the dangerous effects of Satan's increaſing rage (as he felt after) and alſo aſſured him of power from on high to caſt out this daring devil according to Chriſt's promiſe.

This latter Action of *Paul* at *Philippi* did ſoon involve him into a ſtate of Paſſion and ſuffering, for when the Damſel's Maſters ſaw their gain was gone out with the Devil out of the Damſel (as if both had gone forth together according to the ſenſe of the word ἐξῆλθεν in *verſe* 19.) They preſently raiſe up an hot perſecution againſt *Paul*, &c: This introduceth the *ſecond general* concern of *Paul* and his Aſſociates at this City, namely, their paſſion and ſuffering, wherein thoſe parts fall under a ſeveral conſideration, as followeth,

(1.) Their danger.

And (2*ly*.) Their deliverance: In their danger are conſiderable, 1. Their Accuſers, both who they were, before whom, and of what they did accuſe them, *verſe* 19, 20, 21. And 2. The uſage of the accuſed, tho' they were innocent, yet without convicting them of any crime, they are both beaten with many ſtripes, and caſt into cloſe priſon, and the Jaylor is commanded to keep them in the ſtraiteſt cuſtody, *verſe* 22. 23. So that he thruſt them into the inner priſon, and made *Paul* and *Silas*'s feet faſt in the Stocks, *verſe* 24.

But (2.) Their deliverance is deſcribed with *Graphical* and *Beautiful Ornaments*; The principal parts whereof are two, *Firſt*, Their freedom from the Jayl. And *ſecondly* the Converſion of the Jayler: and both theſe are beautified with many adorning circumſtances: *Firſt* their freedom from the Jayl, is ſet off in comely colours, as it is demonſtrated to be both by a Divine hand, and by humane helps ſubordinate thereunto: *Firſt*, In the Divine aſſiſtance we find it Illuſtrated both by the time when it was done, to wit, at midnight as *Paul* and *Silas* were praying and ſinging praiſes to God, *verſe* 25. and by the means and manner whereby, namely, by an Earthquake, *&c. verſe* 26. And *ſecondly*, In the humane help (over-ruled by the Divine hand) we have this account, that it was done by a decree of the City-Magiſtrates delivered to *Paul* by their Sergeants, *verſe* 35. and preſſed upon them by the ſtartled Jaylor, *verſe* 36. but was both refuſed and renounced by the priſoners becauſe of the notorious injury done to them, *verſe* 37. This refuſal of their diſmiſſion clandeſtinely doth alſo ſtartle the Magiſtrates, that they had been ſo injurious to free men of *Rome* (which was looked upon as a great crime) inſomuch that they came in perſon to the priſon, and being conſcious to themſelves that they had done what they could not juſtifie, *verſe*. 38. They prayed the Priſoners to Pardon them, and deſired them to depart, *&c. verſe* 39.

The *ſecond* part, namely, The Converſion of the Jaylor is marvelouſly amplified by *Antecedents*, *Concomitants*, and *Conſequences* thereof:

(1*ſt*.) The *Antecedents* was the Jaylers intention to murther himſelf, *verſe* 27. but prevented by *Paul*, *verſe* 28.

(2*ly*,) The *Concomitants* were, 1. His *Repentance* teſtified by his fear and trembling wherein he acknowledged his ſin, and begged pardon of the priſoners, *v.* 30. And (2.) His Faith in believing the Goſpel, *ver.* 31. 32.

And (3.) The *Conſequents* were the kindly Fruits of his New Obedience, *verſe* 33, 34.

The *Remarks* from thoſe famous paſſages do follow. *Firſt*, From their danger there.

The *firſt Remark* is; *Where gain is gone, there is frequently laid the foundation of Perſecution, as here, and in*, Acts 19. 24, 25. The gain of making *Silver Shrines* for *Diana's* Temple ſtirred up *Demetrius*, &c. to make an hideous uproar againſt the Apoſtles who cryed down that abominable worſhip: but more of that after when we come to that place. *N.B.* 'Tis probable this Divining Damſel was a Servant or Slave to many Maſters who had all a ſhare (leſs or more) in the conſiderable profit of her advantagious Art: for each perſon that was over curiouſly inquiſitive to have their fortunes told them (according to their blind *Heathenish Superſtition*) came to this Damſel with the Reward of Divination in their hand, as they did to *Balaam*, *Numb.* 22. 7. Now when the Divining Devil (whereby things to come were foretold) was caſt out of the Damſel, their Gainful Trade was ſpoiled, and then the diſpoſſeſſed Devil was willing to be entertained and to take poſſeſsion of the hearts of the diſappointed Maſters, whoſe godlineſs was only their gain, their gain and their godlineſs were gone both away together They counted all Fiſh that came to their net, ſo at laſt they caught the Devil and all: The Devil of diſcontent filled their hearts from corner to corner, and inraged them againſt the Apoſtles (who had diſpoſſeſſed their Gainful Devil) whom they apprehended and hurryed away to the Civil Magiſtrates of the City, and there accuſe them (as is the frequent lot of all faithful preachers) to be a ſort of Trouble-Towns, and ſuch as could not be tolerated, *verſe* 19, 20, 21. *N.B.* Thus the Devil in thoſe couetous Caitiffs had nothing ſo much ingenuity, as that Devil in the Damſel, who applauded thoſe Apoſtles for being the Servants of the moſt high God, *verſe* 17. but now the tune is turned, and the truth of the Goſpel (Satan would be no longer a flattering Devil) muſt now be declaimed againſt as intolerably troubleſome becauſe it deſtroyed his Kingdom. *N.B.* This was the Old Calumny in *Ahab* againſt *Elijah*, 1 *Kings* 18. 17, &c. nor did thoſe outraigious perſecutors paſs by that old and ordinary wile of the Devil in all ages, in ſetting up the *Placits* and *Precepts of men* in oppoſition againſt the Inſtiſtitutions and appointments of the great God: Chriſt's Apoſtles are here proceeded againſt as Innouators in Religion and as *Jews*, whoſe names are odious to the world, eſpecially to the *Romans* in this place.

The *ſecond Remark* is; *Generality and Unanimity alone cannot ſufficeiently Authorize Opinions or practices, as the Romaniſts do aſſert.* Here was the profane powers and the rude Rabble concurring together to perſecute the Apoſtles of Chriſt.

N.B. The Multitude and the Magiſtrates joyn iſſue, tear of their Clothes, not only to diſgrace them the more, but alſo ſtripps them in order to ſtripe them upon their naked bodies; and when they had ſtriped them abundantly to the ſatisfaction of their outrage, they caſt them into priſon, and as if the inner priſon had not been ſtrong enough to ſecure them; they made not only their feet faſt in the Stocks, but their necks alſo in the Pillory (as the word here ſignifies) ἐπέφαλισαν εἰς τὸ ξύλον they put a Wooden ruff about their necks, *Acts* 16. *v.* 22, 23, 24. now all this Unity and Unanimity in thoſe miſchievous Actings both of the powers and of the people againſt the Apoſtles cannot be call'd *Concord* but a *Conſpiracy* againſt Chriſt, like that of *Herod* and *Pilate's Concurring to Crucifie Chriſt.*

The *third Remark* is; *No place can be improper, no time can be unſeaſonable for praying to God and for praiſing of God.*

N.B. Here *Paul* and *Silas* prayed to God in a priſon, and ſang *Praiſes* to him alſo, and that at midnight, *verſe* 25. yea their *Prayers* and *Praiſes* were both acceptable to God, and prævalent with God. Oh how ſoon were they anſwered with the ſigns of God's audience and his comforting preſence! [*and ſuddenly there was an Earthquake*] *verſe* 26. ſo nigh is God to all that call upon him, *Pſal* 34. 17. and 145. 18. The ſighing of his priſoners come before him, and he can at his leiſure and pleaſure deliver thoſe that are appointed to dye. *Pſ.* 79. 11.

N.B. Satan's deſign here was to make *Paul* and *Silas* blaſpheme by the grievouſneſs of their ſufferings, and to deſert their Apoſtolical Office, or at leaſt to call into queſtion their cauſe and calling into *Europe* at this time, as proving ſo Inauſpicious and Unfortunate to them: but on the contrary, God's comforting preſence with them in this comfortleſs confinement, converts their Priſon into a Pallace, yea into a Paradice, ſo that they teſtified the confidence they had both in a good cauſe, and in a good conſcience by their ſinging praiſes to God, and ſo loud that their fellow-priſoners (who knew not God) heard

heard them : This they did not as the *Phariſees* do, only to be heard by others, but becauſe they rejoyced that they were *accounted worthy to ſuffer for Chriſt's Name*, Acts ch. 5. ver. 41. and the more they were afflicted, the more they rejoyced, and praiſed the Lord (without any *Phariſaical Ambition* after the praiſes of men) giving thanks unto God for all things, *Eph.* 5. 20. and being aſſured that theſe very things they ſuffered God would over-rule for good, *Rom.* 8. 28. So that there is nothing more vain than violence againſt the truth, *quæ floreſcit Vulnere*, the more men labour to ſuppreſs it, the more it ſhineth. &c.

(2*ly.*) Upon their deliverance theſe *Remarks* ariſe.

The *firſt* is ; *Behold how great is the power of faithful and fervent Prayer! Luther* ſaith, it hath a kind of an *Omnipotency*, it hath had a command over all the four Elements in *Moſes* and *Elijah* : It hath ſhaken the Heavens and the Earth. The Prayers of thoſe two Priſoners (together with their praiſes) brought an Earthquake, *verſe* 26. which was a Token that God had heard their cries and was come down to deliver them (as *Exod.* 3. 7,8.) by his power out of their Impriſonment, hereby God aſſured them that their prayer was ſoon anſwered and the time of his delivering them was fully come. *N.B.* God could without an Earthquake have delivered them, as he had done *Peter*, Acts 12. 10. yet to make a more manifeſt Demonſtration, that their deliverance was no force or artifice of their own, but done by a divine power, therefore did he ſend this Earthquake, ſuch as uſually be fore-runners of ſome eminent Matters, as *Matth* 28. 2. &c. hereby [*the foundations of the priſon were ſhaken, and immediately all the doors were opened*, (as *Acts* 5. 19. and 12. 7,9.) *and every ones bands were looſed*] not only thoſe of the praying priſoners (*Paul* and *Silas*'s) but alſo thoſe chains upon all their other fellow-priſoners, that the Apoſtles and others might know, *N.B* That as the bodies of thoſe men were ſet at liberty from their bonds by the Lord for the ſake of his praying priſoners ; ſo the Souls of thoſe men and of many others ſhould be freed by the *Apoſtles* Miniſtry from the bonds of iniquity *Acts* 8. 23 *N.B.* How all their bands came to be looſed, is uncertain whether it were done by the force of the Earthquake, or by the inviſible Operation of ſome Created Angel (as *Peter*'s was, *Acts* 12. 7.) or it was done immediately by God himſelf, is not Recorded.

The *ſecond Remark* is ; *How miſerable are the Reſolutions and Conſolations of the Unregenerate when a day of diſtreſs doth ſuddenly ſurprize them!* This Jaylour was ſo ſhaken and ſo awakened out of his ſleep by this Earthquake, that it wrought an Heart-quake within himſelf and herein he (ſilly Soul) could propound no relief nor comfort to his quakeing conſcience , but by killing himſelf, *verſe* 27. for fear of ſuffering a more cruel death , becauſe all Jaylors who ſuffer Priſoners to eſcape, were to ſuffer the ſame Puniſhments that the Priſoners were thought to have deſerved.

N.B. Now had not this poor blind Heathen been altogether unacquainted with the power and providence of God that wrought all theſe wonders, he might have thought it ridiculous to ſay that the Priſon-doors opened themſelves, & that the Priſoners bands did fall off of themſelves , &c. His Self-murder had been Miſerable Comfort to have ended a Temporal Trouble, and to have begun his Eternal Torment thereby.

The *third Remark* is ; *The Servants of God are nothing ſo ſolicitous for their own lives and liberties, as for the Propogation of the Goſpel , and the Salvation of other Mens Souls.*

N.B. As it is here, the Apoſtles might have been ſilent, and ſuffered the Jaylor to have ſlain himſelf in this deſperate Agony, whereof God (who wrought this miracle for the Jaylor's Salvation and not his Deſtruction) might inform his impriſoned ſervants in that midnight darkneſs, therefore they cryed out to him [*Do thy ſelf no harm, for we are all here*] *verſe* 28. *N.B.* The other Priſoners were probably ſo amazed with the Earthquake , that they might neither mind that the doors were opened, or that their own chains were looſed, nor know any thing of thoſe deſperate attempts of the Jaylor towards his ſelf-murder, & therefore their ſilence and ſitting ſtill in their priſon-ſtate need not be wondered at : But *Paul* and *Silas* underſtood all theſe things, and as they might have been ſilent, ſo they might have made their eſcape. *N.B.* Nor was this their not ſtarting or ſtirring any tempting of God, nor a loſing the benefit of the miracle by their ſtaying ſtill in the Stocks, becauſe the main end of all this, which was done, was that God might vindicate and magnifie that Goſpel-Doctrine (which they had preached, and which the *Philippians* had vilifyed) and that this Jaylor and his Family might be ſaved.

The *fourth Remark* is ; *Affliction, when Sanctified, hath a marvelous Subſerviency for promoting*

moting the Salvation of the Soul. N. B. The Earthquake (as before) had wrought an Heart-quake in this Keeper of the Prison, and so it had done in his Masters the Magistrates, but not to so gracious and effectual an operation upon them, as upon him: 'Tis said [*when it was day, the Magistrates sent their Mace-bearer, saying, Let these Men go*] *verse* 35. Whereunto there is in one Ancient Coppy this Addition [*The Magistrates met in the Market place next morning, and calling to mind the Earthquake in the night, they feared, and sent their Sergeants to dismiss the Prisoners*] as above: No doubt, but the Earthquake, being general, did affright them as well as their Jaylor, and did shake the foundations of all their persecuting rage, as well as of their prison: and made them tremble, *&c.* Besides, their Consciences might be the more terrified for their stripeing Strangers without any legal Tryal, or form of Law, *&c.*

N.B. Yet all this horrour and terrour had not such a saving work upon their hearts, as upon the Jaylor's, because not so Sanctified to them as to him, for that trouble which is not Sanctified to the Soul is like the *HAMMER* beating upon cold *IRON*, it makes no impression: Thus all the ten Plagues of *Ægypt*, being unsanctified, did but harden *Pharaoh* the more, *Exod.* 7.3, *&c.*

The *fifth Remark* is; *Real and true Conversion worketh a wonderful change even in the worst of Persons:* No doubt but this same Jaylor was one of the worst sort of Mankind, one that had been imployed in the Devil's Drudgery in beating, imprisoning and Stocking the Lord's Servants.

N.B. But behold what a change is wrought in him in an instant! He that a little before had dealt so cruelly with *Paul* and *Silas*, and did despise whatever they said to him as well as their persons, *&c.* Now comes he trembling in to them, falls at those feet which he had lately fastened in the Stocks, and crys [*Sirs, what shall I do to be saved?*] *verse* 29, 30, *&c.* Now this poor blind Heathen is become mindful of his future estate, and is made docible to the *Doctrine* of life and Salvation; yea, and together with his civil Veneration towards his Prisoners, he brought them forth of prison into his own apartments, treated them kindly, and heard them Attentively and believingly while they preached to him and to his Family the Gospel of Christ.

N.B. Oh what a wonderful *Catastrophe* and *Conclusion* had this Confinement and cruel usage of the Apostles! not only this rude Jaylor, became a new Creature, was baptized & all his house, & for a demonstration of the truth of his Conversion he washed now those very wounds of the Apostles which himself had made upon their bodies with his stripes upon them: but also their fellow-prisoners became here the Lord's Freemen (so happy were they in such blessed Company) and the Magistrates courted them to be gone, *verse* 31, 32, 33, to the end.

This leads to the second part, namely, to their deliverance from their Danger by a peaceable dismission, *&c.* *verse* 35, 36, 37, 38, 39, and 40. upon which we have these *Remarks*;

The *first* is; *Those that have the true fear of God, and faith in Christ, will rather obey God in being charitable, than such Men or Magistrates as command them to be cruel to God's Servants.*

N.B. This strange change was in one night wrought upon this Jaylor (whose name was *Stephanas*, as is gathered from 1 *Cor.* 1. 16 and 16. 15, 17.) that he regards not now his Governours charge (of keeping his prisoners close, and carrying cruelly to them) but frees them out of the Stocks and Pillory, brings them out of the low Dungeon into his own House, sets meat before them (a mercy needful enough to fasting Prisoners) and rejoyced in all acts of Humanity of him to them, and of Divinity from them unto him, yea and was glad to tell them the Tidings that the Magistrates had sent an Order for their fuller release, requiring no Fees for himself, but was willing to dismis them with his prayers and blessing to their Ministry: upon this News he told them of this New Mercy.

The *second Remark* is; *Tho' we may not return Evil for Evil, yet we may use all lawful means for redressing and removing our own grievances, as the Apostles did here: who though they were as innocent as Doves, yet (with Christ's own allowance) they might be as wise as Serpents.*

N.B. Paul here stands upon his just priviledge, and would not be content with a sneaking *Clandestine Dismission*, after such a publick and *Ignominous* punishment was imposed upon them only for preaching the Gospel, and casting out the Divining Devil, and that [*Indicta causa*] without a fair hearing, especially against the *Roman priviledges* wherewith they were Infranchized: This was *Paul*'s plea here and elsewhere, *Acts* 22. *verse* 25. pleading that he was a *Roman*, this was not a lye, *N.B.* For tho' he was not born

born in *Rome*, but was a Jew born in *Tarſus*, yet becauſe *Tarſus* did ſtick cloſe to *Julius Cæſar* in the Civil Wars, and afterwards to *Octavius*, it was therefore *Infranchized with all the priviledges of the City of* Rome, whoſe Freemen by their Valerian Law might not be bound, and by their *Sempronian Law* might not be beaten (and leaſt of all, uncondemned) without the conſent of the *Romans*. *N.B.* This the Apoſtle pleaded, not ſo much for his own ſake, as for the Goſpel's, leaſt it ſhould be contemned with their perſon, and had not *Paul*'s plea been *Authentick* herein, it would have been more deſpiſed.

The Magiſtrates of *Philippi* (who were now under the *Roman powers*) knew this plea to be true, and feared an after reckoning for this Treaſon in abuſing a *Roman Citizen*, (as *Seneca* calls *Paul in one of his Epiſtles to him*) therefore they cry *peccavi*, and in perſon, beſought them to be gone, God thus over-ruling their fear for his Servants deliverance.

The *third Remark* is; *The Apoſtles thus marvellouſly brought out of priſon by the ſame hands which put them in, went into the houſe of* Lydia (*who being converted*, verſe 14. *could not but be much comforted and confirmed in the Faith by this their marvelous deliverance*) *and convened the Brethren to confirm and comfort them alſo againſt preſent and future Tribulation; exhorting them to prepare for it, to ſubmit to God in it, and to pray for a Sanctified improvement of it*; Then they departed from the City, as the Magiſtrates had requeſted for their own ſafety, leaſt the rude Rabble ſhould again ruſh in upon them with more rage and madneſs.

N.B. Though *Paul* for this time peaceably departed from *Philippi* (being over-awed by its Armed powers and people) and ordained now no Miniſters over that Church till his return thither again (as was his courſe and cuſtom he uſed in other Churches, *Acts* 14. 23.) yet this time was the laying of the foundation of that Eminent Church there, to which he wrote his *Epiſtle*, wherein he acknowledgeth as many Tokens of love received from them, as from any other Church he planted; and wherein alſo he mentions many Fellow-labourers, that he had there in the Goſpel, both men and women, *Phil.* 4. 3. all aſſiſting him with their private inſtructions to perſuade their Relations and Acquaintance touching their Imbracing of the Goſpel: and it was to this Church that he made ſo many viſits afterwards to compleat them.

CHAP. XVII.

Paul *Preaching at* Theſſalonica, *&c.*

NOW come we to *Paul*'s Second Station in his firſt Travels into *Greece* in *Europe*: as his firſt was at *Philippi*, ſo his ſecond was at *Theſſalonica*, Acts 17. 1. paſſing by both *Amphipolis*, and *Apollonia*, two Cities alſo in *Macedonia* (whether they were called by the Viſion) but God had no Harveſt work there for theſe his Harveſt Labourers, and tho' the former of theſe was ſo called becauſe the Sea came up to it on both ſides, yet the Goſpel of Chriſt (that vaſt *Ocean* of Divine love) muſt not now come to it on any ſide: but *Paul* paſſeth by both thoſe places (as he was directed by God's Spirit) and goes on to *Theſſalonica*, one of the chiefeſt Cities of *Macedonia*, a City built by *Great Alexander*'s *Father* in memory of a Victory that *Philip* obtained over the *Theſſalians* and therefore call'd it *Theſſalonica*, which ſignifies the *Conqueſt* of *Theſſaly*, but it became far more famous for Chriſt's coming and riding upon the white Horſe of the Goſpel, and conquering a famous Church to himſelf, to which *Paul* wrote two famous *Epiſtles* afterwards, *&c.*

As to *Paul*'s Preaching the Goſpel at *Theſſalonica*, two things are principally to be conſidered concerning his Doctrine Preached in that *City*:

The *firſt* is the *Object* thereof, which is Two fold; 1. The *Perſonal*. 2. The *Real Object*: The *Perſonal Object* is manifold; As 1. *Whom* he Taught, the *Jews*. 2. *Where*, in their *Synagogue*. 3. *When*, on the *Sabbath-day*. 4. *How oft*, three *Sabbath days together*. And 5. *From whence* he *drew his Doctrine*; 'twas out of the *Scriptures*. Acts 17. *verſe* 1, 2. Then the *Real Object* is *twofold*, 1. What his *Doctrine* was, namely, the *Doctrine* of *Chriſt*'s *Death* and *Reſurrection*. And 2. The *manner how he taught it*, was by *opening* the *Prophecies* of the *Old Prophets* concerning *Chriſt*, and comparing them with what was both done and ſuffered by *Chriſt*, making all things ſo plain to the Eyes of

their understandings as if he had exposed them to the open view of their Bodily eyes, *ver.* 3.

The next considerable to the *Object* is the *Event*, which also is twofold. 1. *Good.* And 2. *Bad.* The *good Event* was the Conversion of some *Jews*, and of a great multitude of *Greek-Gentiles*, and of the chief women not a few, *verse* 4. But the *bad Event* was the opposition and persecution, which was a constant Companion of the Apostolical Doctrine in all places where *Paul* came: and this is described by its three parts, its *Beginning*, its *Advance* or *Middle* and its *Catastrophe* or *ending*.

1*st*. The Beginning of it was started by the Unbelieving *Jews* moved with envy, who call the lewd Fellows into a League of Conspiracy with them, and so sets the whole City in an uproar, *verse* 5.

The 2*d*. part of this persecution is the Middle or Increase of it. wherein is related that the Apostles being withdrawn to avoid the rage of the rude Rabble (so could not be found) they fall foul upon *Jason* (the Apostles host and entertainer) with others of the Brethren, and hale them away to the Rulers of the *City*, where they lay heavy and heinous crimes to their charge, they accuse them, 1. Of raising *Sedition*, verse 6. 2. Of committing *High Treason*, verse 7.

Then the 3*d*. part, the *Conclusion* thereof, tho' those Judges were affrighted at these Accusations, both fearing a *Tumult* among the *Citizens*, and the *Roman powers* reckoning with them if Christ should be allowed to affront *Cæsar*, verse 8.

N.B. However, they were either well satisfied with *Jason*'s *Apology*, or with the *Bail* taken for their *Appearance* if there were need, so as to dismiss them out of the Court and let them return home, *verse* 9. This gave a loud alarm to the Apostles, knowing that the *Jews* sought *Paul*'s life, therefore were they sent away, *verse* 10.

The *Remarks* upon *Paul*'s preaching at *Thessalonica* are these.

The *first Remark* is; *Still the Gospel is as the Sea, what it loseth on one side of Land, it gaineth on another.* The sending away of *Paul* and *Silas* from *Philippi* to gratifie the mad multitude, *Acts* 16. 39, was a means to carry the word of life and Salvation to *Thessalonica*, yea and we may suppose to some *Jews* both in *Amphipolis* and *Apollonia* too:

N.B. For tho' the every where scattered *Jews* had no Synagogue built in either of those two Cities, as was in *Thessalonica*, yet 'tis not at all improbable, that they resorted to this Synagogue in *Thessalonica* out of both the other Cities, so had the opportunity to hear *Paul* preach the Gospel to them.

N.B. As all these three Cities were situated in *Macedonia*, so they were not so far distant one from another, but that they might hold up a Communion in the *Jewish worship* without any breach of that Law which limited their Sabbath-day's Journey to about two miles among their Traditions, *Acts* 1. 12. yet was this looked upon as binding only in their own Countrey in times of peace, and not in other Countreys into which War had dispersed them: So that some of those *Jews* out of the other two Cities might be of the Number of those that Believed and Consorted with *Paul*.

The *second Remark* is; *But those Jews which believed not, were the worst sort of Enemies the Gospel of Christ met withal in the whole world*: *N.B.* These Unbelieving *Jews* were worse than those lewd Fellows of the baser sort that were as *Idle vagrants*, out of all honest *Imploy Viles et Venales*, Saith One, *Vagi, otiosiq*, saith Another, such as had nothing to do, but to gaze about and run on Errands; This Rascality and Sink of the City was the best tools the *Jews* could find out by whom to do the Devil's drudgery: *A quo aliquid tale est, illud est Magis Tale*, inasmuch as those croff-grain'd and cursed *Jews* set those *Mercenary Dreggs of the City on work to make an uproar and opposition against the Gospel*; They were the principal Agents therein, and therefore worse than those worthless burdens of the Earth, who were but their Instruments which watched all opportunities to move Sedition in hope of finding some Advantage in change: Hence *Paul* brands those *Jews* thus, that they are neither pleasing to God, nor profitable to men, 1 *Thess.* 2. 15.

The *third Remark* is; *The Success and prosperous Reception of the Gospel is a grievous eyesore to the Envious Devil.*

N.B. Would we know the Reason why the Devil raged thus both in the chief Agents the *Jews*, and in those their under-Instruments the mad *Miscreants* against the *Apostles* of *Christ*; It was because in three weeks space or very little more, they had Converted some *Jews*, many *Proselytes* and not a few of the chief *Gentiles*, yea and a considerable number of the honourable *Matrons* of the City, tho' such had stirred up persecution against *Paul* and *Barnabas* in *Antioch*, Acts 13. 50. All which number of

Converts

Converts conſidered with the ſhortneſs of the time wherein ſo many were brought in, it cannot be wondred at, that the Devil (ſeeing his Kingdom tumbling down) filled the hearts of thoſe Incarnate Devils from corner to corner with rage againſt the Apoſtles.

N.B. However this ſpeedy Efficacy of the Goſpel upon ſo many and mighty perſons, together with the malicious Oppoſition they met with, and indured from both the unbelieving *Jews* and the *Miſcreant Gentiles*, God over-ruled it ſo as to make their piety a moſt exceeding renowned pattern even to thoſe who were in Chriſt long before them: Thoſe *Converts received then the word in much affliction*, and therefore *Paul* ſaith, that the *Goſpel ſounded out like a Trumpet, and reſounded like an Eccho from thoſe* Theſſalonians (as the word ἐξήχηται ſignifies) 1 *Theſſ.* 1. 6, 7, 8.

The *fourth Remark* is *'Tis the Devil's old and new method to lay the moſt grievous crimes to the charge of Chriſtians.*

Thus he did here by his tools, charging the Servants of Chriſt that they had *turned the world upſide down*, verſe 6. accuſing them of *Innovation* and *Sedition*. Thus *Elias* was accounted of old [*the troubler of* Iſrael.] And in the primitive times of the Goſpel whatever calamity came upon Kingdoms, the Chriſtians were blamed for it, and their enemies uſed to impeach them of whatever crime was odious and abominable, yea they were wont to cloath them with uggly Beaſts Skins, to caſt them unto Lions to be devoured, or if not ſo, that any wicked man might hunt them with Doggs and ſo devour them.

This was not done only by the *Heathen Tyrants*, but alſo by the *Modern Antichriſtian Perſecutors*, whoſe thirſt could never be quenched but by the blood of the Saints, and therefore they put *Sambenitos* or *Pictures of Devils upon them and repreſented them in the moſt deformed forms that none ſhould ſtick at their Execution.* Luther was call'd the Trumpet of Rebellion, whereas 'tis not the Goſpel, but Mens Corruptions that breed diſturbance.

N.B. This Truth may be Illuſtrated and Exemplified by a Familiar Similitude; 'Tis not the Sea of it ſelf, but 'tis the foulneſs of Paſſenger's Stomachs that makes them Sea-ſick.

The *fifth Remark* is; *Behold how marvelouſly the Lord delivers his Servants out of the hands of their bloody Perſecutors!*

Tho' they laid Treaſon (as well as Sedition) to their charge, which they knew was a Capital Crime and would coſt them their lives for Proclaiming *CHRIST a KING* contrary to the *Decrees* of *Caſar*, as *v.* 7. Yet could not the Devil catch his prey while he was (as he loves to do) here fiſhing in troubled Waters, for the Lord hid the Apoſtles (as he did *Jeremy* and *Baruch*, Jer. 36. 26.) out of their murderous hands, having farther work for them. And tho' *Jaſon* and his Friends were dragged away before the Court and charged there as *Abettors* of *Treaſon*, &c. *N.B.* Yet God ſo over-ruled thoſe Rulers, that they fearing more the unanſwerableneſs of this uproar to the *Roman power* (under which they then lived) than any other evil effect from the preaching of the Goſpel, they only took ſecurity of him for his own or for the Apoſtles Appearance when Required, whereby they appeaſed the people, and diſcharged their priſoners, whoſe Recogniſance was never called for afterwards.

This brings us to *Paul*'s third Station, namely, at *Berea*, to which City he and *Silas* were ſent privily by night (when no more work could (at that time) be done at *Theſſalonica*) for which they had Chriſt's Warrant, *When they perſecute you in one City flee to another.* Thus they did flee to *Berea* not far from *Theſſalonica.*

The Sacred *Narrative* of this Station conſiſts of two general heads,

Firſt, The high commendation of the Apoſtles Auditory met with in this place, for exceeding thoſe of *Theſſalonica*, in *Candor*, *Generoſity*, *Prudence and Promptitude* both to hear and receive the word of God, *verſe* 11, and 12.

And *ſecondly*, The hard uſage and oppoſition the Apoſtles met with here alſo: This hath a double deſcription, the firſt is, How it was raiſed and by whom, *verſe* 13. *Berea* not being far from *Theſſalonica*, the tidings of the Apoſtles courteous reception here ſtirred up the Rude Rabble there to bring perſecution from *Theſſalonica* to *Berea.* And *ſecondly*, How it was quelled, and by whom, namely, by the pious policy of the Brethren in *Berea*, *verſe* 14. Conveying *Paul* (who was moſt maligned) away privily to *Athens*, but leaving *Silas* and *Timotheus* there ſtill (being leſs obnoxious) to edifie the new founded Church there. Tho' their ſtay was not long there, for *Paul* ſent his Command to them that they ſhould follow him ſpeedily to *Athens*, ver. 15. to aſſiſt him in that great work there.

The *Remarks* upon *Paul*'s *third Station* in *Europe* are theſe;

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The *firſt Remark* is; *To be docible and well diſpoſed toward the Goſpel of Chriſt is the beſt ſort of Gentility and Nobleneſs*: Thoſe *Berean Jews* were ſaid to be more noble upon this account than were thoſe obſtinate, perverſe and prejudiced *Jews* at *Theſſalonica*, *N.B.* The word εὐγενέστεροι *ver.* 11. ſignifieth *better Gentlemen*, or as we read it [*more Noble*] becauſe all learned men among the *Jews* were call'd [*Sons of Nobles*] Thus the *Bereans* were better learned of the two which is the more manifeſt, inſomuch as it is the character given them, that they were daily ſearchers of the writings of the Prophets, they patiently heard what *Paul preached*, they pondered it in their minds, and (when they had upon comparing it with the Scriptures) found it conſonant thereunto they received it into their hearts, not ſo much as the word of man, but as the word of God, (as *Paul* tells them) 1 *Theſſ.* 2. 13. This made them better Gentlemen then their Country-men he ſpeaks of there, *verſe* 14, 15. who Kill'd Chriſt and his Prophets, perſecued *Paul*, pleaſed not God, and were rather *Iſhmalites than Iſraelites* in their being contrary to all men: But thoſe *Berean Jews* were better bred and of a better deſcent, not by civil humane dignity but by ſpiritual Divine dignation: *N.B.* Aſſuredly, the beſt and trueſt Nobility is that of Chriſtianity, wherein God himſelf is the top of the Kin, and Religion the Root, *Iſa.* 43. 4. *Such as are precious in God's ſight are truly honourable*, the Nobles of the *Tekoites were blemiſhed in their blood*, Neh. 3. 5. having but the ſhadow and ſhape of honour.

The *ſecond Remark* is; *The Bereans diligence in improving their Talent before Converſion, and God adding his bleſſing to his own given Talent well improved is a bleſſed pattern and preſident for us.* *N.B.* There are certain abilities God hath given us for external Actions which we may perform without ſpecial grace, and would we but imploy and improve them to the beſt advantage for our Souls good, we may (ſay our *Orthodox Caſuiſts*) expect the effectual work of the Spirit of Grace to Sanctifie both them and us.

Thus we may behold in thoſe *Noble Bereans*, how they brought their bodies to the Aſſembly, took the Heads of *Paul*'s Sermon Reverently and Impartially, Repeated the Notes they had taken Religiouſly, nor was this all, they would not *Jurare in verba Magiſtri*, Pin their Faith upon *Paul*'s Sleeve, to take all he preached upon Truſt as an infallible Oracle, but examin'd all his Aſſertions by the holy Scriptures, which they knew were the only infallible Rule, becauſe they came from God, 2 *Tim.* 3. 16. even from that God who cannot lye, *Tit.* 1. 2. and they knew alſo that truth alone and not error is able to abide that Divine Teſt. Thoſe only are falſe Wares which need a dark Shop wherein to put them off to the too Credulous Chapmen. *N.B.* They did all this laudable work in the way of Religion, yet were not ſtill truly and throughly Religious, and Regenerated, but were yet unconverted, for after all this it is ſaid of them, *verſe* 12. *Therefore many of them believed, both* Jews *and honourable women of the* Gentiles, *and of men not a few. N.B.* Upon all thoſe to whom God had given this preparation of the Heart in Attentive hearing, in ſerious pondering, and comparing with the Scripture what they heard, *&c.* God bleſſed his own Gifts (he had given them) and their improvement of the Talents beſtowed on them, and he gave ſtill more unto them to that which they had according to his promiſe [*whoſoever hath, to him it ſhall be given*] *Matth.* 13. 12. and 25. 29. namely, ſuch Talents of Nature and providence which he hath received from God for imploying and improving in a way of practice, but if perſons prove lazy, idle and negligent herein, then their Right-arm and Right-eye (which they ſeemed to have, *Luke* 8. 18.) ſhall be dryed up, and darkned, *Zechar.* 11. 17. the ruſt of whoſe Riches ſhal riſe up againſt them, *James* 5. 3. God oft withdraws thoſe gifts which he hath given to perſons, when they do not uſe them for God's Glory and the good of their own and others Souls, the great ends for which we are betruſted with thoſe Talents.

N.B. We are (even in the faln Eſtate) betruſted with ſome liberty in external Acts (ſuch as are reſorting to Gods Ordainances, hearing, and reading his word, *&c.*) and our indeavours ought to be Anſwerable in the uſe of this liberty: would we lay aſide all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word which is able to ſave our ſouls, *James* 1. 21. we may find the Lord's hand not ſhortned, but his word as powerful and piercing as ever it was to thoſe *Noble Bereans*: but if we hide our Talents with the bad Servant, we cannot expect that Spirit of Sanctification which the *Bereans* found.

The *third Remark* is; That Humane prudence and policy is lawfully Subſervient to Divine piety. It was an High Piece and Point of prudence in their not ſending *Paul* the neareſt and direct Road to *Athens*, but round about by the Sea from avoiding the danger

danger from those that lay in wait for his life: 'Tis written [*then immediately the Brethren sent away* Paul *to go as it were to the Sea*] *Acts* 17. verse 14. yet those that conducted him, and had undertaken to secure him from those murdering *Jews*, brought him to *Athens*, verse 15. This was pious policy to make towards the Sea-side, as if *Paul* had designed to take shipping and be gone out of those parts quite away. This was pretended and the rumour of it was reported abroad to hinder the malicious *Jews* from pursuing him any farther, whereas a Journey to *Athens* (in the same Countrey) was really intended and it may well enough be supposed that *Paul*'s implacable Adversaries pressed Horses to pursue after him towards *Athens*, but *Paul* gave them a fair go-by, by his taking the long Circumference round about towards the Sea on foot in the by-foot paths that he might disappoint his pursuers by his going on foot to *Athens*. Tho' *Silas* and *Timotheus* stayed at *Berea* still, not only because they were less maligned than *Paul*, but also because they had some Kins-folks in *Macedonia*.

N.B. Thus our Lord doth allow as much of the Serpent, as of the Dove in us, in his saying [*be wise as Serpents and harmless as Doves*] *Matth* 10. 16, 17. The *Sagacity* of Serpents may be imitated in our Christian prudence, so far as it consisteth with the Dove's Innocency: Piety without policy is too simple to be safe, and policy without piety is too subtle to be good. Christ would not have his sheep so simple as to stand still, and let the Crows stand upon their backs and pull off their wool from their sides. There is a Sanctified subtilty and sagacity in foreseeing evils, and hiding from them, *Prov.* 22. 3. we may not willfully cast our selves upon the needless dangers, a Serpent's eye is a singular ornament in a Dove's head. Our meekness must be mixt with wariness, that it way be the meekness of Wisdom, *James* 3. 13. As we may not be crafty Foxes on the one hand to deceive others, *&c.* So nor must we be dull Asses that couch under every burden without necessity on the the other hand. The Dove without the Serpent is easily caught, and the Serpent without the Dove doth sting most deadly: The Dove never provokes the Hawk, nor projects revenge, yet when pursued, saves it self, if it cannot by *fight* yet by *flight*, as *Paul* did here, *&c.*

Now come we to the fourth Station of *Paul* in *Greece*, lying in *Europe*, which was in *Athens* as before in *Philippi*, *Thessalonica*, and *Berea*. Thus the Providence of God over-ruled all the Devil's mischievous attempts to suppress the Gospel; so as thereby, the Gospel was much more spread abroad, from one City to another, until at last it came to this famous University.

The Relation of *Paul*'s *fourth Station* which was at *Athens*, hath two grand parts; *First*, The *Resolves* of it. And *Secondly*, The *Remarks upon it*.

First, The whole *Narrative* hereof Admits of this *Analysis* or *Resolution*: What *Paul* acted at *Athens* may be thus resolued.

First, There is his preparation to preach there, wherein we may consider the causes moving him thereunto, which were twofold, *External* and *Internal*, for beside the opportunity of a large Auditory, and such as were learned, yet inviters of him to preach, as they had an Itch after *Novelties*, and were curious Inquirers after News, these were outward motives, there was also another cause more inward, namely, the *Divine Zeal* of this *Blessed Apostle*, who, beholding the vain Superstition and abominable Idolatry of that famous and learned City, could not bear it, nor restrain himself from declaring the vanity of it, *verse* 16, 17, 18, 19, 20, 21.

Secondly, The Sermon which *Paul* preached, consists, (1.) Of an *Exordium* or *Preface* and *Prologue* wherein he useth a pious *Insinuation* for *Captivating* the *Ears* and *Hearts* of his *Hearers* to attend diligently unto his discourse, *verse* 22, 23. (2.) Of the *Principal Proposition*, that the *True God is only to be worshipped*, and tho' (as he granted) *they did worship the true God among their Idols*, as to the matter of worship, yet did they do it after a false and vitious manner, therefore doth he make known this their *Unknown God to them*, by declaring to them God's *Attributes* and his *works of Creation* and *Providence*, (obviating an objection drawn from their fore-fathers Ignorance) as also by putting them into a dread that even that same Christ, who was crucified, should become the most dreadful Judge of *Quick and Dead* at the last day, *v.* 24, 25, 26, 27, 28, 29, 30, 31. This last was his *Epilogue*.

Thirdly, The *Issue* and *Effects* of his *Sermon* upon his Auditory, consisting both of *Jews* and *Gentiles*, and those learned and unlearned. Some were effectually called, but others were hardned: And tho' there was a *Synagogue* of the *Jews* in this City, yea and *Great Heathen Scholars* in that *University*, both which never had heard any thing preached concerning *Christ Crucified*, &c. (though probably those learned *Gentiles* might have heard, from those *Devout Jews* there, some report of the *True God*) yet *Paul*, the Preacher, after he had done this Sermon, is permitted to go out in peace without punishment,

tho' he had loudly Declaimed against the Idolatry of the place, *verse* 32, 33, 34. But more of this last in the *Remarks* which follow.

The *first Remark* is, *Humane learning alone cannot learn any place or people the Divine Truths of Christ and his Gospel. N.B.* This *Athens* which *Paul* came to (that he might be out of the reach of his Adversaries) was the most Soveraign City in all *Greece*, and had in it the most famous University, so that it was most higly honoured with that *Eminent* Title of being called the *Greece of Greece*, and the very eye of *Greece*, as *Greece* was accounted the eye of the world, which was all reputed blind in comparison of it: yet notwithstanding all their Scholarship, all their learning could not teach them to attain any saving knowledge until *Paul* came and preached it to them; but on the contrary that City and University too was wholly given to Idolatry, *verse* 16. Insomuch that *Pausanias* reckons up more Idols almost in *Athens* than in all *Greece* besides; And *Xenophon* telleth us, that the *Athenians* did keep double their Superstitious Holy days and Festivals to what other *Grecian Cities* did: And *Josephus* in his 2*d.* book to *Appion* saith, that those *Athenians* exceeded all other Cities in their Idol worship: worshiping *Shame*, *Fame*, *Desire*, &c. in their peculiar Temples, as *Cicero* and other Authors among the wiser Heathens do acknowledge.

Yea, to Sum up all in one word, one of themselves do confess, that our Region is so full of Idols, that it is easier to find a God among us than a man, their Idols and Images being as numerous as their Inhabitants. *N.B.* All which teacheth us not only how defective humane learning is alone in the knowledge of Divine Mysteries (though it be call'd a good Handmaid, yet it is always but a bad mistress where it is not subservient to Grace) but also that *Corruptio optimi est pessima*; Tho' learning be a good thing in it self, yet when it is corrupted by a busy Devil and a base heart, it degenerates into the worst instrument in the world, as it did here. We read how the Angel spake by an Ass, *Num.* 22. 28. yet the Devil spake by a Serpent, more subtle than all the beasts of the Field, *Gen.* 3. 1.

The *second Remark* is; *All known and notorious Acts of sin (especially that God provoking and Land destroying sin of Idolatry) are unbearable to behold by any gracious Spirit:* Thus it was unto *blessed Paul* here [*his Spirit was stirred up in him*, &c.] *verse* 16. The Idolatry that was practiced by the people of this place, before his eyes, did plainly put him into a *Paroxysm* as the word [παρῳξύνετο] signifies, the same with *Acts* 15. 39 *He was almost beside himself*, being in a transport by beholding their abominable Idolatry: This drove him into a strange *Concussion* of contrary passions.

Paul here was highly affected with divers affections and passions of Mind, As,

1. With Grief for so learned, and yet so blind a City and University, so miserably devoted to such Sottish and Simple Superstition.

2. With Anger and Indignation against the Superabounding Idolatry of that people, who should have made a better improvement of their Learning.

3. With Zeal and Ardent Desire to undeceive them and better inform them with his Evangelical Instructions: And therefore, wherever any persons (whether in the Synagogue or in any other part of the City) would but lend him a little Audience, such were his transports of Zeal, that he would preach to them, *verse* 17. practising that in his own person what he exhorted *Timothy* and all Ministers to do, namely, to preach in Season, and out of Season, 2 *Tim.* 4. 2. Giving still to the *Jews* the priority, and to those Proselytes of the Gentiles who were come over from *Paganism* to the *Jewish worship*. He throws the net of the Gospel still where the most Fish were swimming.

The *third Remark* is; Christ and his Doctrine of the Gospel is the Grand stumbling-block to the blind World both *Jews* and *Gentiles*, *Learned* and *Unlearned*, 1 *Cor.* 1. *ver.* 18, 19, 20, 21, 22, 23. The *Jews* would not believe in a Christ whom they had Crucified, not giving Credit to Christ's word without signs and wonders (tho' they wanted them not) *Matth.* 12. 38. *John* 4. 48. the *Greeks* or most learned of the *Gentiles* looked upon it as an Idle Story, that he, who is and was God blessed for ever, should be Crucified, because this could not be demonstrated to them by natural causes and Rational Arguments which they only depended upon, knowing nothing of any Divine Revelation. Their deep *Theorems* of *Philosophy* (as King *James* the first said) made them not better, but worse men, *even mere Atheists*, especially those *Epicurians* and *Stoicks* (*verse* 18.) who held nothing to be desirable but what delighted their senses, this made them more Swine than men, and to Ridicule the Doctrine of *Paul* as a new Doctrine, and himself a babler, introducing *Anastasis* (or the Resurrection he so often named) as a new Goddess to their more than a good many Goddesses which they adored already.

N B.

N.B. While *Paul* told them of the true God, in oppoſition to their Idols, they cry not out ſo much againſt him (for they could not but hear ſomething hereof from the *Jews* and *Proſelytes* that lived among them) but when he preached to them a *Chriſt Crucified, Riſen*, and *Glorified*, this was a novelty (tho' truth is elder than the oldeſt error) which ſtartl'd them, they draw him to their moſt cruel Court conſiſting of their moſt learned men, *v.* 19 yet not ſo much to condemn him for it, as to be informed better by him of it, *&c.*

The *fourth Remark* is; Behold here the wonderful work of the over-ruling Providence of God over the Acting of all evil men!

Tho' thoſe vain Philoſophers apprehended *Paul* as a babler [σπερμολόγος] as ſuch a contemptible perſon that had nothing to live upon, but upon the off falls of Corn, which in meaſuring falleth off the Buſhell when ſtricken, and was uſed to be picked up by the pooreſt of the People (as the *Greek* word ſignifies) or as a ſetter forth of ſtrange Gods out of his own private opinion, which they only allowed to be done by publick Authority, even as many as they pleaſed: Or, as ſome interpret it, as a preacher up of *New Devils*! This was the only grand Crime for which thoſe *Heathens apprehended Paul* and haled him away to their higheſt Court that ſat upon *Mars's Hill* (ſo called becauſe the Temple of *Mars* ſtood upon it) *verſe* 18, 19, 20. Where their moſt learned men kept their chiefeſt Court to Judge of all Religious Affairs, and where they had condemned *Diagoras*, *Protagoras*, and *Socrates* himſelf for contemning their Gods, and now *Paul* was to be Judged here for the ſame crime, *&c.*

N.B. But behold how Divine providence doth branch it ſelf out into two Eminent Acts for over-ruling the Humane Attempts of *Paul's* oppoſers! to name only that Notion of *Grotius*, that they led away *Paul* to this Court in *Areopagus*, not roughly or rudely, but with a gentle hand which he gathers from the *Greek* word [ἐπιλαβόμενοι] this may well be wondred at ſeeing they had been ſo ſevere before againſt ſome of their own Philoſophers above named: But more eſpecially,

(1*ſt*) In this that *Paul* wanted a publick place to preach in, they brought him to this higheſt Court as a Criminal and Malefactor, and there he had a fair opportunity of doing God a great deal of good Service in preaching the Goſpel to a vaſt Confluence of people, yea and to the moſt learned of their *Gentile-Philoſophers*. Thus it pleaſeth the moſt wiſe God to over-ſhoot Satan in *his own bow*: and yet higher ſtill.

(2*ly.*) Tho' *Paul* was charged with the ſelf ſame fault for which their own much admired *Socrates* loſt his life, namely, not only, an undervaluing of their Idols, but alſo an introduceing of New Deities: yet that *Paul* ſhould be both ſo tenderly treated in this cruel Court, & behold the Judges ſaying ſo ſoftly to their preaching priſoner [*may we know what this new Doctrine, whereof thou ſpeakeſt, is, for thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean.*] *verſe* 19. 20. Oh what ſoft words are here from the Lord-Judges of the higheſt Court to a contemptible priſoner ſtanding before the *Bench* at the *Bar*. Here is no hectoring, railing, reviling language, but rather a candid courting him to gratifie their curioſity by informing them in the meaning of this novelty they were inquiſitive ſo much after.

Nor was this all, tho' it was much, and much more than he met with either at *Philippi*, *Theſſalonica*, or *Berea*, &c. But alſo that *Paul*, after he had preached a very *ſtinging Sermon* againſt the Idolatry of thoſe his Judges, ſhould yet come off from that cruel Court not only with the ſafety of his perſon, but alſo with ſuch ſucceſs upon his Auditors, yea upon one of thoſe Eminent Judges in the Court who was Converted, as *Dionyſius*, and certain others both men and women, of the vulgar and of the honourable ſort, as *Damaris*, verſe 32, 33, 34. the Converſion of whom might have a mighty Influence upon many others: Inſomuch that *Paul* himſelf ſeemeth to diſmiſs the Aſſembly (as is uſual after the Sermon be done) by his Apoſtolical Authority: However the Court or Senate was ſo far from offering any injury to him, that they ſuffered him to depart in peace from the Bar, and withal deſired to hear more of the matter in his Divine Diſcourſe.

The *fifth Remark* is; *God can make uſe of the Vanity of fooliſh men to bring about his own glorious ends.* Theſe *Athenians* were generally tainted with Idleneſs; and Levity, [*ſpending their time in nothing elſe but either in hearing or in telling news*] *verſe* 21. This concords with that Charracter which *Demoſthenes* gives of *his own Country-men*: Saying, [*we Athenians, to ſpeak the truth, ſitting here, doing nothing but triffling away our time, and only liſtning what News are abroad*:] As this inquiſitive and Talkative humour (which two are always Coupled together) did not only Diſcover a Miſ-govern'd mind relating to perſons, but alſo a diſordered Government Relating to their

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Common-wealth, tho' it was a famous Port-Town, City and Univerſity: So, this very Vanity of their *National Itch* after *Novelty*, the great and moſt wiſe God made uſe of to make them more willing in hearkning to *Paul's* Sermon, becauſe their ears were tickled with hearing News and New Doctrines (which they never heard of before) from him. Yea ſo inquiſitive they were of a Deity, that rather than miſs (among all their other Gods) of the Right God, they erected an Altar to the *Unknown God*, *verſe* 23.

N.B. Hiſtory holds out the Original of it to be in Plague-time, when the *Athenians* had weary'd themſelves with their Vain Invocations upon all their other Gods, for its removal, *Epaminondas* (wiſer than the reſt) adviſed them to erect an Altar to that God (whoever he was) that had power over the Plague, and becauſe they knew him not, therefore this inſcription was made: This uncertainty attends Idolatry as it did the *Mariners*, Jonah 1. 5. to call every man on his God, and, leaſt they ſhould all miſtake the true God, they awaken *Jonah* to call upon his God: However, tho' *Paul* wanted a Pulpit, yet makes he uſe of this Altar for his Text, and, as God made uſe of their Itch for news, ſo of this Text and Sermon on it to do much good, *&c.*

The *ſixth Remark* is; *That all Preachers of the Goſpel ought to adapt and accomodate their Preaching to the Capacity and Condition of their various Auditories:* Whether their work be either *Concio ad clerum* (according to the common Notion) or it be *Concio ad populum*, a Sermon to the Clergy, or to the Laity, to learned or unlearned Auditors. Thus this Apoſtle here, having to deal with Philoſophers, doth ſhew them moſt learnedly, yet moſt Divinely, the true and right uſe of Natural Philſophy, whereof thoſe blind Heathen-Sages (who thought themſelves the wiſeſt men in the world) were altogether Ignorant. He tells them, they ought to improve their knowledge of Natural things, that by it they might beget an high admiration of the God of *Nature* in their minds, which is the proper end of all Philoſophical knowledge, and without which excellent improvment all their Philoſophy becomes vain, *Col.* 2. 8. *Rom.* 1. 21, 22. and that Eminent gift of God (which rightly uſed is a great help to the knowledge of Divinity) doth degenerate into mere Sophiſtry, Idle Speculations, and Aery-Nothings, eſpecially when men preſume to meaſure Heavenly Myſteries by the meaſure of their Natural Reaſon.

N.B. Hence *Tertullian* not unfitly affirmeth, that Philoſophers were the prime patriarchs of the Hereticks, and the School-men, for their corrupting the Scripture with Philoſophy, and turning all into Queſtions, are as aptly called an evil Generation of Dunghil Divines. Hence the Apoſtle preacheth the Unknown God to them in their own Philoſophical way, to convince the *Epicures* and *Stoicks* that if they did ſeek as they ought, they might palpably and plainly find the wiſdom, power and goodneſs of the Great Creator manifeſted in the Creatures as, *Rom.* 1. 20. *ut ſolem in aquis, ſic Deum in operibus contemplamur*: This Maker of the world is manifeſt in his works as in a mirrour, arguing thus; The world muſt have a beginning, nor could it make it ſelf, but as God made all things, ſo he orders and diſpoſes of all things, our beings, dwellings, breathings, and motions ſo that an hair cannot fall from off our heads without his providence, *Matth.* 10. 30. therefore theſe things muſt not be Attributed to chance or to a Fatuitous Concourſe of Atoms, as they vainly imagined: and the more to ſhame them out of their vain fancy, he brings in the Teſtimony of one of their own Poets, to wit, *Aratus* (tho' not named) an approved Author among them, not that *Paul* would derive any Authority from that Poet, but that he might wound their vanity with their own weapons: Adding alſo, tho' God winked at the Ignorance of your Auncеſtors, yet now under the Goſpel he would not do ſo, *ver.* 24, 25, 26, 27, 28, 29 and 30.

The *ſeventh Remark* is; The ſeed of God's word meeteth with ſeveral Soils to receive it when it is ſown, ſome are High-way-Soil, ſome Stonny, and ſome Thorny, as well as ſome good, *Matth* 13.

No ſooner had *Paul* preached the unknown God to them, and alſo preſſed upon them that God would Judge the impenitent world, and that by the man Chriſt Jeſus whom the *Jews* had Crucified; Then there were found among them three ſorts of Hearers, ſome derided, ſome doubted, and a few believed.

(1.) The *Deriders* or *Mockers* were probably the *Epicureans*, verſe 18. who denyed that the world was Created, or Governed by God, as alſo that there were any rewards or puniſhments for men after death, therefore they ridiculed *Paul's* Doctrine of the *Reſurrection from the Dead*, and of the Judgment-day to come: tho' this great truth made *Felix* tremble while *Paul* Reaſoned upon it, *Acts* 24. 25. Such was the force of Conſcience in him, yet had it no ſuch impreſſion on thoſe *Epicures*, who judged of all things by common ſenſe, not by Conſcience. (2.) The

(2.) The doubters probably were the *Stoicks*, verse 18. who held as bad opinions as the other did, yet did not think the Resurrection to be impossible, but did acknowledge rewards and punishments might be in the world to come, therefore they most likely might say to *Paul* (pressing the Doctrine of Repentance and of the Resurrection, *verse* 30. 31.) for obtaining better satisfaction to their doubts [*we will hear thee again of this Matter*] *verse* 32. deferring farther discourse upon those points to another day.

(3.) The Believers (whether by *Paul*'s publick or private discourse is not mentioned) were indeed but few that are named, yet were they so honourable, that it could not but become a vast advantage to the Gospel to be owned by such a man as this *Dionysius* or *Dennis*, and by such a woman as this *Damaris*, verse 33, 34. Notwithstanding we do not find any Gospel-Church founded at this *Athens* by *Paul*, as was in the next City he went from hence to, namely, to *Corinth*, *Acts* 18. 1. No Reason can be rendred for this besides the unsearchable wisdom and pleasure of God, but that these Scholars of the University and Citizens of this (*accounted*) wisest City, were too wise to go to Heaven, and to be saved by the foolishness of Preaching the Gospel, and that they for their Idolatry were in a *Judiciary way* given up unto strong delusions, unto vile affections, and unto just Damnation, *&c.*

CHAP XVIII.

Paul's *Preaching at* Corinth.

NOW come we to *Paul*'s fifth Station which was at *Corinth*, Acts 18. *v.* 1. The *Metropolis* of *Achaia* a *Sea-Town situated between the Ægean* and the *Jonian Seas* in the very *Isthmus* or narrow neck of Land that joyns *Peloponesus* unto *Achaia*, a very rich City, made a *Roman Colony*, where *Paul* gathered a famous Church.

If we take a distinct prospect of *Paul*'s Station in *Corinth*, there be three Circumstances do offer themselves principally to our observation. The *first* is, His *Entertainment*. The *second* is, His *Actions*. The *third* is, His *Passions* or *Sufferings there*. These three are but *Circumstances* (so called in the largest sense) in respect of his *Station* in that *Populous City*, under which the *place*, *time*, *manner* and other *Circumstances* in the strictest notion are *Comprehended*.

(*First*,) His *Entertainment* in this place was twofold. 1. In the house of *Aquila*, verse 2, 3. where *Paul*'s host is described not only by his Name, but by his Nation and Countrey, by the occasion of his coming to *Corinth* and his Imploy or Occupation there. His 2. was in the House of *Justus*, verse 7. who lived nearer to the Synagogue.

(*Secondly*,) His *Actions* or *Doings* here are described, *verse* 4, 5. He was pressed in Spirit by an extraordinary and Divine Inspiration to dispute in the Synagogue every Sabbath-day, perswading (as far as he could) both the *Jews* and the *Greeks* that *JESUS* was the *CHRIST*, who was promised by the Prophets, exceeding all other Anointed ones.

(*Thirdly*,) His *Passion* or *Suffering* was twofold. 1. While he Sojourn'd with his *first host*, namely, in *Aquila*'s house, and studiously took all opportunities to preach the Doctrine of the Gospel, and to convince the gain-sayers, yet the obstinate *Jews* would not be convinced, but did [*oppose themselves and blaspheme*] *verse* 6. not only mis-calling *Paul* (while they pertinaciously bad him battle as the word Ἀντιτασσομένων signifies, which we read *opposing*) but even *Paul*'s Master also the blessed *Messiah*, whose Dishonour grieved him most, and thereupon he shook his raiment, that none of the dust of that place (where such blasphemy was spoken) might stick to him, and uttered that *Hebrew* phraise [*Damo beroscho*, Josh. 2. 19.] *your blood be upon your own heads*, with much vehemency, as 2 *Sam.* 1. 16. and *Matth.* 27. 25. intimating, you are self-destroyers, 'tis none of my fault if ye perish: he had blown the Trumpet and warned them, shewing the way of life to them, therefore was he free from their blood and loss of their Souls, *Ezekiel* 33. 4.

N.B. However this opposition moved *Paul* to change his quarters and to betake

himſelf to a new Lodging, *verſe* 7. being put in ſome ſmall pang of fear, which the Lord relieved him off by incouraging him with two Arguments.

Firſt, That Chriſt's preſence ſhould continually keep him from being harmed.

And *Secondly*, That he had much choſen Wheat in that great heap of Chaff to call out by his Miniſtry, ſo no need of doubting the ſucceſs of his Miniſtry, nor his perſonal ſafety, *verſe* 9, 10.

(*Laſtly*,) *Paul* in his new Lodgings (whether he was conſtrained to go by the *Jews pertinacy*) at the houſe of *Juſtus*, there he made an hard ſhift to hold a longer abode, tarrying in that Lodging with *Silas* & *Timotheus* teaching the people for a whole year & an half, *verſe* 11. This Lodging is commended three ways, (1.) From the honeſty and holineſs of his hoſt *Juſtus* both in name and nature, a worſhipper of God, whom ſome ſuppoſe to be the ſame with *Titus* (call'd *Juſtus Titus*) one who had caſt off the *Polutheiſm* (or many Gods) of the *Gentiles*. (2.) Form the Commodious Situation of this Hoſt's Houſe, [*it was nigh to the Synagogue*] *verſe* 7. And (3.) From the Suceeſs of *Paul*'s Teaching there [*many of the* Corinthians *believed*] *verſe* 8. *N.B.* When *Criſpus*, the chief Ruler of the Synagogue believed, then many of the people believed alſo. Great men are Looking-Glaſſes of the places where they live, according to which moſt men dreſs themſelves.

Though *Paul* had ſaid (upon the *Jews* diſcovering their firſt obſtinacy againſt the Goſpel [*from henceforth I turn to the* Gentiles, *verſe* 6.) yet loth he was ſo eaſily to let go his hold of his own Country-men, therefore made he this houſe his fixed place of reſidency becauſe it was ſo nigh to their Synagogue and even *Contiguous* to it, here *Paul* Preached much and oft, yea long, for 18. Months, leaſt he ſhould ſeem to withdraw, the Grace of the Goſpel altogether from thoſe of his own Nation, ſtill hoping that his threatning, to depart from the *Jews*, and preach to the *Gentiles*, might awaken them, and the *Æmulation* of the *Gentiles* might provoke them to believe. But their obſtinate and obdurate hearts Received no impreſſion by any thing, but made an evil uſe of every thing, ſo they rendred themſelves incurable as they had done before, *Acts* 13. 46.

Hereupon they Unanimouſly accord to raiſe a new Perſeution againſt *Paul*, verſe 12 accuſing him to the Governour of breaking the *Roman Law*, verſe 13. or the *Law* of *Moſes*, not of Murder, Theft, or any ſuch injury, wherefore when *Paul* was about making an Apology for himſelf, the Governour *Gallio* himſelf undertook his defence againſt his accuſers. telling them, That none of their *Articles* againſt *Paul* did belong to the Cognizance of his Court, ſo drove them out of the place of *Judicature*, verſe 14, 15, and 16. *N.B.* And becauſe they haſtned not out faſt enough, from troubling the Court the *Gentile-Greeks* (that attended *Gallio* in his Judgment-ſeat) laid hands upon *Sothenes* (a chief Ruler of ſome other Synagogue, and probably one of *Paul*'s principal Accuſers) and beat him out of the Croud withall his Fellow-*Jews*, that their bawling againſt *Paul* might give no farther diſturbance to the proceedings of the Judge in more neceſſary cauſes, *verſe* 17.

N.B. The *Cataſtrophe* of this new-perſecution was wonderful through the over-powering hand of *Chriſt* who had promiſed *Paul* his preſerving preſence, *verſe* 9. 10. for hereby though the matter came to hand-blows yet theſe fall upon the Accuſers, but *Paul* the Accuſed (againſt whom they all conſpired) comes off untouched, and without any harm at all, *verſe* 17.

The *Remarks* do follow the foregoing *Analyſis* or *Reſolution* of the whole into its diſtinct parts of this Hiſtory.

The *firſt Remark* is; *That ſuch Cities as are very rich, are uſually very looſe and very Luxurious, ſo was this* Corinth *which* Paul *here came to.* This City being accommodated with two havens near to it on either ſide of it, the one *Jechæum* at which they took Shipping for *Italy* and thoſe weſtern parts, and the other at *Cenchrea* (mentioned *Acts* ch. 18. ver. 18, *&c.*) at which they took ſhipping for *Aſia*: Much Merchandiſe, Arriving at thoſe two Ports from thoſe ſeveral parts of the world, were all brought to *Corinth* which lay in the middle betwixt them, and by this extraordinary advantage this City became the great Exchange for thoſe parts of the world: The compaſs of *Corinth* was five Miles about, being ſtrongly walled round. So that thoſe Citizens might ſay with *David* [*our lines are allotted us in a pleaſant place, and we have a godly heritage*] Pſal. 16. 6.

Yet did not this wealthy *Mart-Town* make any good improvement of theſe Manifold mercies of God, but abuſed all with their Idolatry and notorious licentiouſneſs, for they had within their City the Temple of *Iſis*, or *Jo* (an *Ægyptian* Goddeſs) to whom

whom they Sacrificed a *Gooſe* and were ſilly *Geeſe* themſelves in their Solemnities; but without the City they had the Temple of *Venus* to whom there were well nigh a thouſand Curtizans (ſuch *Nuns* as *Venus* had) conſecrated for their laſcivious and wanton worſhip. This Idol-Temple muſt needs have a very Ample Foundation and be a moſt prodigious Structure that could contain covents or convenient Lodgings for above (as ſome ſay) a thouſand of thoſe Wanton Dames: Thoſe *Corinthians* were generally ſo leavened with Licentious notions, *N.B.* That they held Fornication to be no ſin, for this cauſe *Paul* in his Epiſtle to the believing *Corinthians* is ſo earneſt againſt that ſin, 1 *Cor.* 5. and many other places: The Luxury and wealth of this City is a plain Comment upon that old adage [*Magna Cognatio, ut rei, ita nominis, Vitijs et Divitijs.*] Vices and Riches as they have (in the *Latin* tongue) an harmony in name, ſo they differ not much in their Nature, when wealth is abuſed to wickedneſs. *N.B.* Notwithſtanding all this, *Paul*, Leaving *Athens*, comes to *Corinth* (which was the other eye of *Greece*, being (*full of Orators* and *Philoſophers*) where he expected an Harveſt of Converts whereof *God* aſſured him after he ſhould reap in great plenty, *Acts* 18. 9, 10. yet *Paul* himſelf came poor enough to this wealthy City, altogether, a ſtranger, and without *Money in his Pocket*, he is conſtrained to betake himſelf to work with his hands for his preſent ſubſiſtency, in the work of Tent making but neglects not to frequent the Synagogue every Sabbath to gain Converts.

The *ſecond Remark* is; A wicked world is ſoon ſick of the Saints, and long to worm them out of their Cities and Societies, tho' their own preſervation from utter ruine be for the Saints ſake. God ſaith to *Abraham* [*I will not deſtroy wicked* Sodom *and her Siſters if ten Righteous Souls may be found in all thoſe five Cities.*] *Gen.* 18. 32. and he ſaith alſo [*If there be but one Cluſter of Grapes* (one Church of Sanctified Souls) *that hath a bleſſing in it, I will not deſtroy the Vine for their ſakes.*] *Iſa.* 65. 8. Nay yet lower are divine condeſcenſions toward pardoning mercy [*find out but one man that is Righteous in* Jeruſalem *and I will pardon it*] *Jerem.* 5. 1. Notwithſtanding all this, as the Emperor *Claudius* did, *Acts* 18. 2. ſo all the the Potentates of the world do baniſh the true Servants of God from their Socities. *Claudius* commanded all the *Jews to depart out of* Rome and from *Italy*.] and with the *Jews* the Chriſtians were likewiſe baniſhed, for the *Pagan Romans* did not care to diſtinguiſh betwixt them, becauſe they both worſhipped but one God, and both agreed to oppoſe their Idolatry.

Beſide, the ſame quarrel was got to *Rome* with the Goſpel, which did attend it in all parts of the World where it came among the *Jews*, who every where oppoſed it, and the Conteſting alſo at *Rome* againſt it, thereby ſuch Tumults were bred by the *Jews* againſt the Chriſtians, as occaſioned this Decree of the Emperor (which *Suetonius* mentioneth) for the baniſhment of them both.

Thus fooliſh are the powers of the Earth, that they are reſolved to be rid of the Saints who torment thoſe that dwell upon the Earth, *Revel.* 11. 10. never conſidering that thoſe Saints in the Earth, *Pſalms* 16. 3. do bear up the Pillars of the Earth, *Pſalms* 75. 3. and that God gratifies his own Servants with the preſervation of their perſecutors, as he did *Paul* with the live; of all thoſe Infidels who were in the Ship with him, *Acts* 27. 24, 37, 42. Thus the Stagg in the Emblem by biting off the boughs under which he lay hid from the Hunters) bewrays and betrays himſelf into their hands, *&c.*

The *third Remark* is; *Paul choſed to labour with his hands, rather than he would diſadvantage the Goſpel, or become burdenſome to thoſe poor people who had here received the Goſpel.* 'Tis ſaid, [He wrought with *Aquila* in Tent-making] *Acts* 18. 3. This Trade *Paul* learnt, before he was called to the Miniſtry. *N.B.* The moſt Learned among the *Jews* did alway learn ſome Handy-craft-Trade, holding themſelves obliged by their Traditional Law, that every Father muſt teach his Child ſome Trade; and their *Rabbi Judah* ſaith, that whoſoever doth not teach his Child a Trade, doth as bad, as if he bad him go play the Thief. *Paul* therefore, having learnt this Trade of a Tent-maker, did work with his hands here for his own ſubſiſtency, as he did in other places upon the ſame exigent, 1 *Cor.* 4. 12. 1 *Theſ.* 2. 9. and 2 *Theſ.* 3. 8. *Paul* had power enough and warrant to challenge Maintenance for his Preaching-work (as he intimateth many times over in his Epiſtles). *N.B.* But (1.) There was not yet any Church at *Corinth* to maintain him (2.) When there was a Church there; he would take nothing of the *Gentiles* for the greater honour and promotion of the Goſpel among them. (3.) The perſons that embraced the Goſpel and believed, were moſtly the moſt mean perſons, as appears moſt probably from 1 *Corinth.* 1. 26. [*Not many wiſe men after the fleſh, not many mighty, not many Noble are called*] Therefore ſpared he thoſe poor Proſelytes, and would

not

not be burdenſome to them. (4.) It was to ſhew that he ſought them more than theirs, their perſons to be ſaved by him, more than their purſes for him to be ſuſtained by them. *N.B.* Yet did he aſſert his own Right, and the Right of Miniſters by Divine Appointment, 1 *Cor.* 9. 6, 11, 12, 14, &c. But becauſe of the preſent Neceſſity and Emergency of Affairs, he denied himſelf here, as *Acts* 20. 34. 2 *Cor.* 11. 7, 8. and 2 *Theſ.* 3. 9. &c. working with his hands in ſowing Skins together, whereon to make Tents, uſed much by the Souldiers in thoſe hot Countreys, and by others alſo, to keep off the violence of the Weather, *&c.* *N.B.* Hereupon one ſaith of him, [That he was no leſs buſie in his Shop among his Tents, than in his Study among his Books and Parchments, which he mentions 2 *Tim.* 4. 13. yet was it no work of ſupererogation (as the *Romaniſts* ſay) for in this caſe it was a duty (ſaving the honour of the Miniſtry) but no general Rule. So thus *Muſculus*, when driven out of his place by Perſecution, was forced to pick up a poor living by *Digging* and *Weaving*. And a late Martyr (as great a Scholar as *Europe* had) being baniſhed, ſerved a *Maſon* for his livelihood.

The *fourth Remark* is; *That painful Preachers muſt not be blamed for the blood of their periſhing People. N.B.* *Paul* ſaith here, [*I am clean, your blood be upon your own heads*] *ver.* 6. Καθαρὸς ἐγω. that is, *I am not in the fault if ye periſh.* The *Kill-Chriſt* Jews cryed [*His blood be upon our heads*] *Matth.* 27. 25. that is, the guilt and puniſhment thereof: Accordingly *Paul* propoſeth his ſpeech to his oppoſers [*your blood be upon your own heads*] anſwerable to that aforeſaid wiſh in their wretched Imprecation; and according to the *Jews* Cuſtom of the *Witneſſes* laying their hands upon the head of the guilty perſon, as devoting him thereby to death, *Deut.* 17. 7. And as the *Sacrificers* laid their hands upon the head of the Beaſt to be ſacrificed, whereby they tranſmitted their own ſin upon the Sacrifice, *Exod.* 29. 10, 15. and *Levit.* 1. 4. and 3. 2, &c. *N.B.* But they had another manner of the High Prieſt's laying his hands upon the Scape-Goat's head alſo, *Levit.* 16. 10, 21. that this Live-Goat might carry away all their ſins from them along with him into the Land of everlaſting forgetfulneſs (never to be remembred againſt them any more, as *Iſa.* 43. 25.) which was a Type of our Dear Redeemer, upon whom God hath laid all our Iniquities, *Iſa.* 53. 6, 7. and whom thoſe Oppoſers rejected when tendered to them by *Paul*'s Preaching Chriſt, and therefore *Paul* tells them, they were ſo many *Felo's de ſe*, Self-deſtroyers, and were guilty of their own Death and Damnation; for ſeeing they refuſed that Chriſt ſhould redeem them, and ſave them from their ſins, they muſt bear their own burdens, which (without Repentance) would bear them down into the bottomleſs Pit. *N.B.* Nor could *Paul* be charged with the loſs of their Souls, for he was free from their blood, becauſe he had warned them of their Damnable State, and ſhewn the way of Life and Salvation to them [*He had blown the Trumpet*, &c.] *Ezek.* 3. 17, 18, 19, 20, 21. and 33. 4, 5, 6, 7, 8, 9. The Watch-man muſt give warning of Danger, if his warning be effectual for Reformation, then both the Warner and the Warned do deliver and ſave their own Souls. If the Watch-man's Warning be not heeded by the Hearers, they ſhall die in their ſins, but there is no danger to the Watch-man, for he did his duty as *Paul* did here. But if the Watch-man give no Warning, not only the Sinner dies by his unrepented-of-ſins, but alſo the Miniſter, by his not admoniſhing the Sinner, becomes involved in that guilt, death and damnation: God will puniſh him as a Dumb Dog, *Iſa.* 56. 10. for not barking according to his duty; to ſound an Alarm of his People's danger, *Iſa.* 58. 1. All theſe paſſages in this Prophet *Iſaiah* (as one ſaith) ſeem [*non Verba, ſed Tonitrua*] not Aery words, but frightful Thunder-bolts: What then will become of Idol-or Idle-Miniſters? But *Paul* was a better Pattern, being a painful Preacher, he doth his part here, and would not have to anſwer for the blood of them that periſhed through any neglect in him, but leaves it at their own door, and upon their own heads, as here, and *Acts c.* 20. *v.* 26.

The *fifth Remark* is; The Lord's promiſe of his preſence is a ſweet incouragment to his Servants for their Abiding in a place, and among a people notwithanding their fears from angry men and from inraged Devils. Thus here, the Lord Chriſt ſpake again to his Servant *Paul*, ſaying [*be not afraid, but ſpeak, and hold not thy peace for I am with thee, and no man ſhall ſet on thee to hurt thee*, &c.] *Acts* 18. *verſe* 9. 10. *N.B.* We may well wonder what was the cauſe of any new fear in *Paul*, that Chriſt ſhould now ſay to him [*fear not*] ſeeing the coming of *Silas* and *Timothy* to him (according to his order, *Acts* 17. 15.) had made him ſo briſk in his work, *verſe* 5, 6.) his Spirit was then warmed with the company of theſe two good men, as two flints, tho' both be cold yet yield fire when ſmitten together. Now ſome ſudden pang of fear came upon him (as he confeſſeth, that in *Macedonia* his fleſh had no reſt, but was troubled on every

ſide,

side, without were fightings and within were fears, 2 *Cor.* 7. 5.) here Christ came to comfort him, using two Arguments to perswade his continuance in *Corinth*.

The *first* is; The *Promise of Christ's presence to protect him from harm*, &c.

And the *second* is; That Christ had a great *Harvest a Ripening in that City to be reaped by* Paul's *Ministry, and he, thus incouraged, by this double Motive, commits himself to his faithful Creator* (Christ) *for a year and six Months*, verse 11.

Thus God promised his protecting presence to his Prophet *Jeremy*, Jer. 1. 17, 18: and no less hath Christ promised to all his faithful Ministers, *Matth.* 28. 20. and tho' some of them be killed, yet are they not hurt. *Rom.* 8. 36, 38. *N.B.* From whence we Learn 2 *Lessons*. 1. That though the Ingratitude and perverseness of *Hearers* do oft discourage their Ministers, yet God Animates them to their duty that for the invincible malice of some, the Salvation of others may not be neglected. And 2. Tho' God permit that his Ministers be Murdered by their persecutors (tho' *Paul* was promised here a more peculiar protection from the killing Plots of his opposers) notwithstanding God is with his Servants both in life and death and then most of all, 2 *Tim.* 4. 16, 17, 18. So their fury must make us more fervent, that the Servants of the Lord may not be out-vyed by the Slaves of the Devil, who cannot dare to do more evil than God's Servants are made able to bear both with patience and joyfulness, *&c.*

The *sixth Remark* is; *Prophane Persons have a most prodigious prejudice against the power of Godliness, exceeding low thoughts of the purity of Christianity.* Thus *Gallio* (tho' brother in Law to that deservedly famous *Seneca*) esteemed no better of Divine Doctrine than a *Cento* of *Empty Words* and *Aery-Notions* or *Vain Discourses* saying [*If it be a Question of names or words*, &c.] *verse* 15. *N.B.* Yea his Brother *Seneca* (who being *Tutor* to *Nero*, *Claudius* the Emperor's Adopted Son, procured the Consulship over all conquered *Greece* for his brother *Gallio*) notwithstanding all his vast depth of humane Learning, and his Exact knowledge in moral Philosophy, yet did this *Seneca* but Jear the *Jews* for casting away a Seventh part of their precious time upon a Weekly Sabbath.

N.B. No wonder then, if *Gallio*, tho' a great man in the *Roman Government*, and a good man too according to the extent of *Moral Goodness* (for Historians give him this Character, *That he was a man of a most Candid Disposition, an hater of flattery, and addicted to no manner of exorbitant Vices*, &c.) yet being but an *Heathen* and acting by the *Dim Light* of *Nature* in the *fallen Estate*, made so mean an account of the Mysteries of the Gospel. *N.B.* However God made use of this *Gallio* and his *Moral Goodness* to preserve *Paul* from the bloody hands of the *Jews*, who, being Animated to attempt evil against *Paul*, hoping that this new Judge would favour them against the Christians; but he being a prudent Governour, Supercedes the *Jews Cavilling* and *Quarrelling Cause*, tells them he would meddle only with Civil Government and not with Religious matters, wherein he had (as he accknowledged) no skilful knowledge. So he made those *Cavillers* to be driven by force out of the Court that they might not any longer trouble the Bench with their (as he thought) unnecessary Controversies, then the *Greeks* (which the *Syriack* reads, *the Prophane*) beat *Sosthenes* an enemy (as *Austin* saith) to *Paul*, hereby Christ performed his promise to *Paul*, verse 10. Suffering no Man to hurt him, *verse* 16, 17.

The *seventh Remark* is; *While* Paul *tarryed a Twelve-Month and an half at* Corinth, *Acts* 18. 11, 18. *As Christ blest him by his presence with many Converts* (such as *Crispus* and *Gaius and the House of Stephanas*, yea and *Sosthenes* also, tho' supposed before to be *Paul's* adversary, *verse* 17. 1 *Cor.* 1. 14. and *Epenetus*, Rom. 16. 5. and 1 *Cor.* 16. 15. called his first Fruits there, because Converted at his first coming to *Corinth*) so in the time of his abode in this City he wrote his first Epistle to the *Thessalonians* (which was the first of all *Paul's* Epistles that he wrote.)

N.B. Tho' the Postscript of that Epistle dateth it from *Athens*, which as it is not *Canonical*, so nor consonant to truth, because this Epistle was sent by *Silas* (the contract of *Silvanus*) and *Timothy*, as well as in *Paul's* name, 1 *Thess.* 1. 1. and those two came to *Paul* when he was at *Corinth*, *Acts* 18. 5. nor was there any Church in *Achaia* while *Paul* was at *Athens*, for from thence he went to *Achaia* and planted a Church at *Corinth*, Acts 18. *verse* 1. but there was a Church in *Achaia* when he wrote that Epistle, 1 *Thess.* 1. 7. However, the occasion of it was, the New-planted Church at *Thessalonica* was much discouraged to behold the *Jews* persecute the Christians, and to lose by death some of their useful and Eminent Members, the Apostle having notice thereof, and the Devil (either by disputes, or by Tumults, or by Layings in wait for his life) hindered him from giving them a personal visit, 1 *Thess.* 2. 18. Thereupon he wrote

this Epiſtle to incourage and comfort them in the ways of the Goſpel. *N.B.* And the Apoſtle, being informed of ſome miſtakes put upon ſome paſſages in the firſt Epiſtle about the coming of Chriſt, and ſtill being hindered to go thither himſelf, he writeth alſo a ſecond Epiſtle, wherein he taketh up the ſame argument and diſcourſe again for thir further and fuller Eſtabliſhment.

The *eighth* and *laſt Remark*; At *Paul*'s parting from *Corinth*, he is ſhaven as a *Nazarite* in the *Haven* of *Cenchrea* belonging to *Corinth* according to the Law, *Numb.* 6. 18. This he did, *verſe* 18. becauſe [*He muſt needs go up to the Paſſover-feaſt at* Jeruſalem.] *verſe* 21. That he might wait an occaſion, and take the opportunity of that prodigious concourſe of people there, and that he might be the more acceptable to the *weak believing Jews*, who yet were Zealous of the Law, *Acts* 21. 20, 21, 23, 24. and that by gratifying them in this condeſcention to the præſcription of the Law, he gained many to the Faith by becoming a *Jew* to the *Jews*, 1 Cor. 9. 20. in Circumciſing *Timothy*, *Acts* 16. 3.

N.B. Tho' theſe *Ceremonial Rites* dyed with Chriſt, *Eph.* 2. 15, 16. yet were not buryed, therefore were the *Jews* indulged in the obſervance of them, till they came to a clearer ſight of their Chriſtian liberty and freedom from them: ſo that *Paul* did not do this, as any part of God's Worſhip, nor was there any Diſſimulation in the caſe: for the Matter of purifying himſelf, he did that heartily (ſaith *Calvin*) but for the Ceremonious and External Rites of the *Nazarites Vow*; He only yielded thereto as yet indifferent: Nor is it any other than Ridiculous for the *Romaniſts* to make this the Ground of their Religious Vows and for their ſhaven Crowns, which is now ſo bald a Ceremony in *France*, that ſome be aſhamed of the Mark.

CHAP. XIX.

Paul *at* Epheſus.

NOW come we to *Paul*'s *ſixth* and *laſt Station* before his return to *Jeruſalem* (in his Journey to which City he did viſit many places as he returned thither, as the ſequel will ſhow) which was at *Epheſus*, Acts 19. 1. The *Metropolis* of the Leſſer *Aſia*, where he made a long ſtay (about the ſpace of three years, *verſe* 10. and *verſe* 22. in *Aſia*, that is in *Epheſus*, he ſtayed ſtill after the former two years) which commendeth *Paul*'s great diligence for the planting of the Goſpel. 'Tis expreſly ſaid [*by the ſpace of three years*,] Acts 20. 31. Here was that admirable door which (he ſaith) *was opened for him*, 1 Cor. 16. 9. and here it was that the famous Church (which he wrote his Epiſtles to afterwards) was gathered, and likewiſe, *John* wrote another to it from the mouth of Chriſt, *Rev.* 2. 1, 2, *&c.* and here *Paul* fought with Beaſts after the manner of men, 1 *Cor.* 15. 32.

N.B. *Paul*'s Station at *Epheſus* preſents to our proſpect two principal parts. (*Firſt*,) What he did there. And (*ſecondly*,) What he ſuffered there.

As to the *firſt*, namely, his *Doings*, theſe may be conſidered either in a private or in a publick reſpect. His Private actings there were twofold. 1. His examining the believers (he found in that place) about the gifts of the Holy Ghoſt, *&c.* ver. 2, 3, 4, with 5, 6, and 7. 2. His determining with himſelf to return unto *Jeruſalem*, verſe 21. giving notice of this his purpoſe to the Neighbouring Churches, *verſe* 22. by *Timothy*, &c. *N.B.* Then his Publick Actings there were twofold. (1.) His *Preaching the Goſpel*. And (2.) *His working Miracles there*. (1.) *He preached, which is expreſſed in the Circumſtances.* 1. Of *place*, this is twofold. 1. In the *Jews Synagogue*, verſe 8. Then 2. In the *School* of *Tyrannus* a *Teacher of the Law*, Reading Law-Lectures there, *verſe* 9. And 2. Of *time*, which was about the ſpace of two years, *verſe* 10. And 2. His working-miracles, this is amplified and Illuſtrated by a diſtribution of the whole into parts, *verſe* 11. 12. that the power of Chriſt might be more clearly manifeſted in him.

N.B. Then *Paul*'s ſufferings for ſuch good doings in this place are next ſpecified and reducible to two heads. 1. What oppoſition the *Jewiſh Jugglers* made againſt *Paul*'s Miniſtry and Miracles, *verſe* 13. but the Devil in the poſſeſſed prevailed againſt the Devil in them, *v.* 14, 15, 16. and when it was obſerved how God over-ſhot the Devil in his own bow, this produced the wonderful effects. (1.) Of Confeſſion of Sins, *Verſe* 17, 18. And (2.) Of Amendment of Manners and Reformation of life, *verſe* 19. in burning their books which taught *Magick*, *Aſtrology*, and charming of love, *&c.* Then 2. What from the Silver-Smiths of the City who made *Shrines* for *Diana*,

Diana, whose Captain in that uproar against *Paul* was *Demetrius*, verse 24. who by a Starched Oration stirred up all the Rabble into Sedition, and to the apprehending of *Paul*'s Parteners, and puting the whole City in to a Confusion, *verse* 25, 26, 27, 28, 29. with 32, 34. yet was all this Stir hushed by the wisdom of the *Town-Clark* (which was indeavoured by *Paul* himself, but was hindered by his Friends, *verse* 30, 31.) at last effectually, *v.* 35, to the end.

Those many heads of Resolves afford many famous *Remarks*.

The *first Remark* is; *'Tis a Transcendent Mercy of God to any Church of Christ, that in the absence of one powerful Preacher, they are well provided with another.*

N.B. This was God's mercy to the *Church* of *Corinth* that when *Paul* had planted a famous Church there, and was called away by the Spirit of God to go into *Ephesus*, he left behind him such an able instrument as *Apollos* was to water his new plantation, *Acts* 19. 1. The Ability of *Apollos* (whom some think to be the same with *Apelles*, *Rom.* 16. 10.) is expressed, *Acts* 18. 24. where he is described;

1. By his *Name* and *Nation* (he was an *Alexandrian-Jew*) by his *Eloquence* (he was a *Rational, Prudent, and Learned man*) and by his profound knowledge in the Sacred Scriptures, he was a mighty Scripture-man, both apt to teach the truth and able to maintain it.

2. He is described by his Teachers, *Aquila* and *Priscilla*, who in private discourse contributed much to *Apollos*'s further and fuller Instruction, for tho' he was a man *fervent in Spirit* (Improving to the utmost all those aforesaid Qualifications) and taught diligently the things of the Lord in the *Jews Synagogue*, yet knew he only the baptism of *John* (who Baptized with water only, but could not Baptize with the Holy Ghost, *Matth* 3. 11. *N.B.* Or the Doctrine of *John* who was a Preacher of *Repentance* and of *Faith in Christ* (the Lamb of God he pointed at) whose Baptism and Belief was the same with the Apostles afterwards (for he baptized them and their Master too) only after Christ's Ascension they received extraordinary Gifts, *Acts* 2. 4. and knew many truths, more fully, which had not been Revealed in the baptist's times. *N.B.* And herein those two Tent-makers instructed *Apollos*, not that they turned publick preachers (for *Paul* saith, *'Tis not lawful for a woman to Teach*, that is, *Publickly*, 1 Tim. 2. *v.* 11, 12.) but *Aquila* and *Priscilla* having had so much Converse with *Paul*, they were the more able in private conference to inform *Apollos* better than yet he knew, with that knowledge they had learned from the Apostle.

N.B. And tho' *Apollos* was very skilful in the words of Scripture, to expound them, and had an excellent *Elocution* wherewith to express well his Exposition, yet was he not puffed up herewith, but condescends to be Catechized by these tent-makers (an humble man can be content to learn from the meanest, even *a little Child shall lead him*, Isa. 11. 6.) now he who had taught diligently according to the best skill he had attained before, became far more accomplished to convince the *Jews* that the *Messiah*, who was sent from God, was the Saviour of the World: and this he did both in *Corinth* (which was in *Achaia* supplying *Paul*'s absense) and in *Ephesus* also, *Acts* 18. 25, 26, 27, 28. Confuting gain-sayers, and Confirming such as believed through grace.

The *second Remark* is; The foundation of this Church at *Ephesus* was laid, and those twelve members, *ver.* 7. were admitted into Church-Order by examination: *Paul* asks them [*have ye received the Holy Ghost?*] *Acts* 19. 1, 2.

This Question was *de primordiis Ecclesiæ*, concerning its first Constitution, for as yet these Disciples were not come up into any *Ecclesiastick* form or Discipline. So that the Apostle asks them how they were grounded, *&c.* that it might appear they were Divinely called to become the foundation of that Church: They Answer [*we have not so much as heard whether there be an Holy Ghost.*] that is, of the extraordinary Gifts thereof, such as were, *Prophecy*, *Tongues*, &c. for it was the common opinion of the *Jewish* nation, that after *Malachi* the Holy Gospel departed from *Israel*, and those Disciples profess they had never yet heard of his restoring: nor is it probable that those instructed and Baptized (as they answer to *Paul*'s second Question, *v.* 3.) should be ignorant of the *Essence* or *Person* of the Holy Ghost, because the baptist (who had Baptized them) had seen him descend upon our Saviour like a dove, *Mat.* 3. 16. *Mark* 1. 10. and *Luke* 3. 22. and the same *John* had spoke to all (he baptized) that Christ would baptize them with the Holy Ghost, and with fire, *John* 1. 32, 33. *N.B.* *Paul* hereupon instructs them aright, that the Baptism of *John* & of Christ were the same, for the Baptist bid those he baptized to believe on him who should come after him, *v.* 4. otherwise Christ himself and his Apostles (all which were baptized by the Baptist) had not the right Gospel baptism, if there were not the same sign, and the same thing signified in both,

and

and the difference betwixt them was only *Circumſtantial*: nor doth it appear that *Paul* did Rebaptize thoſe Diſciples.

N.B. For (1.) 'Tis only ſaid, that he laid his hands upon them, *&c.* verſe 6.

(2.) Theſe twelve *Epheſians* are not named among thoſe whom *Paul* Baptized, 1 *Cor. ver.* 1, 14.

(3.) Theſe twelve had the ſame baptiſm of *John* which *Chriſt* and his *twelve Apoſtles* had, yet none of them were Rebaptized for Chriſt himſelf baptized none, *John* 4. 3. *N.B.* So did not baptize any of his Apoſtles over again.

(4.) The Baptiſm of *John* was not only a baptiſm of *Repentance*, Mat. 3. 11. but it was alſo a baptiſm of *Faith* and of *Remiſſion of Sins*, Mark 1. 4. *N.B.* And we ought not to make a diſtinction betwixt a baptiſm of *Faith* and a baptiſm of *Repentance* as if they were two.

(5.) Becauſe baptiſm is an *Ordinance* of *Regeneration* or new birth; as we can be but once born in the fleſh, ſo, nor can we be but once born in the Spirit; So but once baptized.

The *third Remark* is; *As the Sun of the Firmament, ſo doth the Son of Righteouſneſs harden ſome as well as ſoften others.* 'Tis ſaid [*when divers were hardened*] *ver.* 9. As Chriſt himſelf was foretold to be for the falling, as well as the riſing of many *Luke* 2. 34. *Iſa.* 8. 14 1 *Pet.* 2. 8, *&c.* So the Doctrine of the Goſpel becomes (by the tranſcendent excellency of it) *the Savour of death to ſome*, as well as the *Savour of Life to others*, 2 Cor. 2. 16. Thus the heat of a Summer Sun-ſhine draweth out a filthy Stench out of Dunghills, as well as moſt Fragrant Smells out of Mountains of *Spices*: and thus the Sun-ſhine of the Goſpel doth harden thoſe Unbelievers whom it ſoftens not.

N.B. We may not think that thoſe twelve believers which were ſoftened by it were again baptized for the Reaſons aforeſaid, but it was rather the renewing of thoſe Diſciples (in their fuller manifeſtations of the myſteries of the Goſpel they now received) than any renewing of their baptiſm unto them, for the words [*when they heard this*, &c.] *verſe* 5. Relate not unto the words of *Paul*, but unto their hearing of *John*'s Doctrine of *Repentance*, when they were baptized by him. But we find *Paul* doing no other to them.

Then (1.) He Catechizeth them, verſe 4.

(2.) Laid his hands upon them, *ver.* 6. whereby they *Received extraordinary Gifts*: So that they took no other Baptiſm, but that of *John* which now they began to entertain and apply it to the Right intent: Unleſs we will ſay that they were before Baptized by ſome of *John*'s Diſciples into *John*'s, and not into *Jeſus*'s Name (as *Piſcator* ſaith) for *John* had ſome ſuch *Zealots* as miſtook him for the *Meſſiah*, John 3. 26. *&c.* So; they being before baptzied in a wrong name (which is not our caſe) were Rebaptized.

As for thoſe that were hardened: beſides that Natural hardneſs of heart which they had before *Paul* preached to them, there is added here an Habitual hardneſs, which was increaſed both by their reſiſting actually the impreſſions of God's word, and by permitting it paſſively to paſs by them without any amendment of mind or manners thereby: and to both theſe is Superadded a Judiciary Hardneſs: God making their *Sin* to become their puniſhment. They were given up to their own hardneſs, inſomuch that they ſpeak evil of that way, which ſhould have reduced them from Damnation, and directed them to life and Salvation, *&c.*

The *fourth Remark* is; *Such places of the publick Worſhip of God, where nothing but contradiction to the pure Chriſtian Doctrine can be met with, &c. may be lawfully withdrawn from.* Thus the Apoſtle here ſeparated himſelf & the Diſciples from the *Jews* Synagogue (where he had preached three Months) becauſe he met only with contradiction of his Goſpel-Doctrine, and blaſphemy againſt his dear Redeemer, *Acts* 19. 8, 9. he departed from thence, and preached in a private meeting-place, where he met not with any ſuch Notorious diſturbances (though ſome did Dogg him thither with whom he diſputed) and therefore he continued there diſcharging his Apoſtolical duty for the ſpace of two years, *verſe* 10. in which time he had an effectual Door opened to him, 1 *Cor.* 16. 19. *N.B.* This private Meeting-place is call'd the School of one *Tyrannus*, whom ſome take to be a publick Teacher of Philoſophy, converted by *Paul*, or (as others ſay) he was ſome private expounder of *Moſes*'s Law among the ſcattered *Jews*, who had not only publick Schools wherein their conſiſtorys did meet, but alſo private places (ſuch as this School was) wherein their Law was taught.

N.B. In one antient Coppy it is here added, that *Paul* taught in this School-houſe [*from the fifth to the Tenth hour*] which ſhews what a χαλκέντερος an *Iron ſides*, or indefatigable Preacher *Paul* was, to be able to hold out for five hours together in holding forth the Myſteries of Chriſt in the Goſpel. So he likewiſe [*continued his Speech until midnight*

night] *Acts* 20. 7. a long Sermon indeed, at least, it would be thought so now among such short ones in Zeal we are, what was said of *Julius Saliger*, may be better said of blessed *Paul* that he had a Golden wit (even *Gospel-gifts* and *graces*) in an *Iron Robust Body* though he was but a little man in Sature, *&c. N.B.* Nor doth this Separation of *Paul*'s warrant all or any Separations, but only in proportionable cases to that of this which are reducible to two heads. (1.) Where there is a deficiency in Fundamentals.

And (2.) In case of Scandal, when Nations are drunk with the Cup of *Babylonish Fornications*, then the Lord calls from Heaven on us [*come out of her, my people*, &c.] *Revel.* 17. 2. and 18. 4, *&c.* For this Reason *Luther*, *Zuinglius*, &c. Separated from the *Romish Church*: and when they call'd *Luther* an *Apostate* for it, he confessed it, but saying, he was only fal'n off from the Devil, *&c.* nor may we keep Company with the Incorrigible. See *Ephes.* 5. 7, 11. 2 *Thess.* 3. 14. 2 *Cor.* 6. 14, 15, 16, &c. *Tit.* 3. 10. *&c.*

The *fifth Remark* is; *Paul's Apostle-ship and Ministry was confirmed by his working Miracles at* Ephesus, *verse* 11, 12. *N.B.* Those Miracles he wrought there were not common and ordinary or such as might happen by chance, but special or singular, such as had been wrought by *Peter*, Acts 5. 12, 15. and such as our Saviour had foretold, and promised, *John* 14. 12. Insomuch that even Handkerchiefs or Aprons, having but touched *Paul*'s body and being brought unto the Diseased, became by a Miracle the most Soveraign means both to cure diseases, and to cast out Devils, *N.B.* which were greater Works than Christ did for the matter, tho' not for the manner of them, because *Paul* did not these things in his own name, but in Christ's, nor did he preach up himself, the Churche's Bridegroom or Husband, but her Servant for *Jesus*'s sake.

N.B. God was pleased to put a power into those improbable, unlikely and (in themselves) Contemptible means to work miracles for two Reasons (1.) That the power of Christ (whom *Paul* preached) might the more evidently be manifested therein. And (2.) That such as were absent (tho' never had seen *Paul*, nor heard him preach) might yet have an high and honourable estimation of, and veneration for Christ and his Gospel: These Miracles did magnifie, much, *Paul*'s Ministry.

N.B. Nor doth this make any thing for palliating the Superstitious use of *Popish Relicts* so much reverenced (tho' cheats) by the *Papists*.

The *sixth Remark* is; *The Devil would gladly be God's APE*; ver. 13, 14. *N.B.* The *Jewish Jugglers* there would by all means imitate the Apostles in casting out Devils, designing thereby (if they could have done it by their Charms effectually) to have persuaded the people, that all the Apostles miracles were but *Magical Exorcisms*; Yet those *Exorcists* pretended to charm in the Name of the *Lord Jesus*, as if there had been, in the bare Words and Syllables (which they propounded) a power of Miracles.

N.B. Tho' there be certainly none in them, yet the true God (being willing to be known and owned, rather than that the names of the false Gods should be called upon) hath sometimes put forth his power in such Superstitious Invocations, *Matth.* 12. 27. Tho' now to those *Vagrants* (like our *Gipsies*, *Vagabonds*) God would not give this honour, because he was now manifesting the Majesty and Glory of the *Messiah*, so would not concur with any that came not in his Authority as well as name; yet whatever had been formerly done by calling on the God of *Abraham* (as *Josephus* Relateth strange Storys thereby) 'tis abominable impiety, because God's Word warrants no such practice, nor gives one promise to act faith on in so doing.

The *seventh Remark* is; *The Devil by Divine permission hath power over those that prophane the name of Christ* (taking it in Vain against the 3*d*. Commandment) *tho' they be descended from never so honourable predecessors, and themselves never so much pretenders to a Veneration for the name of Jesus*, &c. *Mention is made here* (for a clear manifestation of this truth) That there are Seven Sons of *Sceva* (one that had been high Priest, or of the chief of those 24. Courses of Priests divided by *David*, 1 Chron. 24. 4.) who became Vagabonds, wandring up and down to conjure out evil Spirits in the name of the God of *Abraham* (as *Josephus* saith in his Eighth Book, *&c.*) merely to pick a livelihood out of that Trade, as our *Jugglers* do, but turned their Tone here, when they saw how the Apostle wrought miracles in the Name of *Jesus*, they likewise adjured evil Spirits by *Jesus* whom *Paul* preached, *verse* 13, 14. *N.B.* This should teach all Parents, especially Ministers, to use their utmost indeavours that their Children be well educated: That great High Priest *Pope Paul* the third, thought it sufficient to say of his Dissolute and Bloody Son *Farnesius* [*haec vitia me non commonstratore didicit*] he never learnt those Debauchees of his Father. What these Seven Sons learnt of their Priestly Father the Scripture is silent, yet are they called here *certain Vagabond Jews*, and *Exorcists* or *Conjurers*, who thought to work as mighty miracles as *Paul* did, but the Devil proved

too hard for them: Saying, [*Jeſus I know* (*for he had deſtroyed the Devil's works*, Heb. *chap.* 2. *v.* 14.) *and* Paul *I know* (*for he had felt his fingers in that Meſſenger of Satan*, 2 Cor. *chap.* 12. *v.* 7. *and yet had thrown the* Devil *out of his Trenches*, 2 Cor. 10. 4.) *but who are ye?*] tho' they, to wit, *Jeſus* and *Paul*, have a Commiſſion to caſt me out, yet I know ye have no power to caſt me out too.

N.B. Here the old Lyar ſpake truth confeſſing that he was under God's Command ſignified to him by the leaſt of God's Miniſters, *v.* 15. The poſſeſſed by the power of the Devil (who hath not loſt his natural, tho' he hath, his moral and Spiritual power) *Ruſhes* upon thoſe *Exorciſts*, Maſters all the ſeven, tears their Cloaths, wounds their bodies, and (had not God here limited the Devil) had unavoidably deſtroyed them all: However that he did thus much miſchief to thoſe who were his own Vaſſals may well be wondered at, becauſe the Devil uſually and willingly *Co-operateth* with *Conjurers* and *Witches* (called *Begnalath of the Miſtreſs of a Devil*, 1 Sam. 28. 7.) ſuffering himſelf to be commanded by them out of others bodies that they might confederate with him in their Souls: but here God over-ruled all and defeated the Devil in his wicked practices making all ſerve the farther advancement of the Goſpel which *Paul* preached.

The *eigth Remark* is; *This Execution of Divine Vengeance wrought wonderfully for the Conviction and Converſion both of* Jews *and* Greeks, *Acts* 19. *ver.* 17. *inſomuch that many believed and came and confeſſed their ſinful Deeds*, verſe 18, 19.

N.B. When theſe Sinners ſaw, that God undertook the patronage of this preacher of the Goſpel, making the Devil his Executioner upon the Sons of *Sceva* for prophaning the name of *Chriſt*, this did not only ſtrike them all with terrour, but alſo they, believing that God's power was above the Devil's thereby, became ſenſible of their danger in being led ſtill Captive by the Devil *at his will*, and would keep his Council no longer, but laid ope their ſpiritual & mutual Sores of former *Diabolical Deluſions* by a publick and ingenuous Confeſſion, that the *Balm* of the *Gospel* might be the more effectually powred into them. *N.B.* As the fear of God's Judgments moved them to Confeſs their ſins, not privately in the ears of a Prieſt (as *Papiſts* do) but publickly in the hearing of all (which was ſome eaſe and cooling to their Conſciences, like giving Vent to a Veſſel ready to break, and cooling the blood by breathing a Vein, and their Confeſſion by the Mouth was made unto Salvation, *Rom.* 10. 10,) ſo they did farther Demonſtrate the truth of their Faith and Repentance by their works, *James* 2. 24, 26. for as an evidence of the deteſtation of their former faults and follies, they make an open *Bone-fire* of all their wicked Books, burning ſo many of them, as, at the loweſt eſtimation of the learned, amounted at the leaſt to eight hundred pound.

N.B. The *Epheſians* were much addicted to the *Black Art*, from thence the Ancient *Proverb* calleth *Necromancy Epheſian Learning*: and the *Syriack* expreſſeth thoſe *Curions Arts* to be all Divinations by Judiciary Aſtrology, ſuch as Calculating Nativities, telling of Fortunes, and of things loſt, *&c.* All which are curioſitys not neceſſary for us to know, and which are no better than *Diabolical Arts* or rather Diveliſh cheats Impoſed upon Credulous Fools. *N.B.* If any ask, *Why were not thoſe Books ſold for this fifty thouſand pieces of Silver, and the price of them brought unto the Apoſtles, as* Acts 4. 36, 37, &c? *The* Anſwer *is*, Becauſe it was looked upon like the price of a Whore, which was abomination to the Lord, and therefore it might not be offered up to him, *Deut.* 23. *v.* 17. how much more abominable were theſe books which had the Devil (as it were) bound up in them, as ſome write of *Cornelius Agrippa*, that his Dog had a Devil tyed to his Collar, and *Parcelſus* alſo (If *Eraſtus* bely him not) had a Devil (as his familiar) confined within the pummel of his Sword. *N.B.* Not a ſtone of the Whore of *Babylon* muſt be taken wherewith to build *Zion*; No, it is devoted to the fire: However this did declare thoſe *Quondam Conjurers* to be now become true Converts, that they thus willingly pluck out their right eye, *&c.* and will not retain any thing that might Decoy them back to the Devil. So mightily grew God's word, *v.* 20. *Iſa.* 55. 11. and his Church hereby.

The *ninth Remark* is; *The Halcyon-days of peace and tranquillity are but of a ſhort date to the Church and Children of God, there is no Permanency thereof, no long abiding.*

N.B. This plainly appears from *verſe* 23. and the ſame time *there aroſe no ſmall ſtir about that way*, namely, the Doctrine of the Goſpel, which had even now ſo powerfully prevailed with a mighty and irreſiſtible torrent over all oppoſitions both of Men and Devils, the word had ſuch a free courſe (all obſtructions and Remoras were removed out of its way) that it was glorified of all, 2 *Theſſ.* 3. 2. and it became ſuch a ſucceſful ſeed in this Soile of *Epheſus*, that it had a mighty Increaſe, *ver.* 20. Caſting down the

King-

Kingdom of Sin and Satan, and causing those *Conjurers* not only to devote their *Conjuring* books and Scrpits of Curiosity to the fire, but also their own Souls and bodies to the Service of Christ and his Gospel; so they became renewed Monuments of the All-conquering Vertue, and Victory of the Divine Truth.

N.B. Now when the Devil saw all these Gospel-Magnifying effects, and how himself had been over-power'd by the great God in helping to pull down his own strong holds (when he was made to leap upon his own Vassal-Conjurers, to tear their clothes, and to wound their bodies, so putting them to the flight, which affrighted all his whole Colledge and Company of *Diabolical Conjurers*, verse 16, 17, 18, 19. and made them willing to part with [*their Dilecta Delicta*] their best beloved, most gainful, and long accustomed Sins; So that many such sincere Converts were daily added to the Church *verse* 20.

All this Inraged him much more, so that he comes again with great wrath (as *Rev.* 12.12.) makes a fresh and furious assault and battery, even then, when all matters and concerns of the Church there did seem to be most quiet, and best composed: even then did the Devil in *Demetrius* the Silver-smith raise a dreadful Hubbub and persecution against *Paul* and his prevalent and powerful Doctrine! So uncertain are the *Servants of God* and the Ministers of the Gospel to have any long continuing Tranquillity here below. *N.B.* Now it was (as some suppose) that *Paul* fought with Beasts at *Ephesus*, 1 Cor. 15. 32. *after the manner of Men*, that is, the Men of *Ephesus* (those beastly Siver-Smiths) fought with him after the *manner of beasts*; or he *fought with those beastly men there*, after the *manner that men fight with beasts*, when exposed to the rage and fury of their hungry *Appetites*: For this was common in the primitive persecutions, to have Christians *damnatos ad bestias, cast to wild beasts*. And the usual Speech in *Tertullian*'s time was [*Christianos ad Leones*] throw them to the Lions. But those were Beasts in Mens shapes, who possibly made him despair of life, as he saith, 2 *Cor.* 1.8,9.

The *tenth Remark* is; *Gain-getting, and maintaining of Mens liveli-hood are shrewd Temptations in Superstitious minds to use Impious means for the supporting their Superstition and Idolatry*. *N.B.* This is manifest in those opposers of *Paul*, *v.* 24, 25, 26, *&c*, *Paul* tells us, He was determined to tarry at *Ephesus* till *Pentecost*, because he had a great Door opened in that great City, yet had he many adversaries, 1 *Cor.* 16. 8, 9. *Acts* 19. 21, 22. But before this determined time of his departure thence came, the Devil raises up *Demetrius*, and he his Fellow Silver-Smiths to raise up a fresh and fierce persecution against *Paul* as one that impair'd their profit, and spoil'd their Trade of Making Silver-Shrines for *Diana*'s Temple by his crying down the worship of Idols.

N.B. This Temple of *Diana* was one of the seven wondrous Structures of the whole world. Those *Silver-Smiths* made *Medals* or *Pourtraitures* of it in Silver wherein their Idol [*Diana*] was expressed according to her Image mentioned, *verse* 35. These Shrines the *Superstitious* people carry'd home to their houses and friends, not only to demonstrate to them what a Pilgrimage they had performed, but also by these small portable Temples to stir up the more their own devotions towards this Idol, as the *Papists* do for the like end carry about their *Agnus Dei's* at this day. *N.B.* Now that this Shrine-making was a mighty gainful Trade, appeareth more than probable, seeing that this wonderful *Fabrick* was an hundred years in building, and at the charge of all *Asia* before it came to its full perfection: And the Confluxe of all *Asia* did contribute to the building of it, so hither was the conflux of all *Asia*'s Superstition: Therefore all the Cost of the whole Countrey of *Asia* must be Universally the Traffickers in this Trade of Shrines, which must needs produce a most prodigious profit unto those *Medal-Makers*.

N.B. *Demetrius* did (being sharp-sighted enough in things wherein self was concerned) Readily observe how horrid a detriment was like to accrew to himself and his Fellow-*Crafts* Men by the Gospel's destroying that Idolatry, as daily it had done. He calls all those Artificers together, makes a pestilent Speech to them, concerning the deadness of their Trade since *Paul* preached in that place and so blew them up into a Tumult against him: Those carnal men (whose gain was their *God*, which they adored, and their Godliness too) soon took fire at this spark and speech, began tumultuously to defend their wicked Trade: Covetousness, as it self is Idolatry, *Col.* 3. 5. so it upholds Idolatry (as here) under a pretence of piety: where there is Utility Men think there is piety: The *Papists* are sound in those points that touch not upon their profit, as in the Doctrine of the Trinity, *&c*.

The *eleventh Remark* is; 'Tis the Lot and Portion of Gospel-Preachers and professors to be loaded with Accusations by the Adversaries thereof (set on by the Accuser of the Brethren,

Brethren, *Rev.* 12. 10.) as here, in order to get them condemned, and executed for their Suppoſed Sacriledge and Blaſphemy.

N.B. No better tendency had *Demetrius's Invective Oration* to his Fellow-artificers *verſe* 26, 27, 28, *&c.* To thoſe he urgeth many Arguments; As,

(1*ſt.*) That of *Profit*, which *Paul's* preaching againſt our Gods made with hands, hath already greatly damnified: Our *Patent* and *Monopoly* for the *Manufacture* of making Silver Medals will ſoon be inſignificant: Our Trade will quickly be under diſgrace and die: This was the *Achilles*, or moſt *Cogent* and *Pungent* of all his arguments, hath not *Paul's* preaching Intrenched upon their profit, in all probability he would not have been ſo much concerned as to have ſtirred out of Doors againſt it.

N.B. Thus *Eraſmus* wittily told the Elector of *Saxony*, that the principal Reaſons why *Luther* was ſo much ſet againſt by the *Romaniſts*, was, Becauſe he meddled with the Pope's *Tripple Crown*, and the *Monks fat* Panches.

(2*dly.*) He added, to his *Argument of profit*, a pretence of piety: Not only are we like to loſe our Trade and Liveli-hood, but our Religion alſo [*our Goddeſs* Diana *will be deſpiſed*] our Temple & its worſhip will be leſſened, yea levelled by their light of the goſpel: this is made a great aggravation by thoſe Idolatrous worſhippers, how much more by thoſe who worſhip God in *ſpirit & truth*, ſeeing they have a more ſureword for their foundation?

(3*dly,*) He inforces another leading motive from the Univerſality and common conſent of worſhippers, as well as pretended *Antiquity*: hereby he eaſily heated the Rabble's blood, and heaved them into an hideous outrage (as the word θυμὸς *verſe* 28. ſignifies) ſo that never Examining the truth of the caſe & cauſe, they put it to popularity and to a Tumultuous uproar and outcrys, crying for two hours together *N.B.* (which was more painful than to hear a Sermon ſo long, yet moſt hearers think that too long to hear) *verſe* 28, and 34. [*great is* Diana *of the* Epheſians.] to ſhew their abhorrency of *Paul's* preaching down their Grand Idol, which they were reſolved to perpetuate in her ſplendour and glory againſt the Goſpel, and in this *Hurly-burly*, and confuſion of the whole City (wherein the greater part (as in all popular Tumults) knew not wherefore they were come together, *ver.* 32. and 'tis well if it be better among the multitude of common hearers in Publick Church-aſſemblies) *Gaius*, and *Ariſtarchus*, the two companions of *Paul*, were caught hold of, and carry'd in an Hurry to their great Theatre, where their plays were ſeen, their Orations heard and their Malefactors tryed and puniſhed, for which end theſe two Fellow-Travellers of *Paul* were Hurryed, *verſe* 29.

The *twelfth Remark* is; Divine providence can never be enough adored, ſeeing God works Deliverances for his Servants (in danger) one way or other, ſometimes by their Friends, and ſometimes by their Foes (made to become Friends) as here, from *v.* 29. to the 41.

N.B. To ſay nothing of the deliverance of *Gaius* and *Ariſtarchus* out of that Eminent Danger they were involved into, when caught hold of by the Rude rabble, and puſhing headlong into the Theatre to which they all ruſhed with oue accord, *Verſe* 29. becauſe the Scripture ſpeaks nothing expreſly how theſe two were delivered out of their violent and murdering hands; yet is this therein neceſſary implyed becauſe the Scripture doth mention how after this uproar *Gaius* and *Ariſtarchus* did accompany *Paul* into *Aſia*, Acts 20. 4. again mention is made of *Gaius* as *Paul's Hoſt* and the hoſt of the whole Church, *Col.* 4. 10. and of *Ariſtarchus* twice after this, once as *Paul's* Fellow-Paſſenger at Sea, and Shipwrack, *Acts* 27. 27. and again as *Paul's* Fellow-priſoner, *Rom.* 16. 23.

N.B. So that 'tis manifeſt theſe two Good Miniſters (who are ſuppoſed to be the Meſſengers of the Churches mentioned, 2 *Cor.* 8. 18, 19, 23.) *were not now torn in pieces* by the outragious rabble of thoſe Inſolent Idolaters in this Tumult.

N.B. But *Paul's* deliverance out of the moſt Imminent Danger is expreſly Illuſtrated by the Holy Ghoſt in three Eminent Circumſtances.

The *firſt* is, when *Paul* would have entered in among this rude Rabble, not only the Diſciples ſuffered him not (for the life of him, from whom they had received the Faith, was more dear to them than their own: a bleſſed pattern for good people to preſerve their Paſtors) *verſe* 30. but alſo ſome of the chief of *Aſia* (ſuppoſed to be *Heathen Prieſts*, who uſually were Maſters of thoſe plays and ſhows in honour of their Idol-Gods, or Princes of the Country) do add (to the Diſciples intreaties) their requeſts ſent to him nor to adventure himſelf among ſuch an inraged Rabble, ſuch an head-ſtrong ungovernable company [that *bellua multorum Capitum*] the beaſt with many heads, or mad multitude, *verſe* 31. Whether theſe chief men (who ſent this ſaving Meſſage to

Paul

Paul) were Princes or Priests, it matters not. However, it was a mighty work of God's Providence in over-ruling those *Heathens hearts* and inclining them to countenance and favour persecuted *Paul*, though these men were bad enough (especially) if (as *Beza* saith) they were such Idolatrous Priests as composed Stage-plays for their deified *Diana*, yet the Father of Spirits made them shew some good affections towards *Paul*, if not towards the Christian Religion: The same God who made many Legal Priests obedient to the Faith, *Acts* 6. 7. might make these Idolatrous Priests thus far obedient also. Christ can either find or make Friends to his Gospel and Ministers even among the worst of their Foes.

N.B. The *second Circumstance* was that of *Alexander*, verse 33, 34. whom some suppose to be the same man (of whom *Paul* complains in his 2 *Tim.* 4. 14, 15, 16. *That he did him much wrong*) upon these three Grounds.

(1.) That *Paul* wrote this Epistle to *Timothy* who was then at *Ephesus*, &c.

(2.) That same *Alexander* was of *Demetrius*'s calling, a *Copper-Smith*, for they made Copper-Shrines of *Diana* and her Temple for the poor to buy, as well as Silver ones for the Richer sort.

(3.) This *Alexander* was an *Ephesian*. *N.B.* But others Judge him to be another of that name, yet a Disciple of *Paul*'s at the first, for which the mad Mobile caught him and carried him to the Theatre, *&c.* However all agree that he was a *Jew*, because the *Jews* pushed him forward to make a Vindication of their Nation, who were equally obnoxious to the rage of this Rabble for their opposing *Heathenish Idolatry*, as well as the Christians: So 'tis easie to Conjecture what would have been the tendency of his Defence, namely, to lay the load upon *Paul* and his Company, as the only occasion of that Tumult, and to have excused the *Jews*, as making no disturbance, though they worshipped only the true God, *&c.* And therefore ought not to be fal'n upon by the *Ephesians*: but mark how it pleased God to provide for the Apostles safety, for this Tumultuous people would not suffer this *Alexander* to make any *Apology* for the *Jews*, nor to impute all the blame upon *Paul*, &c. *v.* 33. 34.

N.B. There is yet a third opinion which takes this *Hypothesis* for granted, that these were two persons, yet do strangely [*convenire in tertio*] concur in a third denomination many ways; As, 1. in *Name*, both were *Alexanders*. 2. In *Trade*, both were Smiths, tho' the one a Silver-Smith, and the other but a Copper-Smith. 3. In *Nature* and *Manners* both bad enough, to wit, in the same malignity, and opposition against *Paul*. And 4. Both were *Adversaries* to this Apostle upon one and the same provocation; because he taught they were no Gods that were made with hands, whereby he hinderd their Handi-Craft and Mar'd their gainful Trade, wherein they made Shrines or Images to the Heathen Gods, and Goddesses, the one of Silver, the other of Copper.

N.B. But supposing them to be but both one person (with *Calvin*) he was first a Proselyte to *Paul*, a professor [*Martyrio propinquus*] near to Martyrdom here in *Paul*'s cause, but afterwards foully Apostatized, making Shipwrack of the faith, for which he was Excommunicated by the Apostle, 1 *Tim.* 1. 19, 20. which might probably provoke him to do all that evil to *Paul* which he complains of, 2 *Tim.* 4. 14, *&c.* but whether this wrong was done him at *Ephesus* or *Rome*, it is not said: Hence Learn we a glorious professor may turn a furious persecutor. This *Alexander* did not only withstand *Paul*'s person, but his preaching also which was a foul fault, of an high and heinous nature, 1 *Thess.* 4. 8. even against God himself, *Exod.* 16. 8. therefore let *him that thinks he stands, take heed least he fall*, 1 Cor. 10. 12.

N.B. The *third Circumstance* is Concerning the Town-Clark (who Registred all the City's Acts, and was constantly present at all their publick meetings, and lawful Assemblies) His appearance and eloquence God made use of to appease the Tumult, *v.* 35. and to dismiss the Assembly, *verse* 41. wherein we may Note these particulars;

1. Tho' this Assembly was full of *Confusion*, yet it is call'd [ἐκκλησία] or Church, *v.* 32.

N.B. God bless us from such a state of the Church, wherein some cryed one thing, and some another as they did in this confused convention, which was rather a popular Tumult than any lawful Assembly (much less a Church) because not call'd by the Magistrates Authority, tho' possibly it was made a legal meeting by the Magistrates resorting thither, whose mouth this Town Clark was:

The *Second Note* is, This Town-Clark's *Starched Oration* to the Rabble savoured more of Carnal Wisdom, and crafty policy, than of any *Patronage* to true piety: For he tells a most loud lye, *verse* 37. that *Paul* was no Blasphemer of their Goddess, whereas *Demetrius* had more truly told what was *Paul*'s Doctrine, *verse* 26. but *Politi-*

tians think they may lawfully lye for peace-ſake, that any untruth may be told to redeem the appeaſing of a Tumult, and as this inſinuation (that none quarrel'd with *Diana* or her worſhip) was more cunning, than honeſt: So no leſs *Fallacious* was his telling them, that tho' *Paul*, &c. were againſt Idols made with hands, yet their Image was no ſuch thing, but it was dropped down from heaven, *verſe* 36. Tho' it be Recorded (*Plin. Lib.* 16. *chap.*40.) that one *Canetias* made it, yet the crafty Prieſts perſuaded the Credulous people that it fell down from *Jupiter* to get more Veneration to their Idol and more pounds into their own purſes.

The *third Note* is; He with no leſs policy gives a diverſion to *Demetrius* from the tumult (which indangered the loſs of their liberties, *&c.*) to the open law which is the beſt Decider of Controverſies, and Appeaſer of Tumults, which he promiſed, *v.* 38 and 39.

The *fourth Note* is; He prudently propounds the danger of that days Tumult ſeeing ſuch a concourſe of confuſion was a Capital Crime adjudged in the *Roman Court* under whom they were.

The *laſt Note* is; God made uſe of the Wordly and (*ſomewhat*) wicked Eloquence of this *Heathen* to preſerve *Paul*, &c. The Rabble quietly depart home. God's hand is not ſhortened he can ſave by foes ſtill.

Oh that we could huſh our paſſions thus! by ſaying 1. Do nothing raſhly, as he, *v.* 36. 2. As the law is open, *verſe* 38. So is God's Ear to our crys. 3. We are in danger to be queſtioned, *v.* 46. Thus may we compoſe our unruly Spirits and diſmiſs them as he did the Rabble *ver.* 41.

CHAP XX.

Paul's *Travel toward* Jeruſalem

NOw come we to *Paul's* return towards *Jeruſalem*, a Journey which he was moved by the Holy Ghoſt to undertake, his Reſolution for undertaking this Journey, and for ſeeing *Rome* alſo, we have an account of, *Acts* 19. 21, 22, which Scripture ſhews, how this determination of *Paul's* return to *Jeruſalem*, and of viſiting *Macedonia* and *Achaia* in his way thither had the Guidance of the infallible Spirit of God, and therefore would he not be dehorted from it by all the importunity of his Friends who foreſaw what dangers he would be expoſed unto there, *Acts* 20. 22, *&c.* how *Paul* travelled through thoſe Countries and viſited ſeveral Cities, where he might ſcatter the Seed of the Goſpel ſo far abroad (becauſe he hoped to have yet a larger Harveſt) the ſequel of this Hiſtory in a continued Series will demonſtrate: While *Paul* ſtayed in *Epheſus* (before this diſturbance, by *Demetrius*, laſt mentioned) which was in *Aſia*.

N.B. Before he began his Journey towards *Jeruſalem*, he ſent his Meſſengers before him into *Macedonia* *Acts* 19 22. not as if thoſe men (there named) did Miniſter unto him, for that great Apoſtle practiced no ſuch *Prelatical popiſh State*, but it was out of neceſſity being unable himſelf to attend all the Offices of the Church: They were imployed by *Paul*, not ſo much to accommodate him with convenient quarters when he came thither in perſon, but to further the Collection for the poor brethren at *Jeruſalem* (whether he was now bending his Courſe) 2. *Cor.* 9. 3, 4.

It was (indeed) *Paul's* Reſolution to have ſtaid at *Epheſus* (which was his ſixth and laſt Station and where he had ſtayed for three years, *Acts* 20. 31.) *until Pentecoſt* following, had he not been diſturb'd by *Demetrius*, 1 Cor. 16. 8. but now that uproar being over, he ſaw a neceſſity to pack off ſooner, ſo taking a ſolemn farewel of his Friends at *Epheſus*, he departed, for to go into *Macedonia*, Acts 20. 1. *N.B.* In which Chapter his four places of Commoration (into which the whole Chapter may be Reſolved) as he returned to *Jeruſalem*, are mentioned.

The *Firſt* is; *Macedonia*, from *verſe* 1. to 7.

The *ſecond* is; *Troas*, from *verſe* 7. to 13.

The *third* is; *Aſſos*, from *verſe* 13. to 17.

The *fourth* is; *Miletus*, from *verſe* 17. to the end of the Chapter, wherein all the occurencies and Actions of *Paul* in all theſe four places (while he abode there, *in Tranſitu* or Journey to *Jeruſalem* are recorded in ſeveral Circumſtances.

N.B. Theſe four Reſolves (into which the whole Chapter is reduced) afford us many *Remarks*, as followeth;

The *firſt Remark* is; *A Miniſter of Chriſt may depart from a place and people where his Miniſtry*

Ministry hath been successful when driven from thence by persecution. N.B. Thus *Paul* departs from *Ephesus* (where God had a great harvest) he giving place to wrath, and yielding to the fury of *Demetrius* and his Tumult, not so much for his own safety (for had he not been hindered, he would have thrust in among the Rabble either to have appeased the uproar, or (at the worst) to have dyed Christ's Sacrifice, if he might no longer live his Servant, *Acts* 19. 30, 31.) as for the good of the Church, that the brethren there might not be farther persecuted for his sake, and that elsewhere the Church by his Ministry might be the more inlarged and edified; This was Christ's command, when *persecuted in one City, flee to another*, *Matth* 10. 23.

The *second Remark* is; *Such places and people, as the Ministers of the Gospel have been persecuted from, may have an hopeful and happy return of those same Ministers (at least to give them a Corroborating and Comforting visit) afterwards.*

N.B. Thus *Paul* returned from *Ephesus*, to *Macedonia*, Acts 20. 1. and 1 *Cor.* 16. 5. from whence he had been driven by persecution some five years ago, *Acts* 16. 24, 37. as he now was driven from *Ephesus*, yet had he this incouragement for his return (which unto all such returning Ministers ought to be presupposed) that in that interspace he had received so many evidences of the *Macedonians* faith towards God, and pledges of their Tender affections toward himself, *Phil.* 4. 15, 16. that, as one obliged to revisit them, and to bestow his Apostolical pains again among them, he resolves to Venture himself there at this time also, for their further and fuller establishment and proficiency in the Gospel.

The *third Remark* is; *Paul's practice is our pattern in this, that at his departure from* Ephesus, *he leaveth* Timothy *there behind him, tho' in a dangerous place and time, yet there was a cogent necessity, that required such an able substitute, because some false teachers were ready to break out there to infect Christ's Flock*, 1 Tim. 1. 3, 4. *yea Wolves to worry them*, *Acts* 20. 29.

The *fourth Remark* is; *God's people under persecution* (especially if it last long and sharp too) stand in need to be strengthened in the faith and truth of the Gospel, *&c.*

N.B. The Apostle here went over all those parts of *Macedonia* (where he had formerly sowed the seed of God's word) both to confirm and to comfort (as the word, *for Exhortation*, indifferently signifieth) those Disciples after so great an opposition and persecution against them: They could not but stand in great need of *Paul's* Cordials, that they swouned not by being offended at the Cross of Christ and no better Cordial could be procured, than that which Christ delivered, wherein he pronounced and promised a special blessing unto all such as are persecuted for Righteousness-sake, *Mat.* 5. 10. as *Peter* learnt from his Lord to comfort the persecuted with this Cordial, 1 *Pet.* 3. 14. and again, 4. 14. in both places, pronouncing them happy whether it were *wounds* or but *words* they suffered: so *Paul* also learnt to do the like.

The *fifth Remark* is; *Long affliction requireth proportionably a long Consolation.* Here *Paul* stayed for three Months, *Acts* 20. 2, 3. to comfort those disconsolate persecuted *Grecians*; Tho' it be said there [*he came into Greece*] that is, strictly taken for *Attica* in which province *Athens* was, or for *Achaia* the chief City where of was *Corinth*: otherwise if *Greece* be largely taken, it contains *Macedonia* also, which was Great *Alexander's Countrey*, called at this day, *Albany*, and *Subject* to the *Turks*. N.B. Which sheweth, that God will not be bound to any place and people to tarry with his Gospel among them any longer than not only [*durante bene-placito*] during his good pleasure, but also [*quam diu se benè gesserint*] so long as they behave themselves well and do walk worthy of it, *Alterius perditio nostra fiat Cautio*, it concerns us to take *caution at their and others desolation, least we have not an Interpreter, a Comforter, left us for 3 months together.*

The *sixth Remark* is; 'Tis high presumption and no better than a plain tempting of God to run headlong upon evident and eminent dangers, and not to improve all the best and lawful means we can, to prevent and decline them, as *Paul* did here, *Acts* 20. 3.

N.B. The cursed *Jews*, when they could not prevail against him by open violence, then they contrived secret plots and treachery against him: [they laid wait for him in his passage] not so much (as some say) like Robbers upon the High way to rob him of these Collections, money which he carried with him for the poor Saints at *Jerusalem*, but most likely like murderers designed to take away his life, because they hated him with a deadly hatred for his Zeal in the Gospel: but God giving him knowledge of it, he avoided them by turning another way.

The *seventh Remark* is; The truth of Saint-ship is evidenced by Action: while *Paul* stayed at *Philippi* among his most dear *Macedonians*; N.B. He was *doing* there as the

word

word [πολιτεας] *verſe* 3. ſignifies, he was in continual action. As the life natural conſiſts in Action, ſo doth the life Spiritual: By theſe things we live, ſaith *Hezekiah*, *Iſa.* 38. 16. *N.B.* And upon this account, one man may live more in a month, than another in many years. In this ſence, muſt the Sage Sentence of the *Heathen Seneca* be taken, Saying, [*quamvis vitæ paucos fecerimus dies*] although we have acted but a few days, *Epiſt.* 67. And that better ſaying of the Ancient Father [*multos annos in mundo fui, ſed paucos vixi.*] I have been many years in the world, almoſt fourſcore years, but I have lived but a few of thoſe years, for I was dead in ſin the moſt of them, before I began to live and to do for God: The renewing Spirit is an active lively thing, *&c.* Thus much of *Paul*'s firſt Commoration in *Macedonia*.

Now come we to his ſecond Commoration at *Troas* in *Aſia*, as the other in *Greece*.

The *Remarks* from this ſecond are:

The *firſt Remark* is; *Paul becomes all things to all men, yet would not become ſin to any man*; *To the Jews he became a Jew*, 1 Cor. 9. 20. as *Acts* 18. 21. with 18. and 21, 24, and 26 And here, *N.B.* for he ſtayeth his Journey all the ſeven days of the *Jewiſh Paſſover*'s *Solemnity*, and would not ſet forth to travel that time becauſe he would not willfully offend the weak *Jews*, verſe 6. He ſailed not from *Philippi* till after the days of unleavened Bread (according to their Law, *Exod.* 12. 19.) Thus he complyed with their Rites, which then, tho' they were dead by the death of Chriſt, yet were neither deadly nor as yet buried: ſo his compliance was not ſinful.

The *ſecond Remark* is; *At* Troas Paul *plainly obſerveth the Lord's day, or the firſt day of the Week's Sabbath*, verſe 7. *N.B.* When he came to *Troas* (which ſome ſuppoſe to be the relicts of that old and famous City of *Troy*) he abode there ſeven days, *verſe* 6. ſo he had his choice of any day in that whole week to convene (by his Apoſtolical power) the moſt ſolemn Chriſtian Aſſembly; yet doth he paſs over the 7th. day of the week (the Jewiſh-Sabbath-day) and pitcheth upon the firſt day of the week expreſly, *Verſe* 7. well knowing that this was the day which the Lord had made for his worſhip, *Pſal.* 118. 24. by his Reſurrection upon that day, *Matth.* 28. 1. and *John* 20. 1. which is by way of Eminency call'd the Lord's day, *Revel.* 1. 10. on this day the Diſciples met, and Chriſt honoured them with his preſence immediately after his Reſurrection, *John* 20. verſe 19. and 26, *&c.* and when he was aſcended, this day was appointed for the Chriſtians to meet on, 1 *Corinth.* 16. 2. which neceſſarily infers the abrogation of the Saturday-Sabbath, for in ſix days they are commanded to Labour. Now had they reſted both thoſe two days, they could not but break that part of God's Law, *&c.*

The *third Remark* is; A long Sermon ſometimes is not Un-ſcriptural or Un-apoſtolical. *N.B. Paul* preached until midnight here, *Verſe* 7. Becauſe it was his farewell-Sermon [*ready to depart on the Morrow*] that phraſe implies no leſs: Nay, his diſcourſe did continue beyond Midnight even to break of day, *Verſe* 11. as this ſingular example of *Paul* ſhewed him to be χαλκεντερος, an *Iron-ſides*, having a Robuſt body for preaching-work and alſo his unwearied diligence and Zeal for winning Souls, *&c.* So his Auditorie's vigilance, patience and Complacency, in waiting ſo long upon God to hear his word is evident here alſo.

N.B. Both which patterns will riſe up in Judgment to condemn thoſe of our day: As the preacher here doth condemn not only the Dum-doggs of our day that cannot bark at all, *Iſa.* 56. 10. but alſo thoſe lazy Lubbers that think the Sand in their hour Glaſs runs not faſt enough while they are preaching the Goſpel, *&c.* as if God had not curſed thoſe that do the work of the Lord negligently, or deceitfully, *Jer* 48 10. ſo thoſe hearers here doth no leſs condemn the drowzy, careleſs and impatient hearers of our times who cannot *watch with Chriſt one hour* without ſleep or wearineſs, *Mat.* 26. 40. Thoſe warm *Chriſtians* here (ſaith *Chryſoſtom*) [*mediâ nocte Vigilabant ut eos condemnent qui medio die dormiunt*] they did watch till mid-night, to condemn thoſe that ſleep at mid-day, *&c.*

The *fourth Remark* is; Religious night-Meetings are lawful, and, in ſome caſes, needful, *Verſe* 8. 11.

N.B. Indeed carnal men do commonly calumniate ſuch Conventicles, as if Chriſtians met in the darkneſs of the night, only to comit fornication the Men with the Women, but herein they only muſe, as they themſelves uſe, this being their own curſed practice: Thus the Emperor *Caligula* thought there was not a chaſt man upon Earth, becauſe himſelf was deteſtably unchaſt. Now to avoid any occaſion of ſuch a cauſeleſs calumny, here were many lights prudently provided, leaſt their being in darkneſs ſhould adminiſter any ſuſpition concerning the honeſty and holineſs of their profeſſion and practice.

The *fifth Remark* is; Sermon-ſleepers want not warnings of God's ſending forth ſud-

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denly his dreadful Summons for sleepers. *N.B.* We see *Eutichus* (which signifies good fortune) had the bad fortune to fall into a dead sleep sitting in a Window while *Paul* was long preaching, he sunk down with sleep and falls down from the third loft and was taken up for dead. This was done by the Devil (God permitting it) to distract and disturb *Paul* that he might put an end to his long Sermon, which so disturbed the Devil's Kingdom, *verse 9.* yet the following Miracle of reviving *Eutychus* turn'd it to the contrary: All sleepers do distract the preacher.

The *sixth Remark* is; *The Miraculous raising up to life of dead* Eutychus *by* Paul's *power of miracles was matter both of great admiration and of strong consolation to the faithful there*, verse 9, 10, 11, 12.

N.B. The young man falls first into a dead sleep (for youth is a sleepy and a slippery age) then falls he down three stories high, which was a fearful and fatal fall, driving his breath out of his body, as well as bruised it, if not broke his bones so that he was taken up dead, *Paul* went down from his pulpit and fell upon him (as *Elijah* did upon the dead Son of the widdow of *Zareptah*, 1 Kin. 17. 21. and as *Elisha* on the *Shunamites*, 2 Kin. 4. 34.) then upon *Paul*'s prayer for him, his life returned into him: *N.B.* Yea so strong was *Paul*'s faith in praying for this miraculous recovery that he comforted the confused Auditory (greatly distracted with this sudden casualty) Saying [*be not too much perplexed at this* Disaster which the Devil by *Divine permission hath done to disturb us, for his life is in him.*] knowing infallibly that while he spake these words his life would return, so speaks of it, as if it were a done thing.

N.B. This Miracle did not a little fill all the faithful with marvel and comfort: As they had been much troubled that the preaching of the Gospel (which brought life and Salvation to all believers) should be an occasion of death to this young man; so were they exceeding glad that dead *Eutychus* was restored to life, not only for the young Man's sake alone, but also, and more especially for their own Confirmation by this miracle, for hereby God gave a convincing Testimony to the word of his grace, overshooting the *Devil in his own bow*, and over-ruling that disturbance to a contrary effect of this wonderful deliverance, by which means likewise both the Gospel was attested to, and many were confirmed in the belief of it.

The *seventh Remark* is; As at *Troas* the Lord's day and the Lord's Supper were celebrated by *Paul*, so the change, beginning and ending, of the Christian Sabbath, is very observable there, *N.B.* For *Paul* kept the first day, administring the *Eucharist* and preaching the word until midnight upon this extraordinary occasion of his departure the next day, yea, he talked a long time, even till break of day, *verse 7, 11.* *N.B.* We should be acted by the same Spirit in observing the Sabbath (tho' not in such extraordinary Actings as the Apostle and his Auditory did) or we are not the true members of that Catholick Apostolick Church. *N.B.* 'Tis safer to take from the week-day and add to the Sabbath, than to Rob the Sabbath and give it to the week-day: *Paul* then breaks his Fast in the Morning, and so departed.

N.B. *Paul*'s *third Commoration* was at *Assos* not far from *Troas* either by Water or Land, on the *shore* of *Asia* the chief City of *Mysia*, call'd also, *Apolonia*, verse 13. 14, 15, and 16. wherein nothing else is expressed save the names of several other Cities that he passed through as he took his Journey into *Syria*, and the Reason why he made no longer Stay or Station either in this, or in other of the places there mentioned was, [*because he hasted, if it were possible for him to be at* Jerusalem *at the day of Pentecost.*] Yet this third Station affordeth these *Remarks*.

The *First Remark* is; That *Paul* chused to pass from *Troas* to *Assos* on foot all alone by Land, whereas he might have gone thither by Sea with Company, yea with good Company, his own chosen and beloved Companions, such as are named, *Acts* 20. *v.* 4. and *Luke* (his beloved *Physician*, Col. 4. 14.) was one of his Company; *N.B.* As the word, [*us*] *verse* 5. and [*we*] *verse* 13, *&c.* makes it manifest, tho' he, to wit, *Luke*, being the Pen man of this book of the *Acts*, declineth the mentioning of his own name: Now why doth this Great Apostle chuse here to Foot it all alone? Surely it was to shew;

First, That he was no proud *Prelate* but an humble *Minister of Christ*. He rod not in that pomp, Splendour, Grandour and Equipage as the Prelates of *Rome* do commonly Ruffle with a vast Retinue in their progress: As *Paul* on the contrary had never any to Minister to him out of any State that he took upon him, but only out of necessity: So nor ever do we read of his riding in his *Pontificalibus* upon any Stately Chariot or Palfrey with Rich Trappings:

N.B. The *second Reason* of his going on foot here may be supposed, that he might

meet with more opportunities of ſowing the Seed of the Goſpel, as he paſſed through Towns and Villages by Land, among thoſe he converſed with, which could not be expected in a Sea-Voyage, ſo bent was he for winning Souls.

N.B. The *third Reaſon* was, that his *Soliloquies* and *Converſing with God alone* might be the more free, frequent, full and familiar fellowſhip, *&c.*

The *ſecond Remark* is; 'Tis moſt probable that at this Journey from *Troas*, to *Aſſos* *Paul* left his Cloak, Books and Parchments, with *Carpus*, 2 Tim. 4. 13. *N.B.* His Cloak he left, for he was now going among his own Country-men in *Judea*, where he was to wear his *Jewiſh* habit, ſo leaveth his *Roman* Garb behind him, till he returned into thoſe *Roman* Colonys again: *N.B.* Or at that time, when he wrote his Second Epiſtle to *Timothy*, being a poor priſoner, and having no great Wardrobe, he might have need enough of this upper Garment to keep him warm whether it were a riding Coat or a travelling Cloak as ſome take it, for [*Penula*] by a Tranſpoſition of Letters from the word [φελονὴ] there uſed, ſignifies ſuch a Garment; But the moſt Ancient *Syriack* Interpreter takes the *Greek word* to ſignifie a *Repoſitory*, or little Desk wherein the Apoſtle laid his writings, to this *Heſychus* (one of moſt exquiſite skill in the *Greek tongue*) concurreth in his opinion:

N.B. Some ſay, the Parchments were the Originals of thoſe Epiſtles which he had already written; for, that he reſerved the Original Copies, and ſent only Tranſcripts out of them, may be Collected (ſaith Dr. *Lightfoot*) from theſe paſſages [*I Tertius who wrote out this Epiſtle*] Rom. 16. 22. and [*the Salutation of me* Paul *with mine own hand*] 1 Cor. 16. 21. Col. 4. 18. which was [the Token in every *Epiſtle*] 2 *Theſſ.* 3. 17. For all the Epiſtle (beſide the ſubſcription) was (as it ſeems) written with another hand.

The *third Remark* is; While *Paul* ſtayed in the *Macedonian* Climates he wrote his firſt Epiſtle to *Timothy*, whom he leaveth at *Epheſus* when *Paul* departed thence, that he might confirm the Orthodox and confute the Heterodox who were ſtarting up there with their *Jewiſh* Genealogies, *&c.* And in his ſtay in thoſe parts *Paul* alſo wrote his Epiſtle to *Titus*, while he wintered at *Nicopolis*, Tit. 3. 12. to whom he gives the like directions about ordaining Elders, *&c.* as he had before given to *Timothy*. And *N.B.* Becauſe of this power of ordaining, the Apocryphal Poſtcripts to theſe two Epiſtles make *Timothy* and *Titus* to be Biſhops, but if ſo, it plainly appeareth they were a Couple of *Non-reſident Biſhops*, for their ſtay and Settlement either in *Creet* or *Epheſus* was but very ſhort, being remanded away by the Apoſtle, for *Timothy* came to *Paul* at *Troas*, *Acts* 20. 1, 4, 5. (and had he been the fixed Biſhop of that *Metropolitan City* of *Epheſus*, then *Paul* forgot himſelf in beſeeching him to abide ſtill there, 1 *Tim.* 1. 3. and by *Titus* about this time *Paul* ſent his ſecond Epiſtle to the *Corinthians*, 2 Cor. 8. 16, 17. with *ch.* 9. 2, 3, 4 yea and in *Paul*'s ſhort ſtay at *Corinth*, in this his progreſs he wrote that famous Epiſtle to the *Romans*, as that Poſtſcript ſays right.

N.B. But *Paul*'s 4*th. Commoration* after many more Stages and Voyages mentioned, was at *Miletum*, which affordeth theſe *Remarks*.

The *Firſt* is; That he ſent for the Elders of *Epheſus* (which was nigh to this City, but would not go thither, leſt his Journey to *Jeruſalem* ſhould be hindered thereby) to eſtabliſh them againſt preſent evils and worſe to come, *ver.* 17.

N.B. The Church of *Epheſus* and the other *Aſian* Churches were already corrupted and Cankered both in Doctrine and Practice (as its evil caſe appeareth by *Paul*'s firſt Epiſtle to *Timothy*, whom he had left there that (through the fickleneſs he ſaw in ſome) Hereſy and Apoſtacy might not over-grow the Church in ſuch an Eminent City (where he had ſpent his three years labour, *Acts* 20. 31.) yet did this Apoſtle fore-ſee a more dangerous and *Epidemical Apoſtacy* among the *Jewiſh* Churches (which had received the Goſpel) was coming, and this back-ſliding from the purity and power of the Goſpel would be the topping up of the Iniquity of that Nation, and both the fore-runner & the haſtener or procurer of their Rejection and Deſtruction.

N.B. This *Paul* knew, not only from the confidence, yea and impudence which falſe *Teachers* would aſſume after their advantage of his Abſence; but alſo from the predictions of *Chriſt* concerning the ſtrange Impoſtors and ſad Apoſtacies that would be before the great day of the Fatal and Final Fall of *Jeruſalem* which now came on apace.

The *ſecond Remark* is; Theſe Elders or Overſeers or Biſhops which the Apoſtle ſent for to *Miletum* from *Epheſus*, it is manifeſt that *Timothy* was none of them, for he was in *Paul*'s company already, and had been with him in his Journey hither, *Acts* 20. *v.* 4, *&c.* *N.B.* But probably they were the Twelve men upon whom *Paul* had laid his

his hands, and by beſtowing thereby the Holy Ghoſt on them, he had fitted them for the Miniſtry, *Acts* 19. 6, 7. and more over ſome ſuch might be, as *Timothy* had ordain'd to office, during his abode there: and tho' theſe overſeers could not but be much confirmed by his Apoſtolical Sermon, yet ſome of them proved *by ſeers, verſe* 28. 30 As *Nicholas* the Deacon, *Rev.* 2. 6. *Hymenæus, Alexander, Phygellus* and *Hermogenes*, 1 *Tim.* 1. 20. and 2 *Tim.* 1. 15. *perverting Scripture*, &c.

The *third Remark* is; *In this Solemn Meeting at the Sea-Town* Miletum, Paul *propoſeth himſelf a Marvellous* Mirrour *for all Goſpel-Miniſters, a pregnant pattern for all pious paſtors, when conſtrained to leave their flock or charge, that they may go off with a clear Conſcience within themſelves, and that they may be able to appeal unto the Conſciences of their people concerning their carriage and converſation among them.*

N.B. Thus doth the Apoſtle here, *verſe* 18, 19, 20, *&c.* He challengeth thoſe Elders to be witneſſes of the Truth of his own Vindication, fore-ſeeing that *Obloquies* would be caſt upon him by falſe teachers, nor doth he commend himſelf in a way of vain boaſting or fond Oſtentation (tho' no Apoſtle had more cauſe to glory in his Apoſtle-ſhip than he, yet though ſo lofty in his Miniſtry, he was ſtill lowly in his mind) but he propoundeth his practice as a pattern to thoſe Miniſters whom he appointed to Govern that Church for their holy Imitation.

The *fourth Remark* is; The work of the Miniſtry is a very mighty work when carefully, and conſcientiouſly carried on, as this great Apoſtle did here, which appeareth particularly in many ſeveral branches. As;

(1*ſt.*) He ſerved the Lord with all humility of mind: How many Miniſters covet to be covered with his Apoſtolical Garment of Dignity, but cannot be content to be clothed with his humility which he propoſeth here for imitation, and which *Peter* alſo preſcribeth to us, 1 *Pet.* 5. 5.

(2*ly.*) Tears and Temptations did continually attend him, *verſe* 19, 20, 33. as if he had gone weeping from houſe to houſe beſeeching them to be reconciled to God, perſuading them in Chriſt's ſtead, well knowing the terrour of the Lord, 2 *Cor.* 5. 10. with 18, 20. he like a good Shepherd ſatisfies not himſelf with his publick preaching only, *N.B.* But Labours to underſtand the State of his flock in perſonal and particular viſits, as *Acts* 2. 46. and as *Jacob* anſwered for the loſs of every Lamb unto *Laban*, Gen. 31. 39. accounting the Souls of the Lambs of Chriſt (which he had Redeemed) to be of much more value than all *Laban's* flock, *Matth.* 16. 26. in the ſight of God, who would require an account thereof at his hand.

(3*ly.*) Nor was it ſo much his own perſonal Troubles (call'd *Temptations*, Jam. 1. 2. and 1 Pet. 1. 6.) he every where ſuffered from the Malicious *Jews*, that drew ſo many tears from him, *verſe* 19, 31. as it grieved him to ſee what a large dominion the God of this world, 2 *Cor.* 4. 4. the Devil, had, and how little a ſhare was left for his dear Lord and Maſter, Jeſus Chriſt, to whom the father had promiſed [*he ſhould divide the ſpoil with the ſtrong*] *Iſa.* 53. 12. and to give him a vaſt Inheritance upon his asking, *Pſa.* 2. 8. yea to make him Lord of all, *Acts* 10. 36.

Nor (4*thly.*) Did *Paul's* Spirit hang looſe, but it was girt up by the Holy Spirit Reſolving not to be driven from his duty, either by the deterring fear, or deluding favour of men, but would go through ſtitch with his work whatſoever happened in obeying the Lord whom he took for his God and Guide, *Pſal.* 48. 14. and for his ſun and ſhield, *Pſal.* 84. 11. and *Gen.* 15. 1. not deſiring ſo much to act himſelf, as to be acted by him, *verſe* 22. Alas! *N.B.* How many ungirt Goſpellers and Goſpel Miniſters there be, whoſe Spirit the Spirit of holineſs doth not hem about, comprehends and keeps up right for Chriſt, when a man's own ſtrength would fall looſe of its ſelf: He that hath not his Loins thus girt, *Luke* 12. 35. 1 *Pet.* 1. 13. can never be handy or handſome to run readily and nimbly the race of obedience, the *Proverb* ſaith, ungirt, unbleſt, a looſe, diſcinct and diffluent mind is very unfit to ſerve God, when there is no ſupernatural ſtrength to ſupport the Soul: Such cannot but incur that dreadful Curſe threatned for doing the work of the Lord both negligently, and deceitfully, *Jerem. Chap.* 48. *v.* 10.

Nor (5*thly.*) Did he conceal any thing neceſſary to Salvation for either *Jew* or *Gentile* concerning the *Credenda* or *Agenda* of Chriſtianity, uſeful to be believed or performed in order to Eternal Life: preaching Repentance towards God (which God was ready to give them, *Acts* 11. 18. and 2 *Tim.* 2. 25, 26.) and faith toward our Lord Jeſus Chriſt (which two graces comprehend the whole duty of man both as to law and Goſpel) *v.* 20. and 21, 26, 27.

Nor (6*thly.*) Could all thoſe Bonds and Afflictions (which dogg'd him from place

to

to place) deter him from his duty, not valuing his own life in competition with finiſhing both his General courſe of Chriſtianity, and the ſpecial courſe of his Miniſtry with Joy, *verſe* 23, 24. which words, with *verſe* 25. do altogether (as one ſaith of *Cyprian*'s Writings) breath out Martyrdom in every *Syllable*: This bleſſed Frame of *Paul* was found in *Julius Palmer*, who ſaid, It was an hard matter to burn, only to ſuch as had their Souls linked to their Bodies, as a Thief's foot in a pair of Fetters, which was not this Martyr's caſe.

The *fifth Remark* is; *As the Church of God is dear to Chriſt, the chief Shepherd, ſo ſhe ought to be unto all his under-Shepherds.* So dear was the Church to Chriſt, that he left his own Glory to ſeek out to himſelf a flock in the Wilderneſs of this lower World, he held not his life dear to him for his ſheeps ſafety, but purchaſed them with his blood, verſe 28. called there [*the blood of God*] by a Communication of properties, there being in him two Natures in one perſon, and that which pertaineth to his humananity, is here attributed to his Divinity to ſet forth the ineſtimable value and vertue of it as a ſufficient price of Redemption: Therefore as *Ziporah* ſaid to *Moſes*, *a bloody Husband thou art to me.*] *Exod.* 4. 24, 25. So may Chriſt ſay to his Church [*Surely a bloody Spouſe thou art to me*] much more: She is an *Aceldama* or *Field of blood*, for ſhe could not be Redeemed with Silver and Gold, 1 *Pet.* 1. 18. but with the *blood of God*, not the blood of a meer man, but of *God-Man*, *Jeſus Chriſt*, who waſheth his Lambs in the blood of the *Lamb of God*, ſo maketh them Kings, and Prieſts to God, *Rev.* 1. 5. He gives them Golden Fleeces, and Paſtors after his own heart, *Jer.* 3. 15. to feed them among the Lillies, *Cant.* 2. 16. and in his Green paſtures, *Pſal.* 23. 1, 2, 3. *N.B.* Thoſe are call'd here [ἐπισκόπους] Biſhops or overſeers who were made ſuch by the Holy Ghoſt, Becauſe;

(1.) They were nominated and elected by a ſpecial ad immediate Inſtinct of the Spirit, as *Acts* 1. 24. and 13. 2, *&c.*

(2.) They were ordained by the Apoſtles who were filled with the Spirit whereby they were inabled to that work, *Acts* 14. 23.

And alſo (3.) Whoſoever is ſet apart to that Office of over-ſeeing the Church, according to the Rule of God's word, is truly made an overſeer by the Holy Ghoſt, God concurring in owning and bleſſing his own Inſtitutions, and thoſe are charged by the Apoſtle here to take heed unto themſelves in the firſt place (for he that is not mindful of his own Salvation, can never be careful aright of the Salvation of others) and then [*to all the flock committed to their charge*] inforcing this duty upon them, by declaring how dear and coſtly the Church was to Chriſt, and therefore ſhould be dear and precious in their pains and care to them.

N.B. But alas! (ſaith *Eſpenœus*) how many are *Apoſcopi* rather than *Epiſcopi*, by-ſeers rather than right over-ſeers. How can Chriſt take it well at the hands of careleſs Miniſters that they ſhould be ſo negligent over thoſe Souls which coſt him his precious blood whom he pluck'd out of the Paw of the Roaring Lion, bears in his Boſom, *&c.* *Iſa.* 40. 11.

The *ſixth Remark* is; *Heretical Teachers*, as well as bloody perſecutors, are no better than Ravenous and Grievous *Wolves*, for ſo both are branded with that beaſtly Name, *Verſe* 29.

N.B. Still the *Metaphor* is caryed into an Allegory wherein true believers and Diſciples of Chriſt are called Sheep or Lambs, their Paſtors Shepherds or over-ſeers, and their Adverſaries (whether in Hereſy or Perſecution) are ſtiled *Wolves*. Nothing more plain than that cruel perſecutors are Wolves (call'd ſo by Chriſt, *Matth.* 10. *v.* 16 17.) whoſe Malice inclines them to deſtroy God's people as ſtrongly as the Rapacious nature of the ravening Wolf doth that greedy Creature to worry a Flock of Sheep. This *all Martyrologiſts* do make manifeſt in all ages of the Church.

N.B. But there be other Wolves ſo called, even *falſe Teachers*, by Chriſt himſelf alſo, *Matth.* 7. 15. Such as come among Chriſt's Flock in Sheeps cloathing: The Devil uſually begins with violence Force, and Cruelty, circulating the world like a Wolf or Lion, *ſeeking whom he may devour*, 1 Pet. 5. 8. If this ſucceed not to take well, then he betakes himſelf to his Wiles of fraud and crafty Counſels; Herein he puts off his Wolf's Frock, and makes his next Encounter in Sheeps cloathing, yet retaining his Wolfiſh and worrying nature; this is another dangerous Rock, which the leſs careful and the over credulous may eaſily ſplit againſt, therefore Chriſt cryeth [*beware*] leaſt while we are ſtriving to Shun a Shelf, we fall not, on the other hand, into a whirl-pool.

N.B. The old Church was ſadly peſter'd with falſe Prophets, *Deut.* 13. 13. *Jer.* 23. *v.* 16.

v. 16. *Ezek.* 34. *&c.* And so is the New, *Matth.* 24. 4. *Rom.* 16. 17. *Ephes.* 5. 6. *Col.* 2. 8. 1 *John* 4. 1. This was *Peter*'s prophecy [*that such shall bring in damnable Heresies privately*, &c.] 2 *Pet.* 2. 1. and *Paul* predicteth the like here, *verse* 29, 30. a speaking perverse things, *&c.* while they pervert the Scripture in defence of their own devices. These are as pernicious to the Soul, as persecutors are to the body, and wolves to the Sheep, therefore the worst, and the word [ἀποσπᾶν] (which *Paul* useth for drawing Disciples, not to Christ but to themselves, *&c.*) signifies to tear them limb from limb, as the Wolf doth with the seized Sheep, *&c.* but our Lord hath promised to punish those that push with the Horn, and foul with feet, *Ezek.* 34. 19. so we need not fear, *&c. Mic.* 5. 5.

The *last Remark* here is; *Paul*'s Pathetical Valediction, wherein,

(*First*,) He Commends those Elders to God (who alone was able to keep them in that approaching hour of Temptation) and to the Gospel of Grace, which the God of all Grace appointeth as a means to fix them upon the Rock that they might not be removed by that future Tempest, but be preserved for Glory, *verse* 32.

(*Secondly*,) He gives his own example, *verse* 33. and the command of Christ, *v.* 34, 35. for their Imitation to avoid covetousness (which is the Root of all evil, 1 *Tim. Chap.* 6. *verse* 10. Especially in prælates, *John* 12. 6. and *Matth.* 26. 15.) as *Moses* did, *Numb.* 16. 15. and *Samuel*, 1 Sam. 12. 3, 5. and himself (who Laboured with his hands for his own Liveli-hood, *Acts* 18. 3. and 1 *Cor.* 4. 12. and 1 *Thess.* 2. *verse* 9. and 2 *Thess.* 3. 8. where he gives this Account;

N.B. That he did not propose this his practice as a precept or precedent Law or Rule to all Ministers, for he had not power to deprive them of what God had given them, *Levit.* 27. 32. *Matth.* 10. 10. *Luke* 11. 42. *Prov.* 3. 9, 10. *Mal.* 3. 9, 10. Tithes were paid by *Abraham* to *Melchisedeck* long before the *Levitical* Law: So that there must be a moral equity in this Reciprocal duty both before the Law, under the Law, and after the Law under the Gospel. And tho' *Paul* did thus in a juncture and case of necessity because of their present poverty (had they been able, more shame would it have been to them to let him Labour) and because false teachers were watching all advantages against him, yet doth he himself often assert his own priviledge, 1 *Corinth.* 9. 14. *Gal.* 6. 6. and Christ's words (*he urgeth*) might be collected out of *Luke* 6. 38. and 16. 9. *&c.* yea the very Terms might be spoken by Christ, for all he spake is not writ, *John* 20. 30.

(*Thirdly*,) He kneel'd down and prayed with them all, *verse* 36. Here was a right Gospel manner of taking a final farewell. Whereas the common custom of Carnal men is to bid *Adieu* one to another by drinking of Healths which [*Turpissima* κυλικοπροσία] or most filthy Healting Round and cursed Custom had its first original from some Sordid Court *Parasites*, who would lick up the very Slaver of their Princes. There is no parting now without such Circular potting, yea the whole Cup up and off as well as round. Those *primo-primi-Christians* did not so here, but parted with prayer in a kneeling posture, worshipping God both with their bodies and spirits, 1 *Cor.* 6. 20.

(*Fourthly*,) And here with tears with their prayers, *Verse* 37, 38. testifying hereby how they looked upon the loss of such a painful and faithful Pastor or Apostle, a very great publick loss, not only to themselves; but also to all *Asia*. And this was the cutting, yea killing, word that he told them by a prophetick Spirit, that they should *see his face no more*.

Oh! How loth were they to part with *Paul* (who had so indeared himself to them by his holiness, humility and usefulness) insomuch as they enjoy him as long and as far as they could, accompaning him to the ship, and when gone off to Sea, gave their longest look after him. Thus are we pull'd one from another in sad partings! but we meet in Heaven with joy, not to part any more, *&c!*

CHAP. XXI.

Paul's *going to* Jeruſalem.

NOW come we to *Paul*'s Paſſage from *Miletum* unto *Jeruſalem*, Acts 21. where thoſe places through which he paſſed thither are mentioned; As,

1. To *Coos* and the next day to *Rhodes*, two Iſlands in the *Mediterranean Sea*, verſe 1.

2. Then to *Phenicia*, bordering upon *Paleſtine*, yet in the Country of *Syria* whoſe chief City was *Tyre* and there he landed with his Company, and ſtayed ſeven days, *verſe* 2, 3, 4. where he was foretold what ſhould befal him at *Jeruſalem*, and from whence (after he had ſpent one Lord's day with the Diſciples of that City, and after prayer at parting with thoſe that Accompany'd him out of the City.) *He*;

3. Paſſed on to *Ptolemais* (a City and Sea-Town of *Phenicia*) where he abode with the Brethren but one day, *verſe* 5, 6, 7. *Then*,

4. From whence he paſſed to *Ceſarea* (a City in *Paleſtine* mentioned *Acts* 10. 1. and 18. 22.) where he lodged with *Philip* the *Evangeliſt*, and tarry'd there many days till he was told again of the fate that ſhould befall him in *Jeruſalem*, yet all cannot diſwade him from his Journey thither, *verſe* 8, 9, 10, 11, 12, 13, 14.

5. From *Ceſarea* he paſſeth on to *Jeruſalem* which was his *Terminus ad quem* the place to which, as *Miletum* was his *Terminus a quo*, the place from whence he went. In his return from the laſt mentioned Peregrination through many parts both of *Europe* and *Aſia*, now is *Paul* got to the end of his Journey, namely, to *Jeruſalem*, verſe 15.

His *Hoſt* that lodged him (when Lodging could not but be very ſcarce at *Pentecoſt* ſeeing all the Males in *Judea* were Summoned thither) *Mnaſon* an old Diſciple, *verſe* 16. Then follows his acceptance in general with the whole Church, *v.* 17. and in ſpecial with *James* and the *Elders*, verſe 18. 19. to whom he gives a full *Narrative* of what *God had wrought* by him among the *Gentiles*, for which they glorified God, *verſe* 20.

N.B. Yet becauſe the believing *Jews*, (who being wonderful many by the bleſſing upon the Goſpel) were ſtill zealous for the Rites of *Moſes*, not underſtanding their freedom from them by the *Meſſias* throughly, *&c.* Thoſe Elders perſuade *Paul* to take off that prejudicate opinion which the *Unbelieving Jews*, out of *Aſia*, had inſtilled into the minds of thete *Believing Jews* at *Jeruſalem* againſt him, *verſe* 21, 22, 23, 24. This *Paul* doing at their perſuaſion, *verſe* 26. A Tumult ariſeth by the inſtigation of the *Unbelieving Jews* of *Aſia*, verſe 27. *Paul* is *Apprehended*, *Accuſed* and in *Danger of his life*, verſe 28, 29, 30. but reſcued by the chief Captain, *verſe* 31, 32. yet he bound him to make his defence, *ver.* 33. to *v.* 40.

N.B. From thoſe Reſolves of *Paul*'s paſſage by ſeveral Stages and Journeys to *Jeruſalem* do flow thoſe few following *Remarks*;

The *firſt* is; Deareſt Friends and Relations (not only thoſe in the Fleſh, but more eſpecially thoſe related in the Spirit) have a moſt ſad, ſorrowful and a moſt involuntary parting one from another, as here, *Acts* 21. *v.* 1. *N.B.* *Luke* uſeth the word [ἀποσπασθέντας ἀπ' αὐτῶν] *after that we were pulled from them.* The ſame word he had uſed, *Acts* 20. 30. for *Heretical Teachers* drawing away Diſciples, that is, tearing them Limb-meal (as the *Greek word* ſignifies) by a violent avulſion and deſtraction of one Limb from another (as Wolves do with the worried Lamb they devour) compelling them by their forcible perſuations to Imbrace ſuch diſtorted Doctrines as produce, at length, ſad and dolorous Convulſions of Conſcience, while they thruſt their *Proſelytes* out of God's way, *Deut.* 13. 5. 6, 13. and as *Jereboam* did drive *Iſrael* from following the *Lord*, 2 Kin. 17. 21. *N.B.* Thus were thoſe dear and Spiritual Relations pull'd in pieces here at their parting with *Paul* (it was as if the head had been driven off from the body) whoſe face they muſt ſee no more, with great difficulty and reluctancy: And thus we part with our dying as well as departing Friends, who dye in the *Lord* and fall aſleep in *Jeſus*: Yet this conſideration may comfort us, we do but bid ſuch dear Friends [*good night*] for we muſt hope to ſee them again in the morning of the Reſurrection, as theſe did *Paul*, *&c.* here.

The *ſecond Remark* is, As *Paul* paſſed with a ſtraight courſe towards the old *Jeruſalem*, verſe 1. ſo would to God we could do ſo towards the *New-Jeruſalem* which cometh

eth down from Heaven, *Gal.* 4. 25, 26. *Heb.* 12. 22. *Rev.* 3. 12. and 21. 2, 10. *N.B.* We are commanded to make *ſtraight our paths*, Hebr. 12. 12, 13. our ways may not be Hubby and Rough (no more than crooked ways) leaſt our weak and Lame Legs ſtumble upon ſome Stumbling ſtone whereby we may be turned out of God's way, which leads directly to this *Jeruſalem. Such as turn aſide to crooked paths ſhall be led forth with the workers of iniquity*, Pſal. 125. 5. All *by-ways* from holineſs are but high-ways to Hell. We ſhould not leap over the hedge of any Commandment (for eſcaping any piece of foul way) leaſt the *Old Serpent bite us*, Eccles. 10. 8.

N.B. But we ſhould do as thoſe Kine of the *Philiſtines* did, which, tho' they had Calves at home, yet held ſtraight on their way with the Ark of God to *Bethſhemeſh* (that houſe of the Sun, as that name ſignifies) 1 *Sam.* 6. 12. Oh that we could do ſo toward Heaven, that houſe of the Sun of Righteouſnes! Tho' we have divers *objects* in our way to divert us. *Solomon* directs us to keep a *direct courſe*, ſaying [*Let thine eyes look right on*] *Pro.* 4. 25. *oculum irretortum in metam*: Get your eyes fixt upon the right Mark and *Object* without wandring from it; This requires a Patriarch's eye, well skill'd in *Moſes*'s Opticks, Heb. 11. 27. we ought not intently to look upon that which we may not lawfully love. He that would not hear the bell, muſt not meddle with the Rope, *&c.* [*ponder the paths of thy feet*] *verſe* 26. namely, by the weights of the word and [*turn not to the right hand*, &c.] *verſe* 27. *Keep the Kings high way*: Do as thoſe, Mariners with *Paul* here kept a ſtraight courſe, having their eye on the Star and their hand on the Stern, *&c.*

The *third Remark* is; *The Spirit of Prophecy doth not reveal all things to thoſe upon whom it cometh.* Thus was it here, ſome of thoſe Diſciples at Tyre told *Paul* through the Spirit, that he ſhould not go to *Jeruſalem*, verſe 4. foretelling by the Spirit of prophecy, of his ſufferings in that City (as *Agabus* the Prophet did after at *Ceſarea*, v. 10, and 11.) which afterwards did truly come to paſs. It ſeems thoſe prophetick Diſciples did but know in part. *N.B.* This ſame Apoſtle ſaith [*we know in part and we prophecy in part.*] 1 *Cor.* 13. 9. that is, we our ſelves have but a ſhort and imperfect communication of matters from the Spirit of Prophecy, we can therefore communicate but an imperfect degree of knowledge to others, we know but imperfectly becauſe we are taught, or at leaſt learn but imperfectly. Thus thoſe good men being ignorant of that ſpecial command *Paul* had to go this Journey to *Jeruſalem*, Acts 19. 21. and 20. 22, *&c.* they did, (according to what they knew) out of mere Commiſeration and true Charity diſwade *Paul* from that Journey: But it may be *Objected.*

N.B. Theſe good *men knowing that the Spirit by which they ſpake of* Paul's *ſufferings at that City, was infallible and could not Err or be miſtaken*; *How come they to diſwade him from going to* Jeruſalem?

N.B. This *Objection* hath a double *Anſwer*: *Firſt*, It was with him as it had been with *Eliſha* in another caſe, ſaying [*The Lord hath hid it from me, and hath not told me.*] 2 *Kin.* 4. 17. *He knew not all things at all times.* So here the Lord and his Spirit had not told theſe prophecying Diſciples (far ſhort of that Eminent Prophet who had a double portion of the Spirit of *Elija* upon him, whereby he wrought a double number to his Maſter's miracles) How *Paul* went bound in the Spirit to *Jeruſalem*, but thinking it to be his own Voluntary choice, and underſtanding by Divine Revelation how much this Enterprize would indanger him, they out of their own private Spirit of compaſſion and humane affection toward him (but not from any ſpecial command of the Spirit of God) deſired him not to venture himſelf thither.

The 2*d. Anſwer* is; Thoſe men might probably think alſo that this prediction of *Paul*'s ſufferings there was only conditional, in caſe he ventured to *Jeruſalem*, in like manner *David* was told [*that the men of* Keilah *would deliver him up to* Saul] 1 *Sam.* 23. *v.* 11, 12. to wit, in caſe he had been ſo fool-hardy as to betruſt himſelf among and with them: Thus it is apparent that the Spirit of truth never croſſeth or contradicteth himſelf in any of his Revelations.

The *fourth Remark* is; Believers come under a double denomination here. They are called *Diſciples*, verſe 4 and *Brethren*, verſe 7.

N.B. This *Reaſon* may be rendred for it: Believers in *Ptolemais* were gathered together into Church-Order and had Church-Meetings, ſo are call'd *Brethren*, but not ſo at *Tyre*, where they lived under no Church-power, *&c.* So are call'd *Diſciples* only.

N.B. Where the number of Believers are diſperſed, and not yet Collected into Church Fellowiſh with Order and Officers, there they are called *Diſciples* or *Schollars* of *Chriſt* only (as *Beza* obſerveth) but when they joyn themſelves into Church-

Union

Union and Communion, then are they honoured with that higheſt Title of *Brethren*, as both in *verſe* 7. *and* 17. Then the Staff of *Bands*, and the Staff of *Beauty*, Zech 11. *verſe* 7. are both together. Where the bands of the Communion of Saints are found, there is far more beauty of holineſs, than where Chriſtians live in a ſcattered condition one from another: The [εἶναι] or *being* of Chriſtianity may be there in the former, where the [εὖ-εἶναι] or *well-being of it* cannot be found, as in the latter.

N.B. The Flowers of the Garden may be indeed flowers, yea and Fragrant flowers too in themſelves, while they grow in the ſeveral beds, or pots at diſtance one from another, bnt they become much more fragrant and odoriferous when they are gathered together and bound up in a Noſe-gay, and ſo preſented (according to this Apoſtle's own phraſe, 2 *Cor.* 11. 2.) as an incorrupted Virgin to Chriſt, that the ſmell of her Graces may refreſh his eye and raviſh his heart, *Cant.* 4. 9, 10.

The *fifth Remark* is; *Thoſe Primitive-Goſpel-times God moſt highly honoured with the powrings out of his ſpirit upon all Fleſh, N.B. For under the Law God gave out of his ſpirit but in leſſer meaſures, and comparatively by drops only: But under the Goſpel, and the firſt fruits thereof our bleſſed* Meſſiah *powred out his ſpirit, not here a little and there a little as before, but now more largly and plentifully* (as it were) *whole pales full at once, yea even to an overflow were the fillings of the Spirit at that time, they were filled therewith over and over again,* Acts 2. 4. and, 4, 31. And this was done upon all ſorts of Mortals, as well on *Gentiles*, as *Jews*; *N.B.* Contrary to their proud conceit that God gave himſelf to no people out of the Land of *Iſrael*: yea and that without diſtinction of Sex or Rank as he had promiſed [*that Sons and Daughters, yea Servants and Hand-maids ſhould have the Spirit and Prophecy*] Joel 2. 28. and in part fulfilled, *Acts* 2. 17, 18. *N.B.* More particularly upon the Female Sex, as upon *Anna* the Propheteſs, *Luke* 2. 36. and upon thoſe four Daughters of *Philip* here, *Acts* 21. 8, 9. whereby God ſhewed the inlargement of his loving-kindneſs which he reſerved for the firſt Goſpel-times: Here both the Father and his four Daughters are honourably *Recorded* in their high Advancement. For,

(1.) The *Father* was but a *Deacon*, Acts 6. 5. who preaching ſo ſucceſsfully at *Samaria*, Acts 8 and diſcharging his Deacon-ſhip ſo well that he purchaſed to himſelf this higher degree (according to the Apoſtle's own Rule, 1 *Tim.* 3. 13.) of being an Evangeliſt, which was an Office placed next to *Apoſtles*, and above *Paſtors* and *Teachers*, Eph. 4. 11. and who were not confined to any place and people as the ordinary Officers are; but to preach the Goſpel every where, as *Timothy* was exhorted to do, 2 *Tim. Ch.* 4. *v.* 5. *N.B.* This *Philip* was honoured to be the Apoſtle's *Hoſt* at *Ceſarea*, *Acts* 21. 8.

(2) His four Daughters are *Recorded* to be *Virgins*, to wit, by their Fathers, and their own voluntary conſent, as 1 *Corinth.* 7. 37. not as the *Popiſh Votary-Nuns*, it is not ſaid that they continued in that ſtate, but that they were alſo propheteſſes, in foretelling things to come, not publick preachers, contrary to 1 *Corinth.* 14. 34. and 1 *Tim.* 2. 12, *&c.*

The *ſixth Remark* is; *The Sufferings of the Saints and Servants of God are not fortuitous (as comming by chance or caſualty) nor are they only from the power of perſecutors, but they are all fore-known, ordained and ordered, by the moſt wiſe God.*

N.B. Thus was it with *Paul* in his perſecutions, they Sprang not out of the Duſt, *Job* 5 6. but were determined by a Divine decree, as his Lords and Maſters were, *Acts* 2. 23. and 4. 28. againſt whom *Pilate* could not have prevailed, unleſs power had been given him from above, *John* 19. 11. Thus all the ſufferings of Chriſt's Servants are the matter of God's preſcience, council and providence, as well as purpoſe, from all eternity, *Eph.* 3. 11. As *Paul's* ſufferings were fore-ordained by God, ſo they were foretold both by and from God.

N.B. Thus the Lord ſaid at *Paul's* firſt Call, and Converſion [*I will ſhew him how greatly he muſt ſuffer for my name's ſake*] *Acts* 9. 16. (even as great things as ever he himſelf cauſed others to ſuffer) both by the malice of the *Jews* (his own Country-men) and by the fury of *Gentiles*: Whereof we have a Catalogue from himſelf, 2 *Cor.* 11. *verſe* 23. and this was made known to him by the Holy Ghoſt, *Acts* 20. 23. and by Men inſpired with the Spirit, *Acts* 21. 4. and here again by the Prophet *Agabus*, *ver.* 10, and 11. *who took* Paul's *Girdle, wherewith he bound him both hands and feet*, &c. By which outward ſign and ſymbol (parallel to that of *Jer.* 27. 2. and ordinary exemplifications of the prophets, as *Iſa.* 20. 2. *Jer.* 13. 1. *Ezek.* 12. 5: which cuſtom the falſe Prophets alſo took up, 1 *Kings* 22. 11. and *Jer.* 28. 10, 11.) he fore-ſhewed what ſhould befal *Paul*, as it were fulfilled, *verſe* 33.

N.B. This *Agabus* did not ſo much for *Paul's* ſake (who knew it before) but for others

others sake. Accordingly it is foretold to us what we must expect in the way to Heaven, which is not a Milky but a Bloody way, *Acts* 14. 22. and 2 *Tim.* 3. 12.

The *seventh Remark* is; The constancy of holy sufferers in undergoing those Sufferings (God calls them unto) is a great confirmation to other believers.

N.B. Thus it was here, when those believers at *Cesarea* heard what was foretold would befall *Paul* at *Jerusalem*, they (out of tender Compassion toward him, and out a deep sense what a grievous loss it would be to lose so great a Light) do importune him with tears to forbear his Journey to *Jerusalem*, *verse* 12. tho' their tears did melt *Paul* into tears also, insomuch that there began a strange strife (as betwixt *David* and *Jonathan*, 1 Sam. 20. 40, *&c.*) whither should out weep each other, he grieving to see them so grieved; Yet holds he his right *Roman*, yea true Christian, Resolution of being obedient to the Conduct of the Holy Spirit, tide good, or tide Evil to him, *verse* 13. 'Twas a brave Speech of great *Pompey* [*necesse est ut eam, non ut Vivam*; 'Tis necessary *I should go, not that I should live.*] but *Braver* in this undaunted Champion, who said, *Acts* 20. 24. He counted not his Life dear to him.

N.B. And here [*What mean ye, to weep, and to break my heart, for I am ready, not to be bound only, but also to dye at* Jerusalem *for the name of the* Lord Jesus,] *verse* 13. Thus he, who seemed to be altogether insensible of his own griefs (which waited for him every where, as he knew and said, *Acts* 20. 23.) was out of an Holy Sympathy exceedingly grieved at this grief of his Friends, and thereby bore a double burden, both his own, and theirs that thus Recoiled upon him. Thus as Christ's Love to him was stronger than Death, *Cant.* 8. 6. So, *aquénon æqualiter*; as well, tho' not as much, was his love strong to Christ back again, and there ought to be the like Reciprocation of love in us to Christ also, or it is not of the Same nature with his, not begotten by it.

N B. When those Believers saw such a most *Masculine*, disingaged and most couragious Zeal and resolvedness in him, this confirmed their faith, and they commit the event to God, *verse* 14. Crying [*The will of the Lord be done.*] according to the third Petition in the Lord's Prayer at Christ's command, *Mat.* 6. 10. and *Luke* 11. 2. and according to Christ's own Example in his own case, *Matth.* 26. 42. and *Luke* 22. 42.

N.B. Here we ought, in all our Perturbations of mind by crosses, losses, *&c.* to Centre our souls: when God's will is done, our will must be done also: We must say *Amen* to God's *Amen*, and put our *fiat*, and our *placet* to God's: we must have the same mind and Spirit that was in Christ, *Phil.* 2. 5. making our lives as so many Sermons upon the life of Christ in resigning our wills to God, 1 *Pet.* 2, 9. otherwise *we are none of his*, Rom. 8. 9.

The *eighth Remark* is; True faith is not daunted at the sight of the Cross, but couragiously goeth forward, and resolutely follows the call of God, as here, *v.* 15.

N.B. *Paul* and his companions (who had so passionately and so compassionately diswaded him from his designed Journey) make up their packs, put on bag, and baggage, trudge away with their truss'd up fardles, as all ready prest and prepared to face any danger in *Jerusalem* unto which place they resolved to travel and cast themselves upon the Lord whom they knew was able to preserve them. This did *Paul*, tho' he was foretold of his sufferings, and did certainly fore-know (even of such and so many, reckon'd up by himself, 2 *Cor.* 11.) *N.B.* As scarce ever were heaped upon any one man's back, excepting *Christ*, yet go he will, and preach the Gospel he will even in *Jerusalem* it self amongst those murderers of *Christ*, whom he loved much, because Christ had forgiven him much, *Luke* 7. 47. and he thought that he could never do, nor, suffer enough for Christ, who had done and suffered much more for him: Who now called him hereunto.

N.B. With the like Spirit, said Famous *Luther*; I will surely go to the City *Worms* seeing I am sent for thither by the Emperor, tho' I knew there were so many Devils to resist me, as there are Tiles to cover the Citizens houses, *&c.* This he said to *Spalatinus* who asked him if he would adventure. Yea and those friends of *Paul* were so warmed with his lively coal, that they give over to diswade him, and resolve to take their own share with him in the danger.

The *ninth Remark* is; When the Lord calleth any of his Servants to suffering-work, he leaves them not altogether destitute even of some Creature-comforts in their way thither: Thus was it here with *Paul* when posting in all hast to meet with his Cross: *N.B.* [*there went with him certain of the Disciples of Cesarea* (besides his own other companions) *who brought with them one* Mnason *of Cyprus, an old Disciple with whom we should Lodge*] *ver.* 16. This *Mnason*, our translation intimateth, was in that company which Journyed with *Paul* now to *Jerusalem*, but some rather suppose that those Disciples of *Cesa-*

rea conducted *Paul* and his company to *Mnaſon's* houſe in *Jeruſalem*, for tho' he was of *Cyprus* and ſuppoſed to be converted when *Paul* and *Barnabas* were there, *Acts* 13. *verſe* 4. yet had he now an houſe in this great City, who was willing to entertain *Paul* and to be as another *Gaius*, the hoſt of the Church, *Rom.* 16. 23.

N.B. Take it in the former ſenſe, and it was no ſmall incouragement to *Paul*, to have his Hoſt along with him in company from *Ceſarea* to *Jeruſalem*, or in the latter ſenſe, for conſidering the vaſt confluence of Country-men coming up from all parts of the Country to this Annual Solemnity of *Pentecoſt* at *Jeruſalem*, it cannot be imagin'd but Lodgings in the City muſt needs be mighty Scarce, and it was therefore no ſmall kindneſs in *Mnaſon* to provide convenient Lodgings for *Paul* and his company.

N.B. So that in both ſenſes *Paul* wanted not his due incouragment, eſpecially not to be turned out of Doors, but to find Lodging with an old Diſciple, a Gray-headed, experienced Chriſtian, a Father in *Iſrael* one beyond a babe or Child-hood, yea beyond youth, a *Father*, 1 John 2. 13. and ſuch an one as brought forth fruit in his old age, *Pſa.* 92. *v.* 13, 14. Nor was this all his incouragement, but 'tis expreſly ſaid [*When we were come to* Jeruſalem, *the brethren received us gladly*] *verſe* 17. namely, with loving and chearful Entertainment; both which were good preparatives to his ſufferings.

N.B. Now is *Paul* got from all his travels among the *Gentiles* to *Jeruſalem* the chief City of the *Jews*. This was in the 56. Year of *Chriſt*, and in the 2. year of *Nero's* Reign: He was in *Macedonia* at the Paſſover, but coming to *Jeruſalem* at *Pentecoſt*, there he was apprehended, and was priſoner all that year and the 3*d*. Year and in the 4*th*. year of *Nero* is Shipp'd for *Rome*, and wintring in his Voyage, *Acts* 27. 12. and 28. *v.* 11. he came to *Rome* in *Nero's* 5*th*. year which was the *Firſt* year of *Paul's* impriſonment there, where he continued priſoner and preaching two whole years, *Acts* 28. *verſe* 30, &c.

Paul's Station now at *Jeruſalem* affords us theſe *Remarks*.

The *firſt* is; *There ought to be a particular declaration of the marvellous works which the Lord hath wrought for us and by us.*

N.B. Thus *Paul* did here, *verſe* 18, 19. when he had Saluted *James* (that Apoſtle of the *Circumciſion*) and all the Elders, he declared God's Great works [κατὰ ἓν ἕκαστον] *one by one*. Thus *Moſes* told *Jethro* all the great things [*one by one*] which God had done for *Iſrael*, Exod. 18. 8. And *Paul* was particular in relating the mighty works of *God* in the *Converſion* of the *Gentiles* by his Miniſtry at ſuch a time, and in ſuch a place, both named diſtinctly by him: As he doth not give this diſtinct declaration hereof in any vain oſtentation of his own excellency (for he otherwiſe Acknowledged that he was the *leaſt of the Apoſtles*, and unworthy of that high and honourable Title, ſo not meet to be compared with this Apoſtle *James* who was reſident in that great City on purpoſe to decide all controverſies upon all emergent occaſions) 1 *Cor.* 15 9. but only to magnifie the mercy of God in the Reception of the *Gentiles* into the mercy of the Goſpel.

N.B. He did not give a Relation of this Loving kindneſs of God in the Lump or by whole-ſale in the general; but he was punctual and particular in its ſeveral branches, well knowing, that God had wrought all theſe great works that they might be Recorded in ſpecial, and have a diſtinct Room in everlaſting remembrance, that God might not loſe the Glory, nor his Church the comfort of any one of them. Oh! that we could learn with *David* to tell punctually and particularly what God hath done for our Souls, *Pſa.* 66. 16.

The *ſecond Remark* is; *All Juſt exceptions ought to be ſatisfactorily Anſwered before there can be a free and a full admiſſion into a Spiritual fraternity*: Thus it was here, *v.* 20, 21, *&c.* This conſiſtory of the Apoſtle and Elders do very well approve of *Paul's* declaration as to the matter it ſelf. *N.B.* But withall they object againſt him the Complaints of the *Jews*, wherein they accuſed him for crying down the Rites of *Moſes* (as the Solemn Feaſts, Sacrifices, forbidden meats and ſuch like) but eſpecially Circumciſion, Saying [*that thou teacheſt all the* Jews *which are among the* Gentiles, *to forſake* Moſes *and that they ought not to Circumciſe their Children.*] *verſe* 21. Now becauſe thouſands of the *Jews* which believed, yet were Zealous of the Law; *Paul's* Doctrine and Practice herein was of great offence to thoſe *Zealots*; and the greater, becauſe the decrees of the Apoſtles, *Acts* 15. 29. concering thoſe things, did only reſpect ſuch as were converted from the *Paganiſm* or *Gentiliſm* to *Chriſtianity*, ſo that the *Jews* many years after this time (even to the Reign of *Adrian* the *Emperor*) tho' believers, yet throughly underſtood not their Freedom from *Moſes's* Rituals (as *Euſebius* and other *Eccleſiaſtical* writers do teſtifie about thoſe times) but were willing to lie ſtill under the burden of it. The zeal of thoſe Believing *Jews* (being ſo *Tenacious* of their *Jewiſh Ceremonies* under the liberty

of

of the Gospel) was no better than a Zeal without knowledge, *Rom.* 10. 2. and *Gal.* 1. 14. However this multitude of Zealous Brethren must come together (as they were allowed in case of a Schism to come and consult with the Consistory of Apostles and Elders, *Acts* 15. 23, 30.) *verse* 22. and they, having Intelligence by Letters from the *Jews* out of *Asia* (who gave them so much Molestation there) of *Paul's* slighting the Customs of the holy Patriarks. Therefore we advise thee (say they) that (seeing thou did *shear thy head at* Cenchrea, *Acts* 18. 18.) according to thy Vow of a *Nazarite*, do thou shew here in *Jerusalem* the accomplishment of that Vow, *&c.* v. 23. and this will be a real Confutation of thy Adversaries Calumnies, and *N.B.* Then the Unbelieving *Jews* will not fall foul upon thee as a Despiser of the Law of *Moses*, yea and those believing *Jews* (that are still Zealous for the *Mosaick* Law) will receive thereby their full Satisfaction with thee.

N.B. Now what can poor *Paul* say or do in such a case? Had *Paul* taught such Doctrine as was laid to his charge, or had he not? No doubt but he had done so, and it was but his duty so to do, nor can the Apostle *James* or any of the Elders except against such Doctrine: For the use of Circumcision then (as some Zealotes used it) was utterly inconsistent with the Gospel, making men debtors to the whole Law and Christ altogether unprofitable to them, *Gal.* 5. 2. notwithstanding, *N.B.* It was an unjust Aspersion which the Adversary cast upon *Paul* in accusing him [*that he did forsake* Moses] for the Doctrine of the Gospel which *Paul* taught was according to *Moses's* Testimony of Christ, *John.* 5. 46, 47, &c *Moses* did particularly write of Christ, *Gen.* 3. 15 and *Deut.* 18. 15. and all his Levitical Laws pointed to and prefigured him: according to this Tenure (that believers must pass from the shadows to the substance which is Christ the end of the Law) this was the tendency of all *Paul's* Epistles.

N.B Mark well; This Consistory did not urge *Paul* at all to any publick Recantation of his Doctrine, but only to Judaize a little in the Temple, the Rites whereof might have a better plea (while it was standing) than Circumcision had, which was no Temple Rite: *Paul* complies, he acts the principal part of a *Nazarite* with four poor Votaries (paying the Priest for them and for himself according to the Law, *Numb. ch.* 6. *v.* 10, 11, 12, *&c.*) This dissimulation (if it may be so call'd) had bad Success, for the *Asian Jews* presently raise a tumult against him, *verse* 26, 27, 28, *&c.* The *third Remark* henceis; The most great & gracious God provideth (at least in some seasons) some seasonable Rescues for his persecuted and perplexed Servants: *Paul* saith *he was in deaths often*, 2 Cor. 11. 23. and *in perils often* both a *Gentibus Suis* (his own Country-men) and a *Gentibus* the Heathens, *v.* 26.

N.B. And here he was in most Eminent danger to be pulled in pieces by this Tumult, or mawl'd with blows to death, when this inraged rabble falls Pell-mell upon him with the faggot sticks prepared for the Altar, or what came first to hand, had not the *Roman* Commander come so seasonably in for his Rescue, *verse* 30, 31, 32. Wherein we have this account, *N.B.* That before his Seven days of purification (the time of his Vow) were accomplished, those implacable *Jews* of *Ephesus* (who were come to keep the *Pentecost-Feast* here) saw him in the Temple (where he waited till his *Nazarite* offering was over, *Numb.* 6. 13.) they, against all Law, lay hands upon him, laid false as well as foul things to his charge, crying out [*that he was an Enemy both to the* Jews, *to the Law and to the Temple*, &c.] maliciously surmising that he had brought *Trophimus* (a *Known Ephesian*) beyond the Court of the *Gentiles* (the place allowed for such as came out of the *Gentile*-stock, yet worship'd the true God, as the *Eunuch* of *Candaces* did, *Acts* 8.) even into the Court of the *Jews*, which was death by their Traditional Law.

N.B. And all the ground, they had for this Accusation, was, because they had seen this *Trophimus* with him in the City, therefore he must be with him in the Temple too, which was only the frantick Dream of their inraged Jealousy, *v.* 29. with this out cry of *Paul's* polluting the Temple the whole City was in an uproar by those *Asian Blood-hounds* (who had former Contests with him there, and now pursued him hither) dragging him out of the Temple in order to kill him; thinking it great impiety to stain the Pavement of that holy place with blood, yet not sticking at staining their Souls with the blood of the innocent, here was straining at Gnats and Swallowing Camels, *verse* 30 31. Now when they were just about killing *Paul*.

N.B. God steps in for his Rescue, in this manner, The *Romans* durst not trust such vast multitudes at *Jewish Festivals* without a sufficient check, therefore kept they a Strong Garrison in *Antonie's Tower* on the *North-side of the Temple*, the Governour hereof having Tidings of the Tumult, brings his bands of Souldiers to see the peace kept,

this

his affrighted the *Jews* from their murthering *Paul*. *N.B.* The fear of man cauſed hem to forbear, what the fear of God could not (for the *Jews* had not power of life and death permitted them by the *Romans*) which ſufficiently demonſtrates it was not Divine Zeal, but Diabolical malice that ſet them upon this outrage, and it was an admirable inſtance of Gods good providence, who delights to Reſerve his hand for a dead lift, to ſave thoſe that are forſaken of their hopes, God comes unlookt for here, and as it were [ἀπὸ μηχανῆς] out of an engine to ſave *Paul* and that by an Heathen Colonel, who neither had any ſuch intention, nor any affection for perſecuted *Paul*, as appears by his binding him with two Chains (as *Agabus* had foretold) and carried him Priſoner into the Caſtle, *verſe* 32, 33, 34, *&c.*

CHAP XXII.

Paul *in Priſon.*

PAUL now was become a Priſoner to this chief Captain, or *Roman Tribune*, who, tho' he delivered *Paul* out of the hands of thoſe that would have murdered him, yet bound he him with Chains (poſſibly looking upon him as the Author of this Tumult, *Acts* 23. 27.) and examined him publickly [*who he was and what he had done*] *Acts* 21. *verſe* 33. However by this ſame means, as what was foretold from God to him, *Acts* 21. *v.* 11. was fulfilled, (for not one tittle that is foretold by his Servants from him can fail) So God provided hereby that *Paul* ſhould have a fair hearing, before he could be condemned and Executed by that Riotous Rabble, who agreed well enough in doing this murdering miſchief (ſo far as they durſt) but could render no reaſon to this *Tribune* for their outrage againſt *Paul*.

N.B. Wherefore the Captain ordered his Souldiers to carry away the Priſoner into the Caſtle, not only to ſecure him from the fury of this confuſed popular commotion, but alſo to be examined privately again. *Paul*, being by this good providence handed up upon the Aſcent to the Caſtle out of the reach of his murderers hands, craveth leave of the Captain to make his Apology to this Tumltuous and Frantick people, and he did this both to Vindicate the Goſpel (that no Scandal might reſt upon truth) and to demonſtrate his invincible Zeal for his own Country-men and Kinſ-men, who, while they were doing their utmoſt for his deſtruction would leave no means unattempted for their Salvation, *Acts* 21. *v.* 34, 35, 36, 37.

When *Paul* requeſted this liberty of ſpeaking for himſelf, the Captain asks him two *Queſtions*.

N.B. The firſt was about his skill in the Greek Language, which had been the common *Lingua* in *Aſia* and *Ægypt*, &c. while the *Græcian* Empire retained its predominacy and was well known among the *Romans* who were of any good quality and education.

And his ſecond *Queſtion* was about his *Perſon*, whether he were not that Famous *Ring-leader* of a *Rebellious Crew* (*Judas Galilæus*) who pretended himſelf to be a Prophet, made an horrible inſurrection, yet eſcaped when many of his followers were ſlain, of whom *Joſephus*, *Lib.* 20. *Cap.* 11. *Antiqu.* mentions: to which *Paul* Anſwers *No*, but declares what he was and ſo had licenſe to make his defence, *verſe* 38, 39, 40. of *Acts* 21.

In *Paul*'s Apology to the people (for quelling the Tumult, *Acts* 22. 1, 2, *&c.* we have theſe *Remarks*.

The *firſt* is; *There is a lawful and pious inſinuation* (*for gaining the Attention of Auditors*) *which may be uſed in Sermons or Orations.*

N.B. Thus *Paul* did here, tho' his Auditory conſiſted of wicked men, and of the moſt peeviſh and peſtilent perſecutors, yet doth he give to them their due Titles of reſpect and honour belonging to the places wherein the providence of God had placed them (ſtiling them *Men, Brethren and Fathers*, verſe 1.) and not uſing any opprobious invectives which they now deſerved.

Moreover, he that could ſpeak all tongues (by the Gift of the Holy Ghoſt upon him) chuſed to ſpeak in his own Mother-Tongue (namely the *Hebrew* mixt with the *Syriack*, ever after the return from the Captivity) as knowing that Language was moſt grateful to this people, who had ſo great a prejudice againſt all other Nations, and Languages: This made them keep the more ſilent, *verſe* 2. The

The *second Remark* is; such as are become renewed in the Spirit of their minds, *Eph.* 4. 23. have quite contrary thoughts and understandings to what they had in their unrenewed Estate.

Thus *Paul*, while he was the *Pharisaical Saul*, had such high thoughts of his strict Sect as to believe, if only two persons were to be admitted into Heaven, the one must be a *Scribe*, and the other a *Pharisee*: He looked upon himself as a perfect *Zealot* in *Pharisaism*, wherein persecution of Christianity was one part of his Perfection, *verse* 3, 4. but when he by his effectual calling became a new Creature, and Christ had made all things new in him, *Rev.* 21. 5. He hath now new thoughts and a new Judgment, insomuch that his former *Pharisaism* (which he had highly *fancyed*, and *prized* as more pretious than the richest *Rubyes*, &c.) he now reckons it no better than Dung, Dross, or Dog-meat (as the word [σκύβαλα *quasi* κυσίβαλα] signifies) *Phil.* 3. 6, 7, 8. and his former Zeal to be but a blind Zeal, no better than Mettle in a Blind Horse, than fire on the Chimney-top, & than the Devil in the *Demoniack*, who threw him sometimes into the fire and sometimes into the water, *Mat.* 17. 15. See *Rom.* 10. 2, 3.

The *third Remark* is; Man's way is not in himself, nor is it in man to direct his own steps, *Jer.* 10. 23.

This Apostle in his Apology giveth an account of his Country, Education, and Pharisacial Conversation, yea and of his own fierce and furious persecutions of Christians both at *Jerusalem* and *Damascus*, verse 4. 5. wherein he Appeals to the Consciences of the High-Priest and the Principals of the *Sanhedrim* (from whom he had his Orders and Commission to *Damascus*, Acts 8. 3. and 9. 1, 2, 3, *&c.*) whether he had not been as Violent and Cruel to Christians, as they now were. Then gives he a large Relation of his wonderful Conversion (whereof we had an account before, *Acts* 9. 3, *&c.*) with only some small variety of expressions here from that former. Whereby he indeavoured to convince his obstinate Auditory, that what was done by him, in forsaking his former Judaism and strict Pharisaism, *&c.* was not his own free voluntary choice, but he was over-ruled hereunto by the Great Redeemer (*Jesus Christ*) who stop'd him in his way of persecution with a confounding Light and Lightning suddenly incompassing him, and (*saith he*) then the Lord wrought upon my *Heart with his irresistable hand this* (to you so strange) a *change in me* which was from Heaven: and what is *Man that he dares withstand God?* in whose hand is the Heart of every man, *&c. The Potter hath power over his own Clay*, &c. *verse* 6, 7, 8, 9, *&c.*

The *fourth Remark* is; Arguments for Converting-work must be pungent, and convincing.

Paul here *Acts* the part of a skilful *Chirurgeon*, comes close to them with his Incision-knife for the Compunction of their uncircumcised Hearts, telling them [*it was* Jesus *of* Nazareth] (a reproachful name that the stubborn *Jews* had cast upon Christ when they Crucified him) who had unhorst him, struck him with Blindness, *&c.* who could do the same to any of them (might it consist with his wisdom and glory) and who, tho' now in Heaven, yet was not ashamed from thence to own that contemned (tho' not contemptible) name, he call'd not himself [*Jesus the Son of God, the Heir of the world*, Heb. 1. 2, 3. *The Lord of all*, Acts 10. 36.] *&c.* but he gloried in their Reproach that they had cast upon him, Saying, [*can any good come out of* Nazareth?] Therefore seeing Christ owned this Reproach from Heaven, we must not be ashamed, when reproached by it upon Earth; but make *Moses*'s choice, who prefer'd the Reproaches of Christ before all the Treasures of *Ægypt* and Honours of the World, *Hebr. Chap.* 11. 26.

Nor is this Narrative (saith he) *Gratis Dictum*, any Feigned Fable, *Ask my Fellow-Commissioners* (who were my Companions in that persecuting Errand to *Damascus*) *who saw the same Light, and heard the same Voice*, Acts 9. 7. tho' they heard it not, so as to obey it, as I *Paul* did: Thus *hearing* in the *Hebrew Language* is frequently used for obeying.

N.B. Moreover (saith he) It was no *Gentile Proselyte, that the same Jesus directed me unto for Divine Instruction*, but unto *Ananias*, a man *Zealous* of, and learned in the Law, who by the same *Jesus*'s appointment persuaded me to embrace the Gospel, tho' he was a Jew like to your selves in all things: which shewed that the Gospel was not contrary to, nor destructive of the Law, but it was only the Accomplishment of it; Otherwise that believing Jew (*Ananias*) would neither have cured him of his blindness, nor Countenanced him in any scandalous Indeavouring after an Apostacy from the *Jewish* Religion, *N.B.* But saith *Ananias* to him [*the God of our fathers*] (this Title did please the *Jewish* people above all, *&c.*) hath taken thee by the Hand (as the word [προχειρίζομαι]

here ſignifies) that thou ſhould know his Will, and ſee the *Juſt one*, &c.] *Verſe* 12, and 14, 15.

The *fifth Remark* is; In working Goſpel Cures upon diſeaſed Souls, Corroſives as well as Cordials and Lenitives muſt be Inter-changeably applyed, as the matter doth require, not all or always the one, or the other. Proud fleſh muſt be eaten down, and the ſore of the Soul muſt not be skin'd over falſly or healed too faſt.

N.B. Thus *Paul* plays the part of a skilful Chirurgeon here: For tho' he did Dulcifie his defence to them by declaring how his Call and Converſion was ſtill to ſerve and worſhip no other God than the God of *Abraham* and of their Fathers the Patriarks (which ſweetned Speech did tickle the Jews itching ears, whoſe principal boaſt lay herein, *John* 8. 41.) yet would not he flatter them into eternal deſtruction, but piouſly Re-minds them of that *Juſt one* (*Holy Jeſus*) whom they *by wicked hands had Crucified*, as *Acts* 3. 14. and 7. 52. and whom he had ſeen glorified, once with the eyes of his Body, in his Journey to *Damaſcus*, and again, with the eyes of his mind, *Acts* 22. 17, 18. (probably about three years after his Converſion, *Gal.* 1. 18 *while he prayed in the Temple*. *N.B.* As prayer is a Soul-raviſhing duty, ſo therein, as in a trance, praying ones get a ſaving ſight of their Sweet Saviour, as *Acts* 10. 10.

N.B. His ſeeing of Jeſus was a great priviledge (being an Apoſtle born *out of due time*, 1 Cor. 15. 8.) which all the Patriarks, Prophets, and Believers (before *Chriſt's coming*) did greatly deſire to be dignified with, *Matth.* 13. 17. *Luke* 2. 29. *John* 8. 56. *Paul* ſaw Chriſt laſt of the Apoſtles, but it was in Chriſt's State of Exaltation, 1 *Corinth.* 9. 1. and 15. 8.

The *ſixth Remark* is; Carnal reaſonings will ariſe in the hearts even of the choiceſt and chiefeſt of God's Veſſels of Mercy to *Object* ſomething againſt their Obedience to his Divine Commands.

N.B. Thus *Paul* prudently intimateth to thoſe obſtinate Jews here his own unwillingneſs to turn his back from Preaching to the Jews (as if he bore ſome grudge againſt his own Country-men) and to turn his face to the *Gentiles*, to which Chriſt had given him a Commiſſion, *Acts* 9. 15. and 22. 18, 21. The ſame perſon [*Paul*] who never diſputed againſt his Commiſſion from the High-Prieſt for his perſecuting the Chriſtians at *Damaſcus*, yet *Objects* againſt his Commiſſion from the Great High-Prieſt (our Lord Jeſus, *Heb.* 3. 1.) for his preaching to the *Gentiles*; Saying, I have more hope of doing good at *Jeruſalem* among the Jews (who all know how Zealous I have been for the Law) than of going to the *Gentiles*, who will be afraid of me, as *Ananias* himſelf had been, *Acts* 9. 13. To this *Objection* Chriſt *Anſwers*, Have I not told thee, that thoſe Jews at *Jeruſalem* will not receive thy Teſtimony concerning me, they will rather reject it, reckoning thee as a Light giddy-headed fellow, who now Teacheth that very Religion which thou lately perſecuted: 'Tis as if Chriſt had ſaid, *N.B.* So many as were Cureable (being ordained to life are already Cured: Utter deſtruction haſtens now on apace both upon the Citizens and the City it ſelf: the reſt are hardned, I have no more mercy to beſtow on them by thee.

Paul ſtill hangs back with his love to the Jews and with his fear of going to the *Gentiles*: Then Chriſt renews his Command upon him the Second time without promiſing him any Succeſs. Now *Paul* muſt no longer diſpute but diſpatch, *N.B.* Chriſts Commands muſt be obeyed ſimply and readily, whether the *Gentiles* will hear or forbear, he muſt go among them. This teacheth us, how we ſhould lay by all our own carnal reaſonings, and vain pretences, when once God's Commandment is made manifeſt to us, whatever our Succeſs be, we muſt follow God blindfold, *Heb.* 11. 8. *Iſa.* 41. 2. *without Heſitation, Sciſcitation or Limitation*, &c.

Having made theſe Six *Remarks* upon Paul's Apology to theſe Stubborn people, the next *Remarks* ariſe from the effects of his Apology which were two.

Firſt, Upon his obſtinate Auditors who immediately interrupted him when they heard he had preached the Goſpel of Salvation to the *Gentiles*, verſe 22. and preſently broke out into another outragious Tumult, *Verſe* 23.

N.B. The *Second effect* was upon the chief Commander, to whom *Paul* was now become a bound Priſoner, who yet gratified his Priſoner (whom he had ſecured from the murdring hands of the *Jews*) to preach this Apologetical Sermon upon his Caſtle-Stairs (now *Paul's* Pulpit) out of the reach of his Murderers.

(1.) This *Chiliark* or chief *Commander* drew his Priſoner off the Stairs within the VValls of his Caſtle.

(2.) He bid his Under-Captain examine him by Scourging, as judging him ſome Notorious Malefactor, otherwiſe ſuch hideous out-crys would not have been made againſt him, *verſe* 24. But,

(3.)

(3.) Understanding he was a *Roman* Citizen, and uncondemned, the Commander desisted from binding and scourging *Paul*, ver. 25, 26, 27. And,

(4.) *Paul* Answers the chief Captain's *Objection*, that no such injury ought to be done to him who was free born, *ver.* 28.

Then Lastly the Event of all was, that this chief Captain of the Castle (fearing to be called in Question for what he had already done to a *Roman Citizen* (contrary to the *Roman Law*) he both looseth off *Paul*'s two Chains from off his hands and feet, and absolveth him from being bound with Thongs to a Post in order to his Scourging, that by torturing him thereby they might make him confess, *verse* 29. And because the Captain would gladly have found some fault in *Paul* (that thereby he might the better excuse his own Breach of the *Roman Law*) worthy of Bonds.

N.B. Therefore the next day he sends him down from the Castle to be judged by the *Jew's Sanhedrim*, seeing himself had no skill in the *Jewish Religion*, &c. *verse* 30. not daring to continue in that Crime of keeping a *Roman Citizen uncondemned* under confinement, and likewise that *Paul* might have there a greater freedom to make his own defence, *&c.*

The Resolves of these two effects, *&c.* afford us these *Remarks*.

The *first* is; Such hearers of the word as are not ordained unto life will find some Stumbling-block or other, whereon to stumble, *&c*, *v.* 22.

N.B. Those hardned *Jews* had given *Paul* a fair Audience all along hitherto without any gain-saying at all while he Dulcified his Discourse, and sweetned his speech with such pleasing expressions, as [*the God of their Fathers*] &c. wherein the *Jews* gloried above all things, that they and theirs had God for their Father, *John* 8. 41. but when any mention is made of the Mercy of God to the *Gentiles*: This they could not hear nor bear: Therefore do they interrupt him with their Tumultuous clamours, prepare themselves to do violence to him again (by casting off their Cloaths) and in their raging phrenzy [*threw dust up into the Air*] *verse* 23. this Dust they wish'd to be stones to throw at *Paul* for his Blasphemy.

N.B. So Proud a Confidence (or rather Impudence) they had to monopolize the whole Market of Divine Mercy to themselves, they madly grudged God should tender it to others, which they themselves had so Stubbornly refused, to wit, the offer of God, who is very angry with those persons and people, when he saith [*I will lay stumbling blocks before them*] *Ezek.* 3. 20. *Esp.* when men stumble at God's mercy offered to others, as the *Jews* here did (whereas all the Lord's Redeemed do much rejoice in, yea and the Angels also, *Luke* 15. 10.) *N.B.* whose hardned hearts will not hear to this day of the *Gentiles* having any interest in their *Messiah*, but call us *Bastard-Gentiles*, and Curse us Christians in their daily prayers, crying [*Maledic Domine Nazaræis, Curse Lord these Nazareans the Christians*] and stick not to say, that rather than we should have any benefit by their *Messiah*, they would Crucifie him an hundred times over. See 1 *Thess.* 2. 15.

The *second Remark* is; Polititians do not oft consider what is Just and Righteous to be done, but what is most proper and useful for present purpose, be it Right or Wrong, *verse* 24.

N.B. This chief Captain of the *Roman Garrison* in the Castle must [*Examine Paul by scourging*] to make him confess the Cause of those out-crys against him: The Heathen Tortures for confession proceeded no farther than Scourging (this may shame Christians who put persons into the Inquisition, the *Boot*, &c.) thus they did to Christ, *Math.* 27. *ver.* 26. To Scourge a person uncondemned was look'd upon as so unjust an act, that the Laws of no Civilized Nation did *ever allow it*; See on *Acts* 16. 37. *yet this must be done to* Paul *by this Heathen polititian*, verse 25.

The third *Remark* is; Holy piety doth not exclude all Godly policy: As *Paul* here was both prudently and piously politick, so afterwards when he set the *Pharisees*, and *Sadducees together by the ears*, Acts 23. 6, 7. It is but Rational that a *good man* should make use of such lawful priviledges as the place wherein he lives, and the Station wherin he stands do afford him: Thus *Paul* pleadeth for himself the priveledge of a *Roman-Citizen*, who neither ought to be bound, nor beaten, according to the *Valerian* and the *Porcian* Law. Therefore was this Title Terrible to other Nations, so *Paul* pleads it, *verse* 25, 26, 27.

N.B. Tho' we may not render *Evil for Evil*, yet may we Right our selves by all lawful means for our security: *Christ allows as much of the Serpent, as of the Dove in his Servants*, Matth. 10. 16. provided the Subtlety of the one do not destroy the simplicity of the other, as piety without policy is too simple to be safe, so policy without piety is

too

too ſubtle to be good: The head of the Serpent and the heart of the Dove do beſt together as bleſſed ingredients for the Compound of Chriſtians.

The *fourth Remark* is; *God hath many means and ways whereby to deliver his perſecuted Servants, as ſometimes by the death of perſecutors* (*they are dead that ſought the Child's life*, Matth. 2. 20. *and many in* England *were ſaved by the death of Q.* Mary, *&c.*) So at other times by ſtriking a Terrour upon their hearts, as here, *verſe* 28, 29. The chief Captain was afraid he had gone too far already, becauſe it was a Capital Crime and accounted no leſs than Treaſon for any in Authority to violate the *Roman priveledges* which *Auguſtus Cæſar* had beſtowed upon *Tarſus* (the City wherein *Paul* was born) as a reward for the Citizens aſſiſting him in his wars with *Brutus* and *Caſſius*; So feared he to be called to an account for his breach of that priviledge, as he did then ſo as to looſe *Paul*'s Bands, *v.* 30.

The fifth *Remark* is; *Our deliverances here are but partial, the total is not until* Death; *Paul* was but delivered from his Chains, not from his confinement, but was reſerved to appear before the *Sanhedrim* the next day: for tho' that Council had been baniſhed out of *Jeruſalem* long before, & had their reſidence at *Jabneh*, yet at this *Pentecoſt-Feaſt* they were come thither. The Colonel carries *Paul* down from the Caſtle, and ſets him ſafe before them for a fair Publick Tryal.

CHAP. XXIII.

Paul *before the* Sanhedrim.

THIS Chapter contains the Tranſactions of three days concerning *Paul* the *Priſoner*. The firſt days Tranſaction was, when the chief Captain of the Caſtle had brought his Priſoner down, and delivered him up to the *Jewiſh Sanhedrim* or Council to be tryed before them, himſelf (being an Heathen) having no skill in the *Jew's Religion* about which the *Controverſie* now lay: Upon this firſt days work (which conſiſts of theſe Reſolves) we have a proſpect in the general of *Paul*'s Oration made before his Judges, and particularly.

Firſt, His Exordium or Prologue.
Secondly, His profeſsion of his own Inocency, *verſe* 1.
Thirdly, The Event thereof, *Verſe* 2, 3, 4, 5.
Fourthly, His Pious Policy, *Verſe* 6, 7, 8, 9.
Fifthly, His *Reſcue* by the Captain, *Verſe* 10.

And *Sixthly*, His Encouragement from God, *Verſe* 11. Wherein obſerve, *Paul* pleads [*not guilty*] and vindicates his own innocency againſt their *Calumnies*, &c, *verſe* 1. whereupon the High-Prieſt, looking upon his Vindication of himſelf (as a reflexion upon the *Sanhedrim*) commands the Officers to ſmite him on the Mouth and ſo to interrupt him in the very enterance of his *Defenſive* Oration, *verſe* 2. *N.B.* To whom *Paul* makes a ſmart repartee for his acting herein as an Unjuſt Judge in puniſhing him, before he was heard, *&c.* contrary to the Law, *Deut.* 17. 4. and 25. 1, 2. *Levit.* 19. 35. therefore he foretells his dreadful fall, *verſe* 3.

Hereupon *Paul* is accuſed for reviling the High-Prieſt, *Ver.* 4. By theſe partial Paraſites over-looking this injuſtice and injury done to the *Apoſtle*: *Paul* pleads ignorance as his excuſe, *verſe* 5. And ſeeing no plea for his innocency was like to be admitted in ſo corrupt a Court, the head whereof was ſo unjuſt and injurious: *Paul* betakes himſelf to a prudent policy, *v.* 6. *Starteth* a Notion which ſetteth not only the Standers by but thoſe on the Bench at Variance among themſelves, *verſe* 7, 8, 9. and by this means he was delivered out of his adverſaries hands, *v.* 10. and who that night had Divine Conſolations in his confinement, *verſe* 11.

The *Remarks* from thoſe Reſolves of this firſt day's work, are theſe.

The *firſt* is; The Teſtimony of a good Conſcience in a priſoner at the Bar is a brave incouragement:

This ſame Comforter had *Paul* here, which ſo incouraged him, as that he could look his Accuſers, yea and his Judges too, in the face; for ſo 'tis ſaid [*he ſtedfaſtly beholding the Counſil*] ver. 1. becauſe his Conſcience was good, both with the goodneſs of integrity and with

with the Goodneſs of Tranquility alſo. This was his Exerciſe or Recreation, *Acts* 24. 16. Thinking it better to offend the whole world than his own Conſcience. Nor may we imagine that *Paul* pleads his own perfection before the *Sanhedrim* here, when he ſaid [*I have lived in all good Conſcience before God until this day*] for he utterly diſowns that Lying and Damnable Doctrine of Perfection, in Saying [*not as if I had attained, or were already perfect*] *Phil.* 3. 12. *none are perfectly perfect in this life, but only comparatively, or conceitedly:* So *Paul* was far from conceiting himſelf without ſin or fault, ſeeing he acknowledged and bewailed his Captivity to the Law of Sin, *Romans* 7. 23, 24. But the ſenſe is, he was not Conſcious to himſelf of any Notorious Enormity ſuch as Sacrilege, Blaſphemy, *&c.* Whereof they Accuſed him, *&c.*

The *ſecond Remark* is; *God is the Avenger of all injuries done to his Servants, and will ſmite their ſmiters:* Thus *Paul* ſaith here [*God ſhall ſmite thee thou whited Wall, who ſits to Judge me after the Law, yet bids me be ſmitten contrary to Law.*] *verſe* 2, 3.

N.B. This was an old practice of the Devil to ſmite God's Servants by the Fiſt of wickedneſs. Thus was good *Micajah* ſmitten by the fiſt of a falſe prophet, 1 *Kin.* 22. 24. to whom God's Prophet told his Doom, ſaying [*thou ſhalt ſee in that day, when thou ſhalt go into an inner-Chamber and hide thy ſelf*] *verſe* 25. Namely, from the Sons of *Ahab* who ſhall puniſh thee for putting their Father upon ſo fatal a war.

N.B. Thus alſo the prophet *Jeremy* was ſmitten by *Paſhur* (another of the Devil's falſe prophets) *Jerem.* 20. 2. whoſe Doom was likewiſe foretold by God's Prophet [*that he ſhould be a* Magor-Miſſabib, *and terrour round about, a terrour to himſelf and to all his Friends and that he ſhould die in* Babylon, *&c.*] *verſe* 3, 4, 5, 6.

N.B. Yea our Lord himſelf eſcaped not the Suffering of this ſmiting indignity, *John* 18. 22. and it may well be granted, how eaſily could the Lord Chriſt have revenged himſelf of this Paraſitical Officer who ſmote him, the palm of whoſe hand might ſoon have rotted off, had not the Lord been now acting the part of a Lamb, even of the Lamb of God, juſt ready to be offered up a Sacrifice, ſo he mildly anſwers him, *verſe* 23. &c. *John* 18.

N.B. And as it was thus diſgracefully done to our Lord in both Churliſh Strokes and reproachful words [*Anſwereſt thou the High-Prieſt ſo?*] when he had ſaid or done nothing more than making uſe of the Liberty of their own *Jewiſh* Law, in not confeſſing any thing againſt himſelf, but putting his accuſers upon proof of what they laid to his charge; yet was the *Jewiſh* Government ſo degenerated at this day, that no notice is taken of this diſorderly affront in an under Officer to a ſuppoſed Criminal. That inſolent fellow had only a Gentle reproof from our Saviour letting him know, he had not behaved himſelf, as one ought to do in the face of a Court of Juſtice, where he had both a publick Liberty, and a preſent opportunity to accuſe him if ſpoken ill, but if well, there was no Reaſon for his ſtriking him, *verſe* 23. See more of this paſſage in the life of Chriſt: So accordingly was it moſt injuriouſly done to this Servant of Chriſt, to *Paul* here, *N.B.* When indeed he did no more than what was neceſſary in his own juſt defence, and for the glory of the Goſpel; yet *Ananias* the High-Prieſt commands his Under-Officers to ſmite him upon the mouth, contrary to all Law both Divine and Humane that any ſhould be puniſhed before they be heard: but more eſpecially contrary to their own Judicial Law (as above) *Levit.* 19. 35. *Deut.* 17. 4. and 25. 1, 2. by which Law the *Jews* were ſtill governed under the power of the *Romans*:

Notwithſtanding this, the High-Prieſt giveth ſentence and inflicts puniſhment upon the priſoner, before the matters, whereof *Paul* is accuſed, were known whether they were true or falſe: and the like Tumult that had been thrown in his Lord and Maſter's face, was likewiſe thrown in *Paul's* the Servant [*revileſt thou the High-Prieſt ſo?*] as, *ver.* 4.

N.B. Nor did this *Ananias* fare better than either *Zedekiah* or *Paſhur* afore-mentioned, the Lord avenged the injury done by him upon his Servant *Paul*, for he either dyed or was put out of his place ſoon after this: Nay, ſome Authors ſay, he was cruelly ſlain by one *Manaimus*, a Captain of the *Jews* in the beginning of the *Jewiſh* wars. So God ſmote this whited wall, as *Paul* ſaid.

The *third Remark* is; It conſiſteth not, nor is it ſuitable to the ſweet Temper of the Goſpel for the perſecuted to caſt forth Curſes or Imprecations upon the worſt of their perſecutors.

N.B. Tho' *Paul* here (upon juſt provocation by his being unjuſtly ſmitten) calls this *Ananias* a whited wall (or painted Hypocrite as our Lord had called the Scribes and Phariſees painted Sepulchers, *Matth.* 23. 27.) whom God ſhall ſhortly ſmite yet the

first part of this sharp reply of *Paul* is (from our Saviours Example) an excellent Emblem of wretched Hypocrites, whose Locks, Looks and Lips do lye (as a grave Senator of *Rome* said of a forreign painted Embassador) who do Counterfeit a Zeal for God's glory and Man's good, while they design nothing else but their own profit and grandeur; pretending piety outwardly, but intending oppression and extortion inwardly. Fair Professors like beautified Tombs, to look upon, but all foul and filthy practitioners within. Not a Close, but a Grosse Hypocrite was this High-Priest, who knew himself to be no better (as *Jeroboam's* wife knew her self to be disguised, 1 *Kings* 14. 1, 2, 3.) and whom, *Paul* thus sharply reproves, *N.B.* and the latter part of *Paul's* Speech may not be looked upon as a Curse or imprecation upon *Ananias* [*God shall smite thee*] but rather a prediction or prophecy (the gift whereof *Paul* had among the other gifts of the Holy Ghost) like that Doom he denounced against *Alexander* the Copper-Smith, 2 *Tim.* 4. 14. and like those direful Denountiations of *David* against his Adversaries, *Psal.* 109. 6, 7, *&c.* and by other Holy Men in many other places which were not pronounced as prayers or Angry wishes of private men, but were rather prophecyes and predictions which certainly came to pass, so are by no means recorded for our imitation, but only for our Caution.

N.B. Beside, *Paul* herein was more than a meer private person, he being now called to be an Extraordinary *APOSTLE*, and accordingly furnished with Extraordinary *APOSTOLICAL INDOWMENTS* as well as *AUTHORITY*.

The *fourth Remark* is; Subjects in their Sufferings may not rail upon or revile their Soveraign Rulers under whom they suffer.

N.B. Thus saith *Paul* here, [*it is written, thou shalt not speak evil of the Ruler of thy people.*] *verse* 5. Quoting that Scripture, *Exod.* 22. 28. *Thou shalt not revile the Gods*, or Blasphem, that is, speak evil of Dignities, *Jude ver.* 8. and 2 *Pet.* 2. 10. This is Blasphemy in the Second Table: Called here a Blaspheming of glories, namely, Magistrates on whom God hath put this Honour, this is a Glory to be Exalted above others.

N.B. In both which words we have a lively picture of the Popish Clergy, who generally revile such Rulers, as they repute Heretical, Cursing them with Bell, Book and Candle, *&c.*

Objection. If so, then was not *Paul* Justly rebuked for railing at and reviling *Ananias* a Ruler of the people?

Answ. 1. 'Tis true, our Lord saith [*Call no man*, Racah, *much less*, Fool, *&c.*] *Matth.* 5. 22. and likewise [*if one strike thee on the one Cheek, turn to him the other also.*] *v.* 39, *&c.* yet there the cause [*without just cause*] is added in the former case for restraining all rash anger and the precipitancy of our inordinate passions and impatiency: and in the latter case, 'tis only a comparative Speech to wit, rather than take any private revenge, but we must leave the avenging of our injuries to the God of vengeance: Rather suffer a blow on the other Cheek, than with our own hand revenge the first that is given to one Cheek.

Answ. 2. That *Paul* was no Transgressor of this Law of his Lord, appeareth both by his Doctrine and by his practice. For,

1. His Doctrine was [*Recompence to no man evil for evil*, &c. *Avenge not your selves*, &c. *Be not over-come with evil, but over-come evil with good.*] *Rom.* 12. 17, 18, 19, 21. and accordingly was, 2. His practice [being *defamed, we intreat*] 1 *Cor.* 4. 13. yea being reviled, *we bless*, verse 12, &c. And he casts railers out of both Civil and Religious Communion, 1 *Cor.* 5. 11. so that we may presume he was no Prevaricator here, *&c.*

Answ. the 3. 'Tis indeed doubtful to some whether *Paul* was not here transported with passion by unjust provocation, because he added to his personal reflections [*I wist not, brethren, that he was the High-Priest.*] This was (*say they*) some disadvantage to him, that he had call'd the High-Priest, *A whited Wall*, which he therefore was forced to excuse by his ignorance: Hence *Jerome* brings in *Paul*, over-shooting himself in his over-heat, as a proof of imperfection in the best men: And *Agustine* saith, *Paul* could not be ignorant who was the *High Priest*, seeing he had been brought up at *Jerusalem*, and had Letters for persecuting from him.

Answ. 4. but the most and best Authors do justifie *Paul* here, not speaking Ironically (as *Augustin* saith) but seriously, for tho' *Paul*, having been long absent from *Jerusalem*, might not know this man personally, *Esp.* when he had (contrary to his Place and Office) acted so unlawfully and unlike such an Officer in Commanding him to be smitten before hearing, *&c.* yet knew he now no *High-Priest* on Earth, but only Christ in Heaven, *Heb.* 8. 1. beside, this *High-Priest* was but an *Usurper*. *Joseph. Antiq. Lib.* 20.

Cap.

Cap. 3. 5. and that Office (saith Dr. *Lightfoot*) was now become a matter of Merchandise, obtained by money and favour, yea and Murder too, so that they had sometimes three in one year, *&c.* No wonder then if, in this Confusion, *Paul* did not know him, *&c.*

But suppose *Paul* knew him, and thought him unworthy of the reverence of a Ruler for his corrupting the whole order of the Church of God, *&c.* Yet his practice herein can in no wise palliate or patronize any refusal of reverence and obedience to the Civil Rulers, though they be wicked, yet their Dominion may not be despised, *Jude v.* 8. but must be obeyed, and if we cannot with active, then must we with passive obedience.

N.B. But this *Ananias* was not a Prince, but a Priest, and only a pretended High-Priest, who under a Sacerdotal Title perverted the Doctrine of Truth: And all that can be warranted by *Paul*'s pattern here, is, That the Consciences of the Protestants are loosed from obeying the Pope (who hath acted worse than this High-Priest in his Anti-Christian opposing of Christ and his Gospel) upon which ground, it is not only lawful, but necessary to shake off his yoke.

The *fifth Remark* is; That Serpentine subtilty doth well concur, and may lawfully be made use of together with a Dove-like innocency: As *Paul* did here, *v.* 6. *&c.* [*when he perceived that the one part were* Sadduces *and the other* Pharisees, *he cryed out, I am a Pharisee*, &c.] *N.B. Oecumenius* doth indeed censure *Paul* hardly for this fact of sowing Dissention among the multitude, who had Unanimously Conspired against him, and Reckons it *inter Navos pauli*, as a piece of his Humane frailty, and that he told an untruth in saying, that he was called in Question about the Resurrection of the dead, whereas in truth his trouble was about the Ceremonies of the Law, *&c.*

N.B. But all expositors (excepting him only) do justifie him (which is more than barely to excuse him) as doing nothing herein, but what became a pious and prudent Apostle of Christ: Yea *Thomas Aquinas* himself approveth of this fact as a very high point of Apostolical prudence, and all the Fathers generally concur in this opinion;

N.B. Yea *Gregory. Moral.* 34. *Cap.* 3. 4. *Hyperbolically* compares it unto the Dividing of the Red-Sea for the *Israelites* safe passage through it, and to the Dividing of Tongues at the Tower of *Babel*, to bring into Confusion that insolent work of the *Babel* builders, and he produceth the example of holy *David*, praying [*Destroy and divide their Tongues* (as at *Babel*'s building) *confound their Councils*] *Psal.* 55. 9, 10.

N.B. In a word, the State of *Paul*'s case stands thus; he began to open his own cause in his own defence, but was interrupted so by *Ananias* himself (who should have overruled all disturbances against the defendent, yet became he the Master of that Mis-rule himself, *&c.*) that *Paul* could not possibly hope for any attention and audience from the Rude Rabble; In a sincere Narrative of his whole Apology, when their unruly Ruler had so rudely stop'd his mouth with a rude stroke upon it, at his very first introduction, *&c.*

N.B. Now what could *Paul* do in this hard Case? who was able enough to make a just defence of his Righteous Cause? but matters being so tumultuously managed even by the Judges themselves, that then there was no place for such an admission: therefore doth he warrantably exercise his Godly Policy, when he perceived that his Enemies (both those that sat upon the Bench, and those that stood about the Bar) were not all of one piece, but an hodg-podg patched up of *Pharisees* and *Sadduces*, he publickly professed himself by Education a *Pharisee*, and of that persuasion in the point of the Resurrection, *&c.* hereby he did not only cast a bone of hot contention and contest between the *Pharisees* and the *Sadduces* (who deny that Doctrine) but also obliges the *Pharisees* (so far as to that opinion) to take *Paul*'s part, *ver.* 7. 8. yea even against *Ananias* the High-Priest himself *N.B.* Whom *Gagneius* proveth out of *Eusebius* to be a *Sadducee*, and therefore he (with the many *Sadduces* in the court and council) were so incensed against the prisoner because he insisted so much upon the Resurrection It is the Confession of the *Jerusalem-Gomorists* in *Joma. Fol.* 38. *Col.* 3. That the fault of their great ones under the second Temple was love of money and an hatred of one another; for their very Council consisted of many other Factions (beside this) as the *Hillelian and the Shammean* party, all which had a deadly Feud betwixt themselves: and therefore for *Paul* the Apost. to improve this their prejudice amongst themselves, for his own better escape, cannot probably be censured as any other, but as an high point of pious prudence: Nor ought any to make a mis-improvement of *Paul*'s practice here, as if it warranted us to dissemble for our own self-ends (as some say) for *Paul* spake not this to curry favour with the *Pharisees*, or to Authorize all their vain Traditions, *&c.* but as *Tertullian* saith well) he singles out this one point of the Resurrection to vindicate himself against their Accusation (*that he was against the Law*) because that was the

chief

chief myſtery ſet forth in the Law, wherein the *Phariſees* were moſt found. Beſide, there is vaſt difference betwixt conſulting for a man's ſafty with a loſs to the truth, and drawing profeſſed Enemies to Chriſt from deſtroying the priſoner, to a diſſention among themſelves, that ſo dogs may worry Dogs, ſo that the poor hunted Hare [*Paul*] may thereby eſcape.

It cannot certainly be any bad work to oppoſe the Devil *(that grand oppoſer of all good work) and who keepeth the wicked together in unity, purpoſely to oppreſs, yea & to ſuppreſs piety, tho' otherwiſe they be of never ſuch Heterogeneous principles, and differing Factions, as* Herod *and* Pilate *were at difference before, yet the Devil could unite them for the Crucifying of Chriſt* Lu. 23. 12. I do wiſh that we could be ſo wiſe-hearted as *Paul* here was, to make ſuch an improvement of thoſe differences that are realy among the Papiſts at this day, among whom, the Prieſts do diſparage the Jeſuits, and the Jeſuits the Prieſts, the Prieſts again beſpatter the Monks, the Monks do the ſame to the Fryers, and the Jeſuits do it to them all (to ſay nothing of that *feud betwixt the Franciſcans*, and *Dominicans*, &c.)

Sure I am, they do notoriouſly improve the differences among us Proteſtants to their own Diabolical advantage and to our horrid diſadvantage at this day.

As it was a work well-pleaſing to God for Proteſtants to make peace one with another and to joyn in brotherly Amity and Unity together againſt the Common Enemy, *Matth.* 5. 9, *&c.* So 'tis no leſs acceptable to the Lord, if we could, by Sounding the Trumpet (*of the Goſpel*) as *Gideon*'s three hundred did, *Judges* 7. 22. and make thoſe popiſh *Midianites* to fall forth of friend-ſhip among themſelves, ſo, as to ſheath their Swords in one another's bowels: Aſſuredly the *Sadduces* of *Rome* do make a pretence that we are enemies to their Ceremonies under a colour only (as thoſe here did) while their deſign is to deſtroy the pure Doctrine of the Goſpel.

N.B. My diſcourſe upon this *Remark* hath been the larger in this point, of *Paul*'s project of ſetting his adverſaries to quarrel one with another, becauſe the world hath not wanted her wanton wits to Stigmatize this bleſſed Apoſtle with lying and diſſembling to ſave himſelf.

The *ſixth Remark* is; The diſſention of God's adverſaries oft becometh the deliverance of God's Servants, as here: The *Phariſees* and the *Sadduces* do quarrel about the *Reſurrection*, the *Scribes* take the *Phariſees* part and juſtifie *Paul*, v. 9 Thus God when he pleaſeth can find or make patrons of his people, and friends of his cauſe amongſt his very enemies.

N.B. Yea the worſt of them, even among thoſe againſt whom Chriſt had denounced eight direful woes in one Chapter, *Matth.* 23. 13, &c. by which, as by an adamantine chain, the Lord draws down thoſe cloſe Hypocrites to Hell and there leaves them to be reſerved unto the Judgment day: yet even thoſe *Scribes* did ſide with the *Phariſees* (tho' both thus doomed) to take *Paul*'s part againſt the *Sadduces* (who were moſt incenſed againſt him for his Strenuous aſſerting of the Reſurrection, *Acts* 17. 18. 1 *Cor.* 15. 13, 14, &c. a Doctrine they denyed) and who, at laſt, publickly proclaimed [*we find no fault in this man*, &c. *verſe* 9. *Acts* 23.

Nor was this all that God did here for *Paul*'s Deliverance, but he alſo ſtirred up that Heathen Tribune, the chief Captain *Lyſias* (who was preſent to ſee his priſoner have fair play at his Tryal) to reſcue *Paul* from being pull'd in pieces when the hubbub grew ſo hot, as probably they proceeded from words to blows, *ver.* 10. which demonſtrates that [*odia Religioſorum ſunt acerbiſſima*, as *Luther ſaith.*) The heats of profeſſors are hotteſt

N.B. The Feuds about pretended Religion are commonly among all men the ſharpeſt Feuds, becauſe their Notions and opinions, being but the iſſues of their own addle brains, are more indearedly beloved by them, than their own Children, which are the products of their own Bodies. The Captain obſerving all theſe paſſages of the Tumult, and fearing the peril of his priſoner, *&c.* commands his Souldiers to make a ſecond reſcue of him out of their bloody hands, as he had done before, *Acts* 22. 24. So he returns him ſafe to the *Caſtle* again.

Now, having diſcourſed upon the firſt Day's Tranſactions concerning *Paul*, a priſoner at *Jeruſalem*, we come to the ſecond day's work, which may be reſolved into thoſe parts (before it be remarked upon.)

1. God's comforting *Paul* the night before, and thereby preparing him to bear up under all his perſecutions, *verſe* 11.

2. The curſed *Jews* conſpiring his death: Whereof we have an account.

1. How this Conſpiracy was carried on, as well as deſigned in their clandeſtine conſults, deſcribing the manner and time, *v.* 12. Then the Authors and number of the Conſpirators, *verſe* 13. And then the means and helps for compaſſing their curſed contri-

vance.

vance. The Chief Prieſts are Courted for their Concurrence herein, *Verſe* 14, and *verſe* 15. And,

2. How this Conſpiracy was diſcovered, wherein mention is made both by whom, to wit, *Paul*'s Nephew, *verſe* 16. who told it, and, to whom, to wit, to *Paul* firſt, and then to the chief Captain (by the Mediation of a third perſon, an under-Officer, *verſe* 17, 18.) whoſe courteſy toward the young man, *verſe* 19, 20, 21. and his prudence in charging the Intelligencer to keep all private, *verſe* 22. are very commendable, *&c.* The Remarks from the ſecond day's Tranſactions are theſe.

Firſt, If the Lord ſtand by and with his Servants, 'tis no matter how many and how mighty they be that ſtand againſt his Servants to withſtand them: as here, 'tis ſaid [*the Lord ſtood by Paul the night before*, &c.] *verſe* 11. namely in a Viſion or revelation (whereof *Paul* makes mention, 2 *Cor.* 12. 1.) to comfort, and incourage him againſt all his Sufferings both in *Jeruſalem* and in all other places, even in *Rome* it ſelf, *N.B.* Which was his divine warrant to appeal unto *Ceſar*, as after, *&c.* I cannot but muſe a little upon what muſt be *Paul*'s Meditations in his mind after Chriſt had thus cheered him up as no doubt but the Lord's preſence turned *Paul*'s priſon into a Palace, yea into a Paradice (no leſs do many of our Modern Martyrs acknowledge while they ly in even loathſome priſons) So he could not now but bid defiance to all the Deviliſh deſigns of the *Jews* in *Jeruſalem* againſt him, having hereby got ſuch good ſecurity for his ſafety, even from God himſelf who keeps the beſt enſuring Office by Land as well as by Sea: Undoubtedly this put *Paul* into a poſture of Saying [*Now Devil do thy worſt*, &c.] accordingly he Records this divine ſentence (worthy to be writ before our eyes with Letters of Gold) that no ſuffering Saints ſhould be daunted and diſheartened at their Sufferings [*For if God be for us, who can be againſt us?*] *Rom.* 8. 31. That is, none can be againſt us either ſafely or ſucceſsfully; they will ſurely harm themſelves more than us. *N.B.* Thus *Moſes* incouraged the *Iſraelites* [*The Lord is with us, and fear ye not the people of the Land.*] *Numb.* 14. 9. And thus *David* incouraged himſelf againſt the fear of man by his Faith in God. *Pſa.* 56. 3, 4. *Maximilian* the Emperor was ſuch an admirer of this Golden ſentance of *Paul*, that he cauſed it to be written over the Table (where he uſed to Dine and Sup) and to be ſet about with Checker-work, that having it ſo often in his eye, he might always have it in his mind alſo. So ſaith *Chytræus* in *Itiner.* of him: This will out-weigh all our diſcouragments likewiſe. *If God be for us, who can be againſt us?*

The *ſecond Remark* is; *The wicked plot, Combine and Conſpire againſt the Righteous*, Pſal. 37. 12. as here, *verſe* 12. no ſooner was it Day-Light, but up the wicked *Jews* get, and get together clubbing their wits not only one with another, but with the Devil himſelf (that old murderer) to murder *Paul*, and that their binding together might be the more firm and effectual (that no one perſon of them ſhould ſlip his neck out of the Collar of this curſed Conſpiracy) they bound themſelves under a Curſe (like a Crew of Cut-throats) never to eat or Drink more, until they eat *Paul*'s fleſh, and drink his blood.

N.B. No doubt but theſe Cruel Miſcreants thought they had made a good, and a great bargain with God, when they entered themſelves into ſuch a damnable Oath of Execration, as wiſhing the plague of Famine might deſtroy them, and they be devoted to utter ruine with curſed *Jericho* and its inhabitants, if they killed not *Paul*.

The *third Remark* is; The Enemies of God's Servants are numerous, unanimous, Reſolute, and Confident to carry on their curſed contrivances for the extirpation of Religion; Thus was it here, *verſe* 13, *&c.* For 1. They were Numerous [*they were more than forty, who had made this Conſpiracy*] which ſhews, that the Devil needs never ſtarve his deſigns for want of inſtruments, he hath ever a party ready to oppoſe the Goſpel, while the whole world lyeth in wickedneſs, 1 *John* 5. 19. 2. They were unanimous, they could combine together in one curſed Bond [τινὲς συνωμοσίαν] they made a Combination, *verſe* 12. This was not Vnity in the truth, but a Conſpiracy againſt it, no better, a Factious Conſpiracy and Agreement againſt Chriſt like that of *Herod* and *Pilate* above mentioned. *N.B.* This ſhews, not only the poſſibility but alſo the pronenes of wicked men to a Voluntary Concord, they Concur well enough in purſuit of the poor Hare. 3. They were reſolute, daring deſperado's, having ſeared Souls and Conſciences, that ſtirs not, ſtarts not, nor is at all ſtrained at the Swallowing of a whole Camel (this great Curſe, as themſelves call it, *verſe* 14.) neither before, nor in, nor after this execrable Vow. *N.B.* Not unlike thoſe deſperate Monſters (rather than men) among the *Mahometants* (called *Aſſaſines*) who, being ſtrongly deluded

with the blind Zeal of their blockiſh Superſtition and accounting it meritorious to kill by any means any man or great Enemy of their Religion, and for accompliſhing hereof as men moſt prodigal of their lives, they do deſperately adventure themſelves into all kinds of danger. And, 4. They were confident of their killing *Paul*: Indeed above forty to one was great odds: They were mad, and ſwore againſt him, as *Pſalms* 102. 8. and thought themſelves ſure to ſucceed, but *Paul*'s times were in God's hands not in theirs, *Pſalms* 31. 15. *Pilate* muſt have leave from above, *John* 19. 11.

The *fourth Remark* is; The *Proverb* is here verified [*like Prieſt, like People, and like People like Prieſt*] *verſe* 14. 15. *N.B.* This people, that were ſo peeviſh againſt *Paul* did not only put themſelves under a direful Curſe in private, *&c.* but alſo make a publick addreſs to the chief Prieſts for their compliance with them in their damnable Plot: Aſſuredly they had confidence of the Prieſts aſſiſtance, otherwiſe they might have expected a moſt ſevere reproof from them, yea and a timely diſcovery of the deſigned murder to the party concerned, had the Prieſts lips preſerved knowledge, *Mal.* 2. *v.* 7. as they ſhould have done: but they, like blood-hounds, having drunk already both our Saviour's and *Stephen's* blood, *&c.* does ſtill thirſt for *Paul*'s alſo, and therefore ſtick not to become Acceſſorys to aſſiſt, if not the principals in the intended murder.

N.B. This gives us a clear Specimen how ſadly the *Jewiſh Religion* was now degenerated, when the chief Prieſts themſelves were thus ready to comply with, and contritribute their beſt aſſiſtance to thoſe Aſſaſſinates and cruel crew of Cut throats: Oh! how did this hatten their final deſtruction which now near approached.

The *fifth Remark* is; *Craft and Cruelty, Fraud and Force are ever combined together, in the Church's Enemies*: So here, *ver.* 15. *N.B.* [*Let the Captain be courted by the Council, that he bring down his priſoner to you again, as though ye would inquire ſomething more perfectly concerning him*, &c.] Thus the Plot againſt *Paul*'s life was laid low and very deep, ſo as not eaſily to be diſcovered, the chief Prieſts muſt joyn with the Council to requeſt this of the chief Captain (for they had no Authority to command him) it being a common cuſtom to ſend for priſoners for re-examining them, eſpecially when Religion and the publick peace was concerned, as was pretended in this preſent caſe: and the diſtance betwixt the Caſtle and the place where this Council met, being conſiderable, gave an advantage to thoſe Plotters. Thus their Craft and Cruelty like the Aſp never wander alone without his companion with him, and like thoſe birds of prey (mentioned, *Iſa.* 34. 16) whereof none wanteth their mate in miſchief:

The *ſixth Remark* is; God will be ſeen in the mount, *Gen.* 22. 14. even when the Knife is come nigh to *Iſaac*'s Throat: So here, *verſe* 16. *N.B. Paul*'s Siſters Son heard of their lying in wait, *&c.* It was a marvellous ſweet providence that this Boy ſhould be by when they prompted one another to puſh on their Plot. So tranſported they were with a furious frenzy, that they were not curious in heeding who heard their deſign, which by this boy was detected and defeated, *verſe* 17, 18, *&c.* God ſuffers Plotters often to go to the very far end of their tedder, and then plucks them back with ſhame and grief, *Eſther* 9. 1, *&c. Acts* 12. 6. 1 *Sam.* 20. 35. and 23. 38. *Pro.* 21. 30.

Now come we to the third day's Tranſactions (together with occurencies in tendency toward them) conſiſting upon two general heads; The firſt is *Paul*'s removal from *Jeruſalem* out of the reach of thoſe bloody *Jews*. And ſecondly, his entertainment at *Cæſarea*: Whence we have theſe *Remarks*.

The *firſt* is; God hath the hearts of all men in his own hand, and turneth them, as it pleaſeth him, *Prov.* 21. 1. *N.B.* This appeareth in the humanity of theſe Heathen Officers toward *Paul* and his Nephew (while no better than Beſtiality was practiſed by the *Jews*, &c.) for in both the Colonel and in one of his ten under Captains we have an evident example of humility and courteous humanity, in the latter, readily bringing the Boy to be heard, and in the former, taking ſuch an inferior youth by the hand, and as readily giving him audience and diſpatch, *v.* 17, 18, 19, 20, 21, 22.

This Affability and tender pity in both thoſe Superior Souldiers was a clear Specimen of God's good providence in thus inclining their hearts to preſerve the Apoſtle: Herein is God remembring *Paul* in his bonds: God lets his enemies have the ball upon their foot, and carry it away till they come to the very Goal, yet even then and there makes them miſs of winning the Game. *N.B.* The Barrels of Gun-powder are conveniently laid to blow up *Paul*, and the match is lighted, and burning towards the powder, then was nothing now wanting to his deſtruction, ſave the chief Captain's conſent, which thoſe *Jews* did not doubt of, ſeeing the requeſt ſeem'd ſo rational, and what was no more than uſual in the *Jews* Court under the *Roman power*: Now cometh

God

God [ἀπὸ μηχανῆς] as out of an Engine, defeats this Plot against *Paul* by bowing the heart of this Colonel to commiserate his case, *&c.* He prudently providing for the Nephew's safety as well as for the Uncle's from the *Jews.*

The *second Remark* is; The Good providence of God worketh wonderfully for the preservation of his Servants, making many times use of their hands therein who only intend their own ends, and not at all intending any good will to those persons that are preserved by their means, as here, God over-rules *Lysias* (this Colonel) to let *Paul* have a strong guard for his safe conduct to *Cesarea* with an amicable letter in favour of him to *Felix* the Governour, *v.* 23. to 33.

The *third Remark* is; God can cause bad persons and places to be kind to his Servants, *&c. N.B.* This *Felix* was but a bad man (as *Tacitus* and *Josephus* Characterize him) yet is he;

1*st.* *Affable* to *Paul* [*in asking him of his Country*] tho' he (as *Suetonius* saith) had Marry'd three Queens successively, yet was he not proudly morose, *&c.*

2*dly.* He was just to him, not judging him, before plaintiff and defendant had a lawful hearing, he promised this, tho' an Heathen. And,

3*dly.* He was favourable not committing him to the common Jayl, but to *Herod's* Palace, a fair prison, if any could be so, *v.* 34, 35. *Jerusalem was not so kind to him as was this Cesarea,* &c.

CHAP XXIV.

Paul *carry'd to* Cesarea.

THIS Chapter contains the History of those Transactions concerning *Paul* before this *Felix* the Governour at *Cesarea* (after his wonderful deliverance from the *Jews* in *Jerusalem*) where he was admitted to have a fair legal Tryal: And herein may be observed these following Resolves.

N.B. 1. The preparation for his Tryal at Law, the *Plaintiffs*, the *Defendant*, the *Lawyer* (that formed the indictment) and the *Judge* of that Court of *Judicature*, v. 1.

2. The management of this Tryal; whereof there be three parts.

1. The Preface of *Tertullus's* starched Oration, wherein, 1*st.* He flatters the Judge for freeing the Country from Robbers (the greater thief pick'd up the lesser) and he commends *Paul's* accusers for their graditude to him for so doing, *verse* 2, 3. promising withal to avoid prolixity of Speech that he might not too long interrupt the Governour's other weighty affairs, *verse* 4. 2*ly.* The Articles of *Paul's* accusation he rehearses, which were, *Sedition*, *Heresy*, and *Prophaning the Temple*, verse 5, 6. which he, 3*ly.* Backs with the Testimony of *Lysias* (whom he tacitly accuseth for rescuing the prisoner) *verse* 7, 8. and of the *Jews* then present, being come from *Jerusalem*, ver. 9.

The 2*d.* Part of the Tryal, is, *Paul's* defence he made to this Accusation which consists of two branches. 1*st.* His Preamble for the causing attention giving the Judge his due respect without flattery, *verse* 10. 2*ly.* His confutation of all the Articles whereof he was accused, as, 1. Of Sedition, which he denys, and confirms his denyal by Arguments drawn from the improbability both of time (being too short to move Sedition in, had he designed) *verse* 11. and of place (he being in *Jerusalem*, a City far Remote from such places where Sedition was usually raised) *verse* 12. 2. Of Heresy, justifying his own innocency, and evincing their malice for want of proof, *verse* 13. and making a good confession of his Faith (as his Lord had done, 1 *Tim.* 6. 13.) *verse* 14, 15, 16. And 3. Of violating the Temple, which he cleareth himself of, by declaring another errand he had thither about Alms, *verse* 17. and it was not he, but the *Jews* of *Asia* that made the Tumult in the Temple *verse* 18, 19. nor did he disturb the Council, save only that he cryed up the Doctrine of the Resurrection, *&c.* v. 20, 21.

The third part is the Judgment of the Judge, deferring the final Sentence until *Lysias's* coming, *verse* 22. and his kindness to the prisoner after this Tryal, *verse* 23. hearing him preach, *verse* 24, 25. yet not void of Avarice and Flattery, *ver.* 26, 27.

The *Remarks* arising from these Resolves are these:

The *first* is; The Devil's Drudges spare no pains or cost in doing his Drudgery with utmost Diligence, as here, *verse* 1. *Ananias* the High-Priest, and the Elders can

trave

travel from the City *Jerusalem* to *Cesarea* on the Sea side for doing mischief against *Paul*: How did the Spirit of persecution prompt them and put wings upon them: It still stuck in the High-Priest's stomach, that the Apostle had call'd him [*a whited Wall*] and therefore he sticks not to lay aside his Home-Grandeur, and to be at the pains of an ordinary traveller, *&c.* yea and to be also at the cost of hireing a Lawyer to accuse *Paul*. Oh! how sweet is revenge even in the very Expectation before or without fruition, would to God we were ashamed for being out-vyed and out-done by the Devil's Servants in our service to Christ.

The *second Remark* is; The Devil never starves his cursed designs for want of cunning tools to carry them on, as here: he had his *Tertullus*, an Eloquent orator, a Lawyer, who had [*linguam Venalem*] He could teach his tongue to lye, and tune it any way for a lusty Fee. This master of his Craft must be the man that shall draw up a black bill of indictment against the poor prisoner, and lay load enongh, and too much upon *Paul*, *verse* 2, 5, *&c.* This Master of words seems to be straitned for want of words and (using the abstract for the concrete) calls *Paul* a Pest or Plague to all places where he came, as if all his Rhetorick could not reach the Mischievousness of the man: *Machiavel* learnt this Lesson [*Audacter & fortiter Calumniare, tunc aliquid hærebit, Reproach lustily and something will stick*] from this Mercenary lying Lawyer, perhaps of the same size with a later lyar in Law, who said, he that will not venture his body will never be valiant, and he of the long gown that will not venture his Soul, shall never be wealthy, &c. However, the veracity of his forged Articles against *Paul*, dressed up in most gawdy garments of Artificial eloquence, made him merit the same commendable character, given to a Parasitical Duke pleading with the *Londoners* in the behalf of *Richard the third*; That never any man could deliver so much bad matter in such good words and so many quaint phrases and Rhetorical Flourishes.

The *third Remark* is; The lustre and beauty both of Holiness to God and Righteousness to men cannot become a sufficient Shield or Target to defend innocency from causeless calumnyes, as here: Tho' *Paul* had made it his daily Exercise to keep his Conscience void of Offence both to *God and Man*, verse *16* yet how is he calumniated here, and hath his back burdened with the foulest reproaches by this foul-mouth'd Orator, wrap'd up in the finest silken words: How is he branded for being a botch of his Country and stigmathized with being *a mover of Sedition*, which the *Jews* liked well enough in order to cast off the *Roman* yoke, yet because this *Aspersion* was odious to the *Romans*, therefore must *Paul* be charged with *Sedition* to indanger him of his life, by this *Roman* Governor, *Felix*: Nay, he is charged higher, to be the *Antesignanus*, the chief Captain, or Ring-leader of an unruly Rabble: and what not was wanting in the Accusation to render him the vilest of Miscreants [*planè quasi ejus nomen non viri, sed vitii esse videretur*] as if the name of *Paul* had plainly been rather the name of some most notorious vice and mischief, and not of any mortal man, *N.B.* Now if such a pretious person as *Paul* was (whom *Chrysostom* honours with this Character, that the earth never bare a better man since it bare our dear Redeemer) were thus mis-called, and counted a Pest, a Plague, a botch, &c. why should such worthless worms as we, murmur to meet with many lesser reproaches: This hath ever been the reward of a wicked world to the Godly prophets, &c. *Elijah* was called the *troubler of Israel*, &c. And *Luther* styled [*tuba Rebellionis*] the *Trumpet of Rebellion*, &c. *N.B.* And this is the *Devilish* practice of the Persecutors of this day: Just as they laid all loud lyes to *Paul*'s charge (for taking away his life, accusing him for stirring up the people to stand up for their liberty and property against the *Romans*, who now ruled with rigour over them, *&c.* Even so its done now, *&c.* And tho' *Tertullus* accuse *Paul* for prophaning the Temple (over and above his other crimes) yet doth he not mention wherin, knowing that to say [*the uncircumcised did defile the Temple*] would have reflected upon *Felix* who was not circumcised: Thus he aggravates for his Advantage, and diminishes for his disadvantage, and both without proof.

The *fourth Remark* is; The *Holy* Spirit doth more and better inable God's Servants to Apologize for themselves than the evil Spirits can the *Devil*'s vassals to accuse them: Thus was it here, *N.B.* Tho' the *Devil* had got his *Tertullus* (as eloquent an Orator, as *Cicero* in *Rome*, or *Demosthenes* in *Greece*) to implead and impeach *Paul*; yet behold with what a Flood of Eloquence doth *Paul* unstarch all *Tertullus*'s starched invective, and make an excellent Vindication of his own innocency, from *verse* 10. to the 22. Wherein he most strenuously, *Argueth*;

1. In giving all due respect to the Governor yet not flattering him with falsities, as *Tertullus* had done.

2. In.

2. In mentioning how long *Felix* had been Judge, and so appealing to him whether any complaints (of his being Seditious) were ever brought to him all that time.

3. In demonstrating how improbable it was, that he, at a time (which he had wholly spent in performing his purification, & being a close prisoner all the other five days, *v.* 11.) should be in any capacity actually to raise Seditious Tumults, but was passive in all.

4 In alledging his Errand to the City was not Sedition, but to worship God, and to bring Alms for the Poor, *v.* 11, 17.

5. In urging his own prudent Avoidance of what was in it self lawful to discourse of the Law and prophets, as *Luke* 2. 46. which he forbears to do rather than give offence, *verse* 12.

6. In putting his adversaries upon proof of their Articles, *ver.* 13.

7. In making a good confession of his death, *v.* 14. 15, 16. as Christ did.

8. In setting the Saddle upon the right Horse, saying all the Tumult that happened was by themselves. *v.* 18.

9. In pleading that the only proper witnesses were the *Jews* of *Asia*, who should have been present and not those that could only testifie by hear-say, which cannot be sufficient evidence, *v.* 19.

10. In appealing to the very Consciences of those Jews that were there present, if they could charge him with any fault made in the Council, save his defending the Resurrection of the dead, *v.* 20, 21.

N.B. Oh! how bravely hath *Paul* pleaded his own cause here: Indeed such a powerful pleader, and so elegant an Orator was *Paul* here, and elsewhere, that the grand *Atheist*, *Porphury*, said, it was pitty such a man as *Paul* (who could be so eloquent when he listed) should be bestowed upon the Christian Religion, but it was not he, so much as the Spirit of God that spake in him, *Matth.* 10. 19, 20.

The *fifth Remark* is; The God of mercy multiplies mani-fold mercies on, and marvelous deliverances for his Servants that trust in him, as here on and for *Paul*. How was the Judge astonished and plainly stun'd to hear the Apostle's convincing and confounding Apology for himself, insomuch that perceiving the *Jews* had more malice than matter against *Paul* (who had been so plentifully supplyed from heaven both with invention and Elocution in matter and manner to the Amazment of all) he deferred to give Sentence, and dismissed the Court (pretending he must have more time to inform himself (as some read the words, *v.* 22) whether the Law and the Gospel could consist together, and till *Lysias* the chief witness (being present at all these Transactions) could come up from *Jerusalem* to *Cesarea*) whereby the *whited Wall*, *Ananias* the *High-Priest*, &c. came but bluely off with a disappointment, they depart with a flea in their Ear, and the former rigour towards *Paul* was Relaxed, he was no more to be confined to a close Dungeon, but to have the Liberty of the Prison for his Relations and Friends to resort unto him, *verse* 22, 23. *N.B.* Thus our gracious God can cast in those outward comforts to his poor perplexed people when he Judges this mercy to be meet for them, and will do them most good (for he is a God of Judgment & only waits for such a season, *Isa.* 30. 18.) yea and can cause his and our enemies to become Contributors hereunto.

The *sixth Remark* is; Even very bad men and profligate persons God over-ruleth to do very good actions for the sake of his Servants: *Josephus* brandeth this *Felix* for his intolerable Covetousness, Cruelty, Sacriledge, Murderings and all manner of wickedness *&c.* yet he knowing the cursed qualities of the degenerate Jews by long Experience, and having heard how falsly and frivolously they had calumniated *Paul*, not only with foul words, but such as had no weight nor worth in them: He not only acquits him of his Crimes and lets him have liberty (only with a Chain and a Keeper to gratify the Jews) but also sends for him to hear him preach, *v.* 24.

N.B. This is reckoned for a vertue in this vitious man, that he would countenance a poor prisoner so far as to accept of him for his present Chaplain and Preacher, to provide him an opportunity, and an Auditory, amongst which was principally his Wife *Drusilla* (who had been out of Town, and whom he had met and conducted home, *v.* 25.) being a Jewess, to hear him concerning the Faith in Christ, *&c.* And no less may it be reputed a vertue in this vitious Governour to tremble at the word, *Isa.* 66. 2, which obdurate sinners cannot or will not do, *Zech.* 7. 12. being past feeling, *Eph.* 4. 19. 2 *Tim.* 4. 2.

The *seventh Remark* is; The Gospel must be preached there, where there is a lawful call, whatever persons make up the Auditory: As *Felix* had his foul faults largly recorded in the *Roman Histories*: So *Drusilla* had much more, for beside her being a

Jeweſs, yet marrying an Uncircumciſed man, ſhe lived in filthy Adultery, for ſhe baſely forſook her own Husband, King of the *Emeſens* (as *Joſephus* ſaith) and joined her ſelf (not without Magical Tricks) to this *Felix* in marriage, while her Husband was living, *&c.* Here was a pair of hopeful hearers the principal part of *Paul*'s preſent Auditory whatever were the reſt, likely none of the beſt, it being in a blind *Heathen* Family, yet *Paul* boggles not to preach to thoſe at their call, not knowing what perſons, or in what hour God might call. This depends upon the Lord in Duty, *&c.*

The *eighth Remark* is; *A word in ſeaſon, how good is it?* Prov. 15. 23, *&c.* *Paul* here applys a Plaiſter ſuitable to the ſore; Thoſe perſons he preached to were defective in their Morals therefore he diſcourſeth of the Evil of Unrighteouſneſs and Incontinency, for which the day of Judgment will call to an account: This put the patient to pain, made him tremble. *Paul*'s faithfulneſs met with no reproach or trouble, as *John Baptiſt* did from *Herod*, for the like, behold the force of Conſcience, which like *Samſon*'s wife conceals not the Riddle: 'twere well if great perſons had ſuch faithful preachers. This might ſtop them in their Career of ſin, and make this evil World much better.

The *ninth Remark* is; Slight qualms of Conſcience never laſt long. *Felix* puts *Paul* off (*as over-ſharp*) till another Seaſon, which never came, that we read off, *v.* 25. Delay of Duty is dangerous, his vices revive. 1. His *Avarice*, in expecting a bribe (contrary to the Law both of God and man) raiſed by a common purſe as he hoped for ſuch a Ring-Leader's Liberty. 2. His *Adulation*, as his Original was baſe and lordid, ſo were his Actings, to flatter the *Jews* that they might not follow him with complaints about his oppreſſion, he leaves *Paul* bound when turned out of Office, *verſe* 26, 27. yet was ſent bound himſelf by his ſucceſſor *Feſtus* to *Nero*'s Court: Thus *Felix* (which ſignifieth *Happy*) became *Infelix*, *unhappy*, as carnal Polititians do, that mind pleaſing of men more than diſpleaſing of God.

CHAP. XXV.

Paul *tryed before* Feſtus.

THIS Chapter is reſolved into Sundry *Branches* (under one *General Head*, namely, *Paul*'s ſecond Tryal before *Portius Feſtus*, as his firſt was before *Felix* (in the foregoing Chapter) This Tryal was firſt tranſacted before *Feſtus* alone, and then it was tranſlated and devolved to King *Agrippa*. The tranſactions before *Feſtus* alone conſiſt of *Antecedents*, *Concomitants*, and *Conſequents*.

1*ſt*. The *Antecedents* concern; 1. *Paul*'s Accuſers, wherein is *Related* their importunity and impudence in giving to *Paul* this new trouble ſo ſoon as this new Governour was come into place, *verſe* 1. Then their Cruelty and implacable hatred againſt the priſoner, *ver.* 2. And laſtly their *Craftineſs* in laying ſnares to take away *Paul*'s *life*, verſe 3. The 2. Concerns *Paul*'s Judge, wherein we have an account both of his equity in denying their Petition, *v.* 4. yet granting them Liberty to implead *Paul* at *Ceſarea*, *ver.* 5. and of his expedition in returning ſpeedily from *Jeruſalem* to diſpatch this Tryal there, *verſe* 6.

2*ly*. The *Concomitants*, which are two; 1. The *Jews* accuſation of *Paul*, v. 7. And, 2. *Paul*'s Apology and Anſwer to it for himſelf, *ver.* 8.

3*ly*. The *Conſequents* are likewiſe two, 1. The ſentence of the Judge, *v.* 9. And, 2. The Exception *Paul* entred againſt the Court and Judge, propounding his reaſons, *verſe* 10, 11. for his appealing unto *Cæſar*, to which the Governour and Council conſented, *verſe* 12. Now follow the cauſes why *Paul*'s Tryal was tranſlated to King *Agrippa*, which are two, 1. The Remote cauſe or occaſion was the King's coming to viſit *Feſtus* and to congrtulate his new Government, *ver.* 13. and who alſo was deſirous to ſee and hear *Paul*, verſe 22. But 2. The more immediate cauſe was *Feſtus*'s diſcourſe to *Agrippa*, firſt private in his own palace (herein he ſtates the caſe with its Circumſtances) *v.* 14, 15, 16, to 22. and then publick in the Common Hall, from *v.* 23. to 27. asking his advice, how to manage the appeal, *&c.* preparatorys to the Third Tryal.

The great truths to be *Remarked* from the whole Chapter, thus reſolved, follow in courſe. The *Remarks* are theſe.

The

The *first Remark* is; The providence of God works all things for the good of those that love God, *Rom.* 8. 28. *Paul* spake that word from his own experimental knowledge, For 1. It wrought well for *Paul* that *Judea* was now not [*sui juris*] that is invested with a power of life and death within it self (then *Paul* had undoubtedly gone to the Pot before this time) but it was a providence under the *Roman* power for *Paul*'s relief. And,

2. 'Twas no less a good providence to *Paul*, that the old Governour (*Felix*) was Cashiered out of his Office, who had so wrongfully detained him a prisoner for two years, only because *Paul* would not, or rather could not bribe him; tho' his preaching so powerfully had made him tremble before: But as that *qualm soon Evaporated*, so did his honour, for at *Festus*'s coming to the Government, he was packed away to *Rome* (a bound prisoner as he had kept *Paul* bound so long) to answer before the Emperor *Nero* for his barbarous misdemeanours laid to his charge by the *Jews* in his Government: A right reward for him, who, to please the *Jews*, left *Paul bound*, Acts 24. 27. to pacify them, that they might not pursue him with their complaints for his exactions and cruelties: this man-pleaser cared not to please the great God, nor to profit good men A new Governour therefore could not but be more easy to *Paul*, &c. *verse* 28. *Acts* 24.

The *second Remark* is; Oh! how restless is the rage and enmity which the persecutors of the truth have against the professors and preachers of it, as here, *verse* 2, 3.

The High Priest (to make good *Paul*'s calling him a *whited wall*) and the chief of the *Jews* (who should have protected the truth) all turn informers to persecute the truth giving private intelligence (as the word ἐνεφάνισαν here signifieth) to this New Governour, and buzzing false reports into his ears against *Paul*: Oh! what Priests and Rulers were these! and how are they hurryed headlong by a Diabolical Spirit to request with utmost impudence such a *favour* of *Festus*, (as they call'd it) namely, to send away *Paul* up to *Jerusalem*, when themselves had hired bloody *Ruffians* to murder him in the way, an act to be abhorred of all humane kind as notoriously contrary both to the Law of Nature, and of all Nations, *Gentiles* as well as *Jews*. Thus were even the chiefest of those *Jews* given up of God even to a reprobate sense a very little before their final destruction: And thus Dangerous it is for men in Authority to Corrupt Justice and not only to Degenerate from the Truth, but also to become persecutors of it.

The *third Remark* is; How easy it is with the most wise God to baffle and blast the most cunning contrivances of the Devil and his Instruments against his Church and Children as he did here the Plot of the priests against *Paul* whom they designed to Assassinate in his Journey to *Jerusalem*. No, saith *Festus*, ver. 4 he shall be kept at *Cesarea*, &c. *N.B.* It is more than probable that *Felix* had informed this *Festus* of the *Jews*'s Malice against *Paul*, and the rather because the *Jews* had informed the Emperor against him: Such men will not stick to recriminate where they can have an opportunity and no doubt but this information of *Felix* made *Festus* more favourable and carry fairer to *Paul*, not daring to trust him among the malicious *Jews*.

This was a marvelous good providence of God for *Paul*'s preservation: Thus God sees and smiles, he looks and laughs at all the Plots of the wicked against the godly, *Psal.* 2. 4. and 37. 12, 13. and 52. 6. and 59. 8. yea he laughs them to nothing: Therefore may we commit our present Calamitous case and cause to him as to a faithful Creator, 1 Pet. 4. 19. *He judgeth righteously*, &c.

The *fourth Remark* is; To be loaded with Calumnies hath been the common, and constant condition of God's Servants continued along under all times of both the old and the new Testaments, as is easily obvious to every ordinary observer of the sacred Story: So 'tis here [*the Jews stood round about Paul, the prisoner, and laid many and grievous Crimes against him which they could not prove*] *ver.* 7. *Acts* 25. it seems, tho' *Festus* would not grant that which those Incarnate Devils called a Favour, namely, an Opportunity of killing *Paul* in his Journey to *Jerusalem*, yet yielded he that the worst of them (who were able to Travel) might do their best against him in his Tryal at *Cesarea*, *ver.* 5, 6. whether he hastened for that purpose. *N.B.* Now the Court conveneth, the Judge sits upon the bench, and the prisoner is brought to the barr, the *Jews* accuse him of three Heinous offences (as appeareth in *Paul*'s answer to them) the *first* Crime they charged him with is his *Breaking the Law of God*, Professed by the *Jews*, the *second* is his *Prophaning the Temple of God*; and the *third* was he had *Committed high Treason against the Emperour* Nero: none of those three gross and Capital offences could the Accusers demonstrate by any substantial or sufficient Evidence, were it sufficient to Impeach, no man could be Innocent, *&c.*

The

The *fifth Remark* is; *The Servants of Chriſt are happy in their own Innocency, while their Adverſaries render themſelves ſo much the more unhappy, by how much the more they do belye them and moſt wrongfully calumniate them.* As they did *Paul* here, who from his own Experience ſpake [*that the Miniſters of the Goſpel muſt paſs through evil report and good, by honour and diſhonour, yet keep their Integrity,*] 2 *Cor.* 6. 4 8. *N.B.* Hearing evil for doing well (ſaid that *Martyr*) is writ upon Heaven's Doors: Reproach is the rude reward of a Religious Righteouſneſs. Hence *Luther* became proud of his Reproaches, ſaying, *Superbus fio, quod video nomen peſſimum mihi creſcere*, &c. *Paul* eaſily wipes of theſe three Reproaches, anſwering, that 1. He had been always a Religious obſerver of the Law 2. He went devoutly into the Temple upon a Religious account. and 3. He never had taught any Rebellion againſt *Cæſar*, nor acted any thing to diſturb the Emperour's Government, *ver.* 8. None of which affirmations his Enemies were able to diſprove.

The *ſixth Remark* is; *Carnal polititians care not to conſider of things what is Righteous in it's own nature, ſo much as what is of uſe for their preſent purpoſe, be it right or wrong:* as *Feſtus* here (like *Felix* before him) was willing enough to do the *Jews* a pleaſure *verſe* 9. with *chap.* 24. 27. *Paul* probably perceived that *Feſtus* was now warping towards popularity in asking [*wilt thou go up to Jeruſalem*, &c?] Apparently inclining to favour the *Jews* becauſe *Felix* had been diſplaced upon their complaints againſt him therefore would he merit their Opinion of him, by making this offer to *Paul*, whom he could not command to make the *Jews* his Judges being a *Roman Citizen*, therefore ſaith *Paul* to him, [*I am now before Cæſars Tribunal, whoſe Vice-gerent thou art, and who only ought to Judge a Citizen of* Rome,] *ver.* 10. begging no favour but juſtice, Appealing to *Cæſar* himſelf from this partial Judge, *ver.* 11. This he might challenge (from the ſuſpicion of *Feſtus*) as his Roman priviledge and this he did for theſe Reaſons, 1. To make *Cæſar* more favourable to himſelf, and to other Chriſtians. 2. Becauſe he apprehended it far more ſafety to himſelf, and to the Church: and 3. He was warranted by a Divine Revelation from Chriſt himſelf to make this Appeal, *Acts* 23. 11. which extrrordinary information of his going to *Rome* could not but be a mighty ſupport, and ſtrong conſolation to him in his intervening conflicts; and *Feſtus* was glad of this appeal, that without peril on the one hand, and ill-will on the other, he might quit his own hands of ſuch an Intricate affair which he underſtood not, *ver.* 12.

The *ſeventh Remark* is; God will not be wanting to his Servants in ſtraits, but will diſpoſe of matters in order to their Deliverance, when it may conduce to his own glory, and their good. Thus it is here, *ver.* 13, 14, 15, 16, *&c.* King *Aggrippa* muſt come to congratulate *Feſtus*, who muſt declare the caſe of God's oppreſſed Servant to the King, how the *Jews* at *Jeruſalem* deſired Judgment againſt *Paul*, *Indictâ cauſâ*, without a fair hearing on both ſides, *Feſtus* muſt condemn this by the light of nature and of nations to be an unjuſt deſire, and quite contrary to the Roman Cuſtom eſpecially againſt a Roman *Citizen*: by this means the wicked malice of the *Jews* was made manifeſt and *Paul*'s preſervation was provided for, yea and God's deſign of *Paul*'s publiſhing the Goſpel at *Rome* it ſelf, (*according to the Divine Revelation*, *Acts* 23. 11.) was likewiſe hereby promoted. Thus the Lord will be ſeen in the Mount, for his diſtreſſed Servants when it will have a tendency to his honour, he will raiſe up ſome *Feſtus* or other to open the oppreſſed man's Cauſe, as God did the Chief Buttler in the cauſe of *Joſeph*, Gen. 41. 9, *&c.* and *Jonathan* in *David*'s cauſe, 1 *Sam.* 18. 3. and 19. 2, *&c.*

The *eighth Remark* is; 'Tis Notorious injuſtice in a Judge to paſs Sentence of Condemnation upon a perſon unheard, and not permitted to make his beſt defence for himſelf, *&c.* This baſeneſs was below the *Roman* Gallantry, while *Pagans*, v. 16. The accuſers muſt ſtand face to face to the accuſed.

N.B. The *Roman* manner was: The Accuſers ſat in thoſe Seats that were at the left hand of the accuſed and his advocate at the right hand: The *Plaintiff* had three hours allotted him, the *Defendant* had ſix; and if he were caſt, yet was he not given up to his Adverſaries to be puniſhed at pleaſure (as thoſe *Jews* would have had *Paul* here) but as the Judge appointed it. Nor was this manner of adminiſtring Juſtice only according to the excellent Law of the *Romans*, but alſo according to that *more* excellent Law of the *Jews* (given to them by God himſelf) *Deut.* 21. 4. Nay, the contrary practice was againſt the Law of nature, and of all nations, yet ſuch a Diabolical Spirit of malice had ſo blinded the *Jews*, that as they had got Chriſt condemned when the Judge himſelf had declared him Innocent *Luke* 23. 4. ſo they would have ſerved his ſervant, the Apoſtle *Paul* here, for which attempt this Pagan Judge *Feſtus* reproves them, and the light even of nature condemnes them: Indeed ſuch hath ever been the Devil's malice againſt the ſervants of Chriſt, that in all Ages he puſheth on Impious

Judges

Judges into thoſe precipitant practices of condemning them without any fair Tryal or fully hearing their defences, well knowing the power of truth, that ſhould it be ſuffered to be throughly ſcann'd he is very jealous his Kingdom would fall: *Nichodemus* ſaith, *John* 7. 51, *Our Law is otherwiſe*, Deut. 1. 17. and 17. 8, *&c.* and 19. 15.

The *ninth Remark* is; *Pagans* and *Prophane perſons* have low, vile and undervaluing thoughts and apprehenſions of the moſt high and Holy things of God: Here this *Heathen* Governor *Feſtus* calls the Religion and Worſhip (which was of God's own inſtitution) moſt prophanely no better than by that contemptible name of *Superſtition*, *verſe* 19. as if it had been [*Super ſtatutum*] *above the Statute*; and how ſlightly doth he alſo ſpeak of our dear Redeemer, only ſtiling him [*one Jeſus*] Alas! thoſe Dunghil Cocks know not the price of that precious pearl (neither the Maſter, nor the Servant, and therefore do they vilify them in their vain imaginations and with their opprobrious Expreſſions, as is done here.

The *tenth Remark* is; *Truth and Innocency ſhine forth more ſplendidly by the more oppoſition that is raiſed againſt them*, from *v.* 20. to the end. *Feſtus* is offended to find the Church imbroyl'd with *Queſtions* (would to God it were not ſo now, *&c.*) he conſults with *Agrippa* what to do; *Agrippa* deſires to hear *Paul* (as *Herod* did to hear the *Baptiſt*, *Mark* 6. 20. and to ſee Chriſt, *Luke* 23. 8.) Hereupon *Feſtus* proclaims *Paul*'s innoceny, and therein his own injuſtice, in not acquitting the innocent; Long delayed juſtice oft proveth more heavy than ſpeedy injuſtice. *Feſtus* pretends he knew not by what rule or Judges *Paul*'s caſe could be decided, but intends to force his return to the *Sanhedrim* (in favour of the *Jews*, *v.* 9.) had he not been over-ruled by *Paul*'s appeal to *Cæſar* which *Feſtus* durſt not deny. Thus the providence of God wrought all matters for *Paul*'s *Juſtification* and for the *Jews juſt reproof*; the *Judge here had no Crime to inform* Cæſar of *againſt* Paul; *&c.*

CHAP. XXVI.

Paul *before King* Agrippa.

THIS Chapter brings *Paul* to his third Tryal before King *Agrippa*, in order to ſend him from *Cæſarea* to *Cæſar* at *Rome*, which *Feſtus* durſt not do without mentioning the priſoner's Crimes in his *Mittimus*, whereas he had as yet found no fault in him: Therefore muſt *Paul* be Try'd a third time to try what particulars could be proved againſt him, before King *Agrippa*, for *Cæſar*'s ſatisfaction: We have an account, *Acts* 25. 23. 24, *&c.* how the Court was call'd for, this third Tryal, to which *Agrippa* and *Berenice* came with great pomp, to whom *Feſtus* gives a publick Narrative of all Tranſactions paſt, and begs the King's Council about the appeal, and now *Paul* hath leave to make his *Apology*, Acts 26. 1. which may be reſolved thus:

It conſiſts of three parts (1.) A *Prologue*. (2.) A *plain* and *powerful plea*. And (3.) An *Epilogue*.

1. *Paul*'s *Prologue*, verſe 2, 3. Is his acknowledging it a priviledge that he might plead for himſelf before King *Agrippa*, whoſe birth and breeding had been among the *Jews*, and therefore he could not but be accquainted with the Law and the Prophets, by which *Paul* deſired to have his caſe determined, whereof the King was the moſt competent Judge.

2. His *Plain Plea* conſiſts of many Heads; 1. From the Innocency of his Youth, which he aſſerts from the *Jews* Teſtimony, *ver.* 4. and from his own Education, *ver.* 5. 2. From the ſtate of the Controverſy, about an Article of the Faith, the Doctrine of the Reſurrection, wherein he reflected upon his Adverſaries as unſound in the Faith for their denying that very principal of Religion, *ver.* 6, 7, 8. 3. From his former *Phariſaiſm* and *Perſecution of Saints*, which he once thought was his duty and God's Service, *verſe* 9, 10, 11. 4. From his extraordinary call by Chriſt to become a Convert, Relating the Circumſtances of time, place, witneſſes and works, *v.* 12, 13, 14, to 19. and how it was not from any Levity of his own mind, but a Divine Compulſion carried him out of his old Converſation, *v.* 19, 20. 5. From the injuriouſneſs of the *Jews* to him, merely for yielding Obedience to this Heavenly Viſion, *ver.* 21. 6. From his Experience of God's protection from all his perſecutors, and therefore could not but in gratitude to God (who had hitherto preſerved him) ſerve him with his beſt in the

work of the Goſpel, *v.* 22. And 7. From the harmony of his Doctrine with *Moſes* and the Prophets, *&c.* ver. 22, 23.

3 The *Epilogue*, occaſioned by *Feſtus*'s Raſh Cenſure of him for a mad-man, *v.* 24. wherein he appeales; 1. To the Sobriety of his own Speech (having more weight than the words of mad-men.) And 2. To the Judgment of *Agrippa*, verſe 25, 26. The upſho of all was, that thoſe very Heathen Judges do again acquit *Paul* of all Crimes in their opinions, *v.* 31. To the great Condemnation of the malicious *Jews*.

The *Remarks* that may be raiſed from theſe *Reſolves*. Are,

Firſt, As the providence of God procured *Paul* a liberty to ſpeak for himſelf; So the promiſed Spirit of God gave him ability of Speech, both were wonderful. So that an Adverſary was not found able to withſtand the power by which he ſpake, while he thus freely publiſhed the Goſpel of *Chriſt*, and made not only his own caſe, but alſo the Chriſtian Religion publickly known, *&c.* *King Agrippa* gave *Paul* a power to make his *Apology*, verſe 1. tho' he ſat not as Judge, but as one highly honoured by *Feſtus*: And the Apoſtle ſpake here (through the ſupplies of the Spirit of Chriſt, *Phil*, 1. 19.) ſo Artificially, ſo effectually, with ſuch evidence and demonſtration in his own Vindication, that he plainly Captivated the Conſciences of the whole Court (ſo far as to ſtop their mouths from contradicting him) *and almoſt perſuaded the King to turn Chriſtian.*

The *ſecond Remark* is; It is a kind of happineſs to have a fair hearing of our caſe and cauſe in the Courts of men: Thus *Paul* expreſſed it here, *v.* 2, 3. which was no ſordid adulation, but a plain confeſſion of the truth, for he could not but own it as his great advantage to make his Juſt Apology before *Agrippa*, who could not (by his birth and breeding) be altogether ignorant of thoſe points in controverſy (about the *Meſſiah*, the Reſurrection, and the giving of the Holy Ghoſt) and however he muſt be a far more competent Judge of ſuch matters, than that *Pagan* Judge, *Feſtus*, could be, who was an abſolute ſtranger to the Scriptures. *N.B.* This *Paul* calls an happineſs, hoping that, as the King had opened his mouth to make his Defence ſo he would not ſuffer any to ſtop it till he had done, being confident that *Agrippa*'s opinion and Judgment could not but prevail much with *Feſtus*, while he pleaded for his own life, and therefore doth he principally crave the King's patient Audience, ſtiling it his happineſs: yet *Paul* well knew that the true happineſs is to find favour with God in the Remiſſion of Sin. *Pſ.* 32. 1, 2. and aſſuredly had not God over-ruled matters, and *Paul* had not been ſo eminent by his ſufferings, *Agrippa* (who came into the Court in ſuch a princely pomp, *Acts* 25. 23.) Eſpecially *Feſtus* could never have vouchſafed him attention with ſo much ſilence and patience.

The *third Remark* is; A blameleſs life from our youth upward is a brave incouragement when we come to ſuffer for Righteouſneſs-ſake: Thus *Paul* here, *v.* 4, 5. makes a confident appeal (as he had done to *Cæſar*'s Court ſo) to his accuſers conſciences, whether they could Juſtly charge him with any enormities while he was of their Strict *Phariſaical* perſuaſion: Hereby he vindicated his Chriſtian Religion from the prejudice of the *Jews* who caſt ſuch calumnies upon *Paul*, as if he had imbraced Chriſtianity as a ſubterfuge from the abuſe of his *Phariſaiſm* in former times: This he wiſely waſheth off and convincingly urgeth, that it was not for any miſdemeanors done by him, but for his imbracing the Chriſtian Religion which had rendred him ſo odious and obnoxious to them. Now the Teſtimony of *Paul*'s good Conſcience was a ſtrong cordial to ſupport him in all theſe Tryals which he had before *Felix*, *Feſtus* and King *Agrippa*, over and above his Divine Revelation.

The *fourth Remark* is; The Doctrine of the Reſurrection is no incredible Doctrine: This *Paul* aſſerts, as the foundation of all Religion, which he calls [*the hope of the promiſe*] *v.* 6. for which the 12. Tribes inſtantly ſerved God (*and all little enough*) to obtain a better Reſurrection, and everlaſting life, *verſe* 7. and for which Article of the Faith, thoſe Degenerate Children of the 12. Tribes do (ſaith *Paul*) perſecute me to Death: Yet it is a Credible Doctrine which *Pagans* (ſuch as *Feſtus* was) and *Sadduces* ought not to deny, *v.* 8. and the Credibility of it is evidently Demonſtrated: both by God's works of Creation, wherein God gave life to that which had it not before, therefore he can more eaſily reſtore life, where it once hath been: and by his works of Providence, ſeeing every ſpring is a Reſurrection of Plants that ſeem dead in winter.

The *fifth Remark* is; The great ends and effects for which Chriſt did Inſtitute and Commiſſionate a Goſpel Miniſtry, are principally five, for working. 1. *Converſion.* 2. *Faith.* 3. *Remiſion of ſins.* 4. *Sanctification.* *And.* 5. *Salvation.* *N.B.* All theſe five

five be famouſly ſpecified in *Paul*'s Commiſſion from a greater High-Prieſt (*The Lord Jeſus*) to preach the Goſpel, than the whited wall *Ananias* was, who had before given him a Commiſſion to perſecute the Preachers of it, and who now did perſecute *Paul* for Preaching it, as *Paul* tells King *Agrippa* here, after he had given him the whole narrative of his wonderful Converſion, (whereon *Remarks* have been already made upon *Acts* 9. 3, &c. And upon *Acts* 22. 6. As alſo upon *Acts* 8. 3.) from *Acts* 26. 9, 10, 11, *&c.* to *verſe* 18. where this excellent diſcription is: *N.B.* Now tho' theſe five great works of Converſion *&c.* be properly, and principally, yea only, the work of Chriſt (who alone can open the eyes of the blind both of ſouls and bodies, as he had opend *Pauls*, &c.) yet is he pleaſed to put this great honour upon his poor Inſtruments in his miniſtry's, by whom he ordinarily works them, and hence are they called co-workers with God. 1 *Cor.* 3, 5, 6. And 2 *Cor.* 6. 1.

The *ſixth Remark* is; How abominable it is, that among thoſe that profeſs, themſelves to be God's peculiar people, True obedience to the Great God ſhould be reckoned no better than real Rebellion and Treaſon againſt ſorry mortal man: Thus *Paul* tells *Agrippa*, *verſe* 19. the *Jews* (who pretend themſelves to be God's peculiar people) can find no other fault in me, but that I durſt not be diſobedient to this heavenly Viſion, but I preached the Goſpel at God's command. *verſe* 20, 21. from whoſe fury God hath hitherto preſerved me. *verſe* 22, 23. Intimating for his own vindication, that he had done nothing but what became a man grateful to God for his daily preſervation, (which is not granted to nouriſh Idleneſs, but labour) as alſo, that the truths of the Goſpel concern'd *Agrippa*, himſelf and all princes, as well as the meaneſt people, for all are one in Chriſt. *Gal.* 3. 28. *Col.* 3. 11.

The *ſeventh Remark* is; *Carnal minds, even of mighty men, do paſs very uncharitable Cenſures upon ſpiritual perſons and things.* Thus the Pagan Judge *Feſtus* Judged *Paul* a *mad man verſe* 24. as the Captains did Gods prophet that came to *Jehu.* 2 *Kings* 9. 11. and the Friends of Chriſt, did Chriſt himſelf. *Mark* 3. 21. Nor can it be otherwiſe becauſe of contrary apprehenſions, for bad men call evil good, and good evil, *Iſaiah* 5. 20, 21. They blaſphemouſly conceive the Goſpel to be the fooliſhneſs of preaching. 1 *Cor.* 1. 18 It ſeemeth ſo to them that periſh, but to them that ſhall be ſaved, it is the power and wiſdom of God, *Rom.* 1. 16. 2 *Cor.* 4. 3, 4. Therefore is it a moſt dangerous ſymptome thus profanely to miſtake and to diſtaſt the Goſpel of Chriſt, as *Feſtus* did here, thinking that *Paul* had over-ſtudied himſelf, and by meddling with matters too high for his Capacity, and too deep for his underſtanding, he had brought himſelf into a mad melancholy, ſo he broke forth into this idle and long Tittle-Tattle *&c.*

The *eighth Remark* is; 'Tis a bleſſed Attainment for a man to be maſter of himſelf when highly provoked, and to be regulated by right reaſon only, and not hurryed by unruly paſſions. Thus it was with *Paul* here, *verſe* 25. making his anſwer with all meekneſs, with due terms of reſpect to a Revileing Judge, wherein he well obſerved *Solomon*'s ſaying [*a ſoft anſwer turns away wrath*] *Prov.* 15. 1. *Feſtus* had ſpoke truly ſo far as to ſay [*Paul had much learning*] for he was reckoned an excellent linguiſt, being skilful by his acquired learning, beſides that infuſed by the Holy Ghoſt (in the *Hebrew*) *Syraick*, *Greek*, and *Latine* Tongues, well acquainted with the Pagan Poets, and a moſt fluent and Charming *Orator*, ſpeaking and writing *Greek* in ſuch a Compt, florid and elegant ſtyle, ſo that *Demoſthenes*'s Orations are but dull pieces compared to ſome of his Epiſtles yet *Feſtus* was extravagant in cenſuring that [*Paul's much learning made him mad*] perhaps he might feel ſome ſtrange Influence upon *Paul*'s Diſcourſe, and could not aſcribe it to the Right cauſe, the Holy Spirit, but to the ſpirit of madneſs, *&c. N.B.* 'Tis true indeed *Paul* himſelf confeſſeth that he had been exceeding mad, in perſecuting the Truth, *Acts* 26. 11. And there were ſome (*beſides this Pagan Governor*) who Judged him as mad in preaching it 2 *Cor.* 5. 13. and in preſſing towards the prize which he now perſecuted (ſo διώκω ſignifies) *Phil.* 4. 13. with as much eagerneſs, as ever he had perſecuted or proſecuted the poor ſaints and ſervants of Chriſt, while he made havock of them, *Acts* 8. 3.

The *ninth Remark* is; 'Tis likewiſe highly honourable and greatly comfortable when a priſoner at the bar can (*beſide the teſtimony of his own conſcience*) make a ſolemn Appeal to the conſciences of his Judges, that he ſpeaks nothing but the words of truth and ſoberneſs: Thus *Paul* makes his appeal 1. To *Feſtus* with all modeſty, waving the reflection, he reviled him not (as Chriſt had taught him, 1 *Pet.* 2. 23.) nor called him whited wall (as he had done *Ananias* the intruder into the High-Prieſt's office) but gives him his Noble Title tho' his perſon was unworthy, Yet for God's ordinance of magiſtracy's ſake, mildly minding him according to his own advice, 2 *Tim.* 2. 24,

25,

25,26.) that his Conſcience muſt tell him his diſcourſe was not like as one diſtracted. And 2. To *Agrippa*, to whom he uſeth a moſt Rhetorical inſinuation, *v.* 26, 27. which could not but leave a forcible impreſſion upon his heart, perſuading him, that he, being Educated in *Judea*, could not but hear of the Life, Doctrine, Miracles, Death and Reſurrection of Chriſt, *&c.* all which were done openly, *John* 18. 20. and he could not but believe the Prophets.

The *tenth Remark* is; So convincing is the power of the Goſpel, and the purity of its profeſſors, that at the long run the Adverſaries thereof are ſhamefully confounded, as here. 1. The King is convinced to be almoſt a Chriſtian, *v.* 28 he is brought nigh God's Kingdom, yet ſo clogg'd with the world as (we do not find) he ever came there: which occaſion'd *Paul* to wiſh (for *Agrippa* and all his auditory) all the good that was in himſelf (for the accompliſhment of a true Chriſtian) yet to be freed from all the evils that then were upon him, *verſe* 29. 2. *Feſtus* is eaſily influenced by *Agrippa* to acquit *Paul* from the Crimes laid againſt him, yet he would not releaſe him for fear of the *Jews*: And 3. the malitious *Jews* got nothing for all their travel, charges, and impudent importunity, but a being branded for a company of curſed Caitiffs, for their thirſting after the blood of the innocent in the judgment of ſo many honourable perſonages: Thus are thoſe wretches packed home to *Jeruſalem* with a ſtigmatizing indelible opprobrious blot upon their names, and perhaps not without horrour of Guilt within their Boſoms: Notwithſtanding all; thoſe acquitters of *Paul*, like the Black-moor in the Bath, and the ſpotted Leopard, *Jerem.* 13. 23. got no ſaving change by theſe Tranſactions.

CHAP. XXVII.

Paul's *paſſage to* Rome.

THIS Chapter containeth *Paul's* Voyage from *Ceſarea* towards *Rome*, which may be reſolved into two General parts. 1. The Cauſes of his voyage thither. And 2. The Caſualties that came upon him in his paſſage.

1*ſt*. The Cauſes were three, *firſt*, *Efficient*, which was a decree in court by the Judges, *ver.* 1. where his companions are named. *Secondly*, *Formal*, he muſt not travel it by Land, leaſt the *Jews* ſhould ly lurking in the way, to take away his life (according to their old Oath and Deſign) but he muſt paſs by Sea, *v.* 2. *Thirdly*, *Material*, to wit, the places by which they paſſed from *Ceſarea*, were *Sidon*, ver. 3. *Cyprus*, v. 4. *Myra*, v. 5, 6. *Gnidus*, ver. 7. and *Crete*, v. 7, 8.

2*dly*. The *Caſualties* in the general was [*ſailing was now dangerous*] towards the depth of winter, *v.* 9. more particularly they are reducible to three heads. 1. The *Antecedents*. 2. The *Concomitants*. And 3. The *Conſequents*.

1*ſt*. The *Antecedents* are the procuring cauſes of all the ſad caſualties, namely, the Centurion's too much obſtinacy in rejecting the Apoſtle's advice, and his too much obſequiouſneſs in receiving the Counſel of the Maſter and owner of the Ship, *verſe* 10, and 11, 12.

2*dly*. The *Concomitants* are, 1. A contrary tempeſtous wind, *verſe* 13, 14, 15. 2. The peril of the place, *v.* 17, 18. 3. The continuance of the ſtorm for three days, *v.* 18, 19. 4. Heaving over board the lading & Merchandize. And 5. An utter deſpair of life, *v.* 18, 19, 20. in the eye of Reaſon, *&c.*

3*dly*. The *Conſequents*, are the Cataſtrophe, or comfortable iſſue 1. Promiſed by *Paul*, not only from his prophetick Spirit, but alſo from an angelical Viſion, *v.* 21, 22, 23, 24, 25, 26. 2. Performed, through the uſe of ordinary means by night, as the caſting of their Anchors, *v.* 27, 28, 29. The abiding of the Marriners in the Ship, *v.* 30, 31, 32. The taking of due ſuſtenance to ſupport nature in its ſtrength after *Paul* had begged a bleſſing, *v.* 33, 34, 35, 36, 37. Then the ſecond, unladeing of the Ship, *v.* 38. Laſtly, what was done extraordinarily by day, *v.* 39, 40. and ſuffered, *v.* 41. The Ship is loſt, yet all its crew ſaved, *v.* 42, 43, 44.

The *Remarks* from thoſe Reſolves are theſe;

The *firſt* is; The diſpoſals of all men (both Saints and Sinners) are determined, as here [*it was determined*] verſe 1. firſt By God himſelf the Supreme cauſe, *Acts* 23. 11. and then by thoſe Subordinate civil Magiſtrates, *Feſtus*, *Agrippa*, and others with whom the Governour

Governour consulted concerning *Paul*'s passing to *Rome*. All these great men seem to be self-condemned, in their acknowledging *Paul*'s innocency, yet not setting him at Liberty; This neglect of Justice they do but varnish over with a pretence of Lawfulness and necessity, saying [*he might have been freed, had he not appealed unto* Cæsar.] *Acts* 26. 32. whereas the true secondary cause was, that they durst not do it for self-ends and popularity, for fear of the *Jews*, but the principal primary cause is here included [*it was determined*] otherwise by the great God, who disposeth all things according to his pleasure: For *Paul*'s appeal to *Cæsar* did indeed bind them up only from condemning the prisoner till *Nero* had heard him, but not at all from setting him at Liberty had they pleased, because *Paul* might have with-drawn his Appeal, and enjoyed his freedom, seeing *Nero* had not yet made those Sanguinary Laws, whereby the profession of Christianity became a Capital Crime: *N.B.* This is comfortable to consider, that even great men cannot do what they please against the Saints, but what the great God pleaseth.

The *second Remark* is; *Saints do share with sinners in matters Secular and External*: 'Tis said expresly [*there were other prisoners beside* Paul] *v.* 1. that must all be pack'd together to *Nero*'s Court at *Rome*: They are mingled (*the good with the bad*) in the same misery: *Time and chance* (saith *Solomon*) *happeneth alike to all*, Eccles. 9. 11. To the one as well as to the other, especially in common Calamities, for *Hezekiah*'s pride did contribute to the *Babylonish* Captivity (wherein the good Figgs were involved with the bad) as well as his Son *Manasseh*'s Abominations: Tho' they be thus Jumbled together in this lower world; yet the Righteous Judge will at last place them in very different conditions in another world, *Mat.* 25, 34, 41, 46. And *Luke* 16. 25. This may comfort us also.

The *third Remark* is; 'Tis a great comfort to the afflicted to have good Companions in their affliction: *Optimum Solatium est Sodalitium: Comes pro vehiculo est, & Solamen miseris socios adhibere Doloris*: Society is a Solace, a Comerad is a Chariot and 'tis a comfort to have Companions in misery. Thus it was a great comfort to *Paul* the prisoner here to have two such good Companions in this perillous passage, as were *Luke* (the holy Pen-man of the *Acts* and of the *Gospel*) and one *Aristarchus*, ver. 2. a man of some Note, being one of them that was laid hold on in the uproar at *Ephesus*, Acts 19. 29. He was *Paul*'s fellow-Traveller, *Acts* 20. 4 and his fellow-worker also, *Philemon v.* 24. And now is become also his Fellow prisoner, *Col.* 4. 10, 11.

Upon this account did *David* so sadly bewail the loss of his sweet Companion, his dear *Jonathan*. And *Paul* likewise counted it a singular mercy to himself that his dear fellow-Labourer *Epaphroditus* recovered from a dangerous sickness, *Phil.* 2. 27. Yea and *John* found himself furthered by the Graces of his Elect Lady, 2. *Ep. ver.* 12.

The *fourth Remark* is; *God raiseth up Friends to shew favour to his afflicted Servants, if not in sight yet in despight of their Adversaries.* Thus *Julius* courteously treated *Paul*, *the Captain was kind to his prisoner and gave him liberty to go unto his friends to refresh himself*, verse 3. This was a great favour from a *Pagan* Centurion to let him walk abroad into the fresh air (tho' with his keeper, as their manner was) to refresh himself, this had been *Felix*'s charge that *Paul* should be courteously handled in his former commitment, *Acts* 24. 23. But it was an additional favour from God to find him friends in *Sidon*, such Saints as he could comfortably converse with, and such as he Received refreshment from, even, needful accommodations for his tedious Voyage, *&c.*

N.B. There is much comfort in the Communion of Saints both in the Church Militant and Triumphant: This the Antient and the Modern persecutors labour to prevent by confining Christians to *Islands* and such retired prisons where they could not have access one to another: That it was now better with *Paul*, was of God who had promised him his presence, *Acts* 18. 10. who indeed was with *Paul*, after a wonderful manner, in all his Sufferings: He all along experienced the truth of God's word, which he Records himself (from *Josh.* 1. 5.) *Heb.* 13. 5, 6. All this is writ for our instruction and comfort that we may (as *Paul* did) put also our trust in him who will not fail or forsake us.

The *fifth Remark* is; The fittest Seasons ought to be well observed for all undertakings sacred as well as Civil and Secular. Winter Journeys and Voyages are unsafe as well as uncomfortable: *Hesiod* hath a good rule [καιρὸς ἐπὶ πᾶσιν ἄριστος. A fit opportunity is best in all things] and *Solomon* saith [*there is a time for all things.*] *Eccles.* 3. 1, 17. and *every thing is beautiful in its Seasons*, *v.* 11. A season is that part of time which hath a beauty and Lustre upon it above all other parts of time: This Winter-Voyage (about our *October*) was unseasonable, For, 1. The wind was contrary, *v.* 4. 2. They sailed but slowly for many days, *v.* 7. 3. So that much *time was spent to little purpose*, verse 9. And 4. Sailing was now dangerous, *v.* 9. Having at that time little light, long nights, Thick

Clouds, dark weather, and raging ſtorms; therefore *Paul* adviſed to winter in the fair Havens till *March*, but the Centurion, not knowing that *Paul* was inſpired with a Prophetick Spirit, truſted the Maſter of the Ship in his own faculty before him, *v.* 8, with 10, 11, 12.

N.B. As all this holds true in the Letter and Hiſtory; So it doth no leſs in the Spirit and Miſtery: As, 1. How many ſpend, yea ſpill, their many days of the fair Summer of their youth before ever they bethink themſelves of lanching forth towards the fair Haven of Heaven: This is deferred until the Winter of Old age (which *Solomon* calls an *Evil age*, Eccles. 12. 1.)come upon them. 2. Whenever we ſet forth and in earneſt do cry [*have over for Heaven*] we may be ſure the winds will be contrary, as here. 3. Such as ſerve God inſtantly night and day (as they did, *Acts* 26. 7.) yet do ſail forward but very ſlowly, for many days, as here. The Righteous are ſcarcely ſaved, 1 *Pet.* 4. 18. That is, they have much ado to get to heaven. 4. We triffle away much pretious time, which is not only ſpent but ſpilt. We might oft-times beſtow our time beter than we do. *Cato* held him a wiſe man who was able [*tam otij quam Negotij Rationem reddere*] to give an account of his leiſure as well of his labour. The common complaint is, *we want time*; but the truth is, we do not ſo much want it as we do fooliſhly waſte it. 5. Sailing to Heaven is alway dangerous (as here) we are ſet about with Pirats, Rocks and Quick-Sands. 6. How many (as here) will moſt believe them, who have the leaſt skill when their Souls are like to ſuffer Ship-wrack truſting more to carnal wiſdom, than God's ſure word of Prophecy. God ſaith, *Believe the Prophets, ſo ſhall ye proſper*, 2 Chron. 20. 20. but men cannot be got to believe, till they come to feel, as *Pharaoh* did. There be many ſuch *Solomon*'s Fools (as thoſe *Mariners* were) that will paſs on and are puniſhed, *Prov.* 22. 3.

The *ſixth Remark* is; *Paul*'s Ship here gives a Graphical Deſcription of the Militant Church, toſſed with Tempeſts and not comforted in her Afflicted State, *Iſa.* 54. 11, *&c.* *N.B.* This Congruity is Various, As,

1. Both meet with unexpected Diſappointments: Thus they here did [*ſuppoſing they had obtained their purpoſe*, &c.] *verſe* 13. being cloſe aboard on the Shore, but immediatley an *Euroclydon* (call'd the *Sea-man's* Plague, and the Mariners miſery) aroſe, caught the Ship up from Shore under its ſole power, ſo that the Sails (not being ſtricken upon this Sudden ſurprize) had like to have overſet her, and the Mariners had no command of her with either Rudder or Anchor, *v.* 14, 15. Thus the *Church* (eſpecially when ſhe makes fleſh her Arm) meets with ſtormy blaſts which blows her from her ſuppoſed ſhore, drives her adrift lee-ward, and maketh many times the ſtrongeſt Sinew of her Arm of fleſh to crack, as former and latter ages know by ſmarting Experience. God (and not man) muſt be the Churche's Arm every morning, *Iſa.* 33. 2. If not [*Fallitur Augurio ſpes bona ſæpè ſuo.*] *Her hope oft fails by her miſtakes*, &c.

2. Both need under-girding. The *Mariners* firſt feared the Boat, leſt it ſhould be broke in pieces by the Storms beating it againſt the ſhip, *verſe* 16. but next they fear the Ship's foundring, therefore they under-gird her with Cables to keep her ſides cloſe and tight together, *verſe* 17. Thus the Church in a ſtorm (when the blaſt of terrible ones is like an *Euroclydon*, or Tempeſt againſt her walls, *Iſa.* 25. 4.) needs her under-girding by the everlaſting Arms of *Jehovah* underneath her, *Deut.* 33. 27. Thus the love-ſick Spouſe was under-girded, when Chriſt's *Left* hand was *under her head*, and his Right hand *imbraced her*, Cant. 2. 6. and 8. 3. The wounded ſide of that *God-man* (*Chriſt Jeſus*) is the Church's Covert from the *Tempeſt*, Iſa: 32. 2. *Mic.* 5. 5.

3. Both *are brought to an hopeleſs Eſtate.* How forlorn was this Ship here, when lighting her of Merchandiſe-Goods, *&c.* could not ſecure them, *verſe* 18, 19. No Light of Sun or Stars to comfort them, no hopes left to ſave their lives, *verſe* 20. *Thus* is it with the Church often, a great damp is upon her hopes, becauſe a great death is upon her helps: *There is no hope*, Jer. 2. 25.

N.B. The diſparity lyes in this, that whatſoever wind bloweth, blows good to her, be it *North* or *South*, Can. 4. 16. and herein is the *Church* happy.

The *ſeventh Remark* is; God delights to deliver thoſe that are forſaken of all their helps and hopes of Deliverance: Thus it was here in the eyes of Reaſon and κατὰ φύσιν as to the *Natural* Events from ſecondary cauſes; their caſe was deſperate which made them part with their Goods to ſave their lives, yet all would not do, but they deſpaired. Then comes *Paul* to comfort them from God (who reſerves his holy hand for a dead lift) *verſe* 21, 22, 23, 24, 25, 26. wherein he, 1. Minds them of their miſery which their Diſobedience to God had brought upon them. Then, 2. He chears them up with aſſurance of their ſecurity from the good warrant of Divine Authority.

And,

And, 3. He fore tells they muſt be caſt upon a *certain Iſland*, which, when it came to paſs, did (as by a ſign) induce them to believe the Reſt, all ordered by God not by chance.

The *eighth Remark* is; The wicked are delivered from Temporal deſtruction for the ſake of the godly, who live among them and intercede with God for them: *Sinners* are ſaved, ſpared and favoured for the Saints ſake: As here two hundred threeſcore and ſixteen perſons, *verſe* 37. (all Heathens excepting *Luke* and *Ariſtarchus*) are ſaved for *Paul*'s ſake, *verſe* 24. who had prayed for them, and had begged their lives of God, as *Eſther* did the lives of her people at the hands of King *Ahaſuerus*, Eſth. 7. 3. Thus God ſpared *Zoar* for *Lot*'s ſake, and at his prayer for it, *Gen.* 19. 19, *&c.* And he would have ſpared *Sodom* for the ſake of ten Righteous perſons (could that ſmall number have been found in it) at *Abraham*'s prayer, *Gen.* 18.32. And there *Abraham* left begging, before God left baiting. *N.B.* Oh! what fools and mad-men are the wicked in ſeeking to deſtroy the Godly, for whoſe ſakes themſelves are preſerved. God ſaith to the Wicked concerning his Servants, as the Prophet once ſaid to wicked *Jeboram* [*ſurely were it not that I regard the preſence of Godly* Jehoſaphat, *I would not look toward thee nor ſee thee*] 2 *Ki.* 3. 14. One innocent perſon may deliver a whole *Iſland* from deſtruction, *Job* 22. 30. What abundance of good does one holy man in a place; theſe hundreds of men fared better, both in ſoul and body, for one holy *Paul*'s ſake and means.

The *ninth Remark* is; The ſame God that ordained the end, oradined alſo means in tendency to that end; and therefore to divide aſſunder what God hath Joyn'd together (in neglecting ordained means) is no better than a preſumptuous tempting of God: This great truth is here demonſtrated by theſe divine words [*except theſe ſhip-men (that were about to eſcape in the boat) abide in the ſhip, ye cannot be ſaved*] *ver.* 30, 31. notwithſtanding God's promiſe mentioned, *verſe* 24. That they ſhould all be ſaved, not becauſe the will of God, or his power to ſave, or the truth and efficacy of his Promiſe did depend upon ſecond cauſes, as if all theſe were made effectual only by a vertue from the means, whereas in truth the means are made efficacious only by a vertue from the will, power and promiſe of God: God is not tyed to them, yet ordinarily and uſually he doth work by them, when he can work with them, that we may not neglect the uſe of them, that are ordained by him.

Thus *David* ſhall have the victory, but it muſt be by the means of an Ambuſh, 2. *Sam.* 5. 19, 24 and man ſhall be nouriſhed, but it muſt be by his labour, *Pſalm* 128. *v.*2. Many more ſuch Inſtances might be given: yet ſo, as God works all in all by thoſe means, *N.B.* for the Graſs, Corn, Trees were created by God, before he Created the ſun, moon and ſtars, by the Influence whereof they now are and do grow. Sometimes God (to ſhow his Soveraignity) doth work without means: It is all one to him to ſave by few, or none, as well as by many, 2 *Chron.* 14. 11. and his Omnipotency can work againſt means alſo, by Suſpending the power and operation of natural cauſes, as when the fire burnt not, the water drownd not, the Rock yeilded water and the Iron ſwoom, the Sun went back ten degrees, *&c.* As God likes not to be tyed to means, ſo, nor that we, having his promiſe, ſhould, in defect of the means, doubt of his providence: God will be truſted, but not tempted by a willful neglect of due, lawful means. The care of the means belong to us, but the care of the end belongs to God: Whoſoever neglects the means under any pretence of a promiſe, doth not rightly beleive in him, but plainly and preſumptuouſly tempts him, *&c.* *N.B.* Theſe mariners had been willing enough to make uſe of all other [means for their ſafety,] as undergirding, unlading, *&c.* and [*wiſhing for the Day*] *verſe* 29. (Oh! that we wiſhed ſo much for the Day of Redemption) to make uſe of more means, yet miſſed in this, the means God required.

The *tenth Remark* is, God's Goſpel-ſtars ſhine moſt in the night, and their ſplendour is beſt ſeen in time of trouble: Thus was it here, while this Ship's-crew had a ſmouth ſea, and a calm ſeaſon, *Paul* lyes on the Deck as a poor contemptible priſoner neglected of all, but now, in this eminent danger, God makes him the only Counſellor and comforter unto this great company. Common calamity made them comply with that counſel and comfort which came from one in chains amongſt them, *Paul* reproves them for rejecting his advice of wintering in *Crete*, *v.*21. yet now the ſtorm having becalmed that refractory mind, they are mindful to follow his Direction, in taking ſome food (having had no ſet meal for fourteen days through the conſternation & horrour of death, and in admitting *Paul* to become the Chaplain of the ſhip for craving a bleſſing and for praying to God for their farther preſervation. *verſe* 33, 34, 35, 36, 37. yea and for

praiſing

praiſing God alſo both for their ſafety hitherto, and for preſent ſuſtenance, *&c.*

The *eleventh Remark* is; *How* willing are men in diſtreſs to part with all things for preſerving their lives, which yet are but ſhort and mingled with miſery, *Job* 14. 1.2. Theſe ſea-faring men are found here three times lightening their ſhip of her lading as, (1.) *Verſe* 18. The merchandize is caſt over board there. (2.) *Verſe* 19. All the ſhips furniture, for either ornament or munition and defence, *&c.* is heaved over alſo to make her draw leſs water, for fear of rocks and quick-ſands. And now (3.) *Ver.* 38. goes over-board the very wheat they had provided for their daily bread, being come to the ſame mind with the Philoſopher in the like caſe, who reſolvedly cryed in the ſame Act [*better our goods periſh for us than with us*] of heaving all over into the ſea. *N.B.* What a wonderful work of God was here upon the hearts of thoſe poor Pagans, thus to venture their lives merely upon the credit of *Paul* the priſoner's perſuaſions; They parted with all they had to live upon, only upon his word, that they ſhould want wheat no more in the ſhip.

The *twelfth Remark* is; *God's delivering power is moſt gloriouſly manifeſt, in the moſt deplorable extremities, as here.* 1. In their deſperate running the ſhip a ſhore, hoping to ſave their lives, *verſe* 39, 40. Through many tribulations we muſt enter into the kingdom of God, *Acts* 14. 22. and 2. *Tim.* 3.12. *Paul* experienc'd what he taught for a truth here; God preſerves his people, brings all ſafely off at laſt, but it is by ſtorms and tempeſts, and it may be we muſt ſuffer ſhipwrack of all, in this world firſt, and then be delivered, as here. Oh! let this God be our God, for ever and ever, *Pſal.* 48. 14. God teaches the mariner his Art, as well as the husband man his, *Iſa.* 28. 26. and all men theirs. 2. In running a ground where two ſeas met that broke the ſhip. *Ver.* 41. Our laſt encounter at death will be ſharpeſt, as theirs was here at ſhore. 3. In counſelling to take away his life for whoſe ſake theirs were ſaved, *verſe* 42. This is the common lot of Chriſt's miniſters who look not for their rewards below, *Luke* 14. 14. 4. In putting it into the centurion's heart to defeat that barbarity and to ſave him for whoſe ſake himſelf was ſaved, *verſe* 43. 5. In Gods performing his promiſe to a Tittle, they all were ſaved (even the ſouldiers that make it a play to kill men, 2. *Sam.* 2.14.) *Verſe* 44. Thus God's goodneſs overcomes man's badneſs reſerving them for afterward, if not led by it to repentance. Oh! that men would praiſe God, *Pſal.* 107. 15. *for his goodneſs*, none can deliver after this manner, *Daniel* 3. 29. *per Anguſta ad Auguſta. God brings through miſery to felicity.*

CHAP. XXVIII.

Paul *at* Malta *and* Rome.

THIS Chapter Reſolves it ſelf into two general Heads, firſt *Paul's* abode at *Malta*. And *ſecondly* his paſſing on to *Rome*. In the firſt is Repreſented the Tranſactions of *Paul* in the Iſland *Malta*, which are three-fold. 1. His *Entertainment* there, both by the Inhabitants in general (both at his coming among them, *verſe* 2. and at his departing from them, *verſe* 10.) who ſhewed him, and his ſhip-wrack'd Companions, no *ſmall kindneſs*: And by *Publius* in ſpecial, the Governour of the Iſland, *verſe* 7. 2. His Eminent *Danger* of being ſtung to death by a *Viper* out of the Sticks laid on the fire to warm and dry them, *verſe* 3. Which venemous beaſt he ſhook from off his hand, without harm, into the fire, *verſe* 5. as the Danger made the people defective in their undervaluing the Apoſtle, *verſe* 4. So his deliverance from the danger tranſported them to become as much exceſſive in their over-valuing, *Paul*, *verſe* 6. Then, 3. The miraculous Cures *Paul* wrought there, both upon the Governour's Father, *verſe* 8. and upon many of the ſick people, *v.* 9, *&c.*

The 2d. general Head contains in it, (1*ſt.*) The *Terminus a quo*, or place from whence *Paul* went with the means of his departure, *verſe* 11. (2*dly.*) The places by which he went, namely, *Syracuſe*, verſe 12. and *Puteolum*, verſe 13. (3*dly.*) The *Terminus ad quem*, or place whither he went, namely, to *Rome*, *verſe* 14. *N.B.* Where we have recorded;

1*ſt.* His *Entertainment* there, which was courteous both from the *Roman Brethren*, who kindly met him upon the Road to *Rome*, verſe 15. and from the *Roman* Captain to whom

whom he was committed, in whose eyes *Paul* found favour, so that he was a prisoner, and no prisoner, having much liberty, *verse* 16. Tho' he was a prisoner long, *verse* 30.

Then, 2*dly*. His Action there, 1. In *Special*, with the *Jews*, to the chief of whom, He Apologetically Declares his case, *verse* 17, 18, 19, 20. They resent his Apology, well, yet request his larger Relation concerning that reproached Christianity, *ver*. 21 22. This was done at the time and place appointed by the Chief of them to a greater Auditory of *Jews*, verse 23. but with various effects, *verse* 24, 29. some believing and others not. This gave occasion to the Apostle to rebuke them sharply for their affected ignorance, and to threaten them with utter rejection, *verse* 25, 26, 27, 28. into whose stead (saith he) God would call in the *Gentiles*. Then, 2. In *general*, preaching to all Comers in his own hired house without disturbance for two whole years even in *Rome-Heathen*, verse 30. 31.

Now follow the *Remarks* from these afore-said, in order;

The *first Remark* is; What God doth truly fore-tell, shall Assuredly be fulfilled: God had foretold by *Paul*, that they should, after shipwrack, be cast upon a certain Island, *Acts* 27. *v*. 22. 26. which was now fulfilled, *Acts* 28. 1. being before by *Paul* given as a sign unto the Ship-men to evidence the truth of all he had told them, that when it came to pass, they might be the more induced to believe the rest of his Religious discourse to them. *N.B.* And this effect it probably had upon them, that finding *Paul*'s fore-tellings fulfilled (when cast upon the Island) they saved him (who foretold) of that truth from being killed by the Soldiers, *Acts* 27, 42. and the fulfilling hereof was a wonderful work of God, for it was the Seamens choice to fall in here, seeing, 1. The Ships eye (in that hideous storm) could not face the wind (as Ἀντοφθαλμέω τῷ Ἀνέμῳ signifies) but they were forced to let her drive, and run a drift to the leeward whether the wind would drive her, *Acts* 27. 15. And 2. 'Tis said expresly that when they were driven on ground, the Seamen knew not what land it was, *verse* 39. nor where they were (probably wanting those Sea charts, common now in *Navigation*) but God knew it and thus ordered it (for both winds and Seas obey him) to fulfil what *Paul* had fore-told.

The *second Remark* is; The humanity of those Heathens to those who had suffered Shipwrack may rise up in Judgment and condemn the inhumanity of many called Christians toward such under the same sad circumstances of losing both Ship and Goods at Sea. How kind and courteous were those Barbarous people (whom both the *Grecians* and the *Romans* scorned for their Rudeness and Barbarity) unto *Paul* and his Shipwrack'd company, here, *verse* 2. In their *Philanthropy* (the word here used) or compassion unto Mankind in misery, affording them all friendly Accommodations.

N.B. How far short of this is the custom even of Christian Countries, where a Royalty is granted for *Seisure* of all Shipwrack'd Goods that come to shore, and scarcely is a fire found to dry the cloths and warm the Bodies of the Seamen sustaining all this loss, yet saving their lives by swiming to shore. This is not a remembring to entertain strangers, *&c*. and to have a fellow-feeling with those in adversity (putting their Souls in our Souls stead) *Heb*. 13. 2, 3. *James* 2. 16, *&c*. But 'tis rather an additional affliction to affliction. *&c*. Christians should be more ashamed to come short of those Barbarians herein, than to imitate their merciful humanity: The Barbarous are *Humane* here, but the humane be now Barbarous.

The *third Remark* is; No sooner hath one affliction passed over and is gone from God's Servants, but presently another comes upon them with a fresh Assault, *&c*. *Velut unda supervenit undæ*, as one wave of the sea doth Immediately succeed another that is broken and spent. Thus was it here with this poor prisoner *Paul*, as if it had not been enough that he was carryed captive in chains (which could not but be very obnoxious to him in his shipwrack, having his right hand chained to the left hand of the soldier who was his Keeper) *Acts* 28. 16, 20. but he must also swim to save his life upon some board of the broken Ship; And when he had escaped this Eminent danger, getting safe to shore, and kindling a fire to dry his Cloths and warm his Body, but immediately a *Viper* bolts out of the sticks (which he laid upon the fire) *and fastened upon his hands*, verse 3. as that venemous Beast useth to do when it biteth: And 'tis a Creature so full of poison, that not only its biting, but also (*some say*) its very breath is mortal and deadly. *N.B.* As there was a natural cause of this Venemous Beast's bouncing out of the fire; For 'tis the Nature of those cold Creatures, when being benummed with cold they lye without Motion, but this beast being now refreshed with the warmth of the fire, began first to stir it self, and then leaped forth, *&c*. So there might be also a preter-natural cause of the *Viper*'s fastening upon *Paul*'s hands more

than of any other of his companions, for no doubt but that old Serpent the Devil (whoſe deſign was to deſtroy *Paul*, who had already deſtroyed much of his *Kingdom)* muſt have an hand in this intended and expected miſchief. *Thus*, many are the *troubles of the Righteous* (which come like *Job*'s Meſſengers, treading upon the heels one of another) yet this is their Comfort, *The Lord delivers them from all*, Pſal. 34. 19.

The *fourth Remark* is ; *Great and Grievous dangers befall gracious Souls :* So was *this* to *Paul* (as well as his Shipwrack ;) If the nature of the *Viper* be conſidered, which ſome derive from *Vivi pera* becauſe contrary to the Nature of other Serpents (which all do only lay Eggs, as the *Cockatrice*, Iſa. 59. 5, *&c.)* The *Viper* brings forth living Young ones : Others ſay this Serpent is call'd *Vipera, quia Vi pariat, ſhe brings forth her young by force, for her young ones gnaw their paſſage through the Dam's ſides, ſo come forth with the Dam's deſtruction.* And *Galen* telleth, that the *Viper*'s Conception is conveyed by the mouth, at which Copulation the *Female biteth off the head of the Male, and when her young come forth, they eat through her entrailes; and ſo ſhe periſheth alſo. N.B.* Thus the yonng ones ſeem to revenge the death of their *Sire* (the *Male*) upon their *Dam* (the *Female*) As ſhe deſtroys him *in Coitu* or *Copulation* for their Conception, ſo they (too prepoſterous to ſtay their full time in the womb) deſtroy her in *partu*, or in the Birth, by breaking down the walls of their Mothers houſe to be gone before the due time for doing miſchief, which they begin at home againſt their own Mother, but do carry it on againſt all mankind they can come at in their way.

N.B. Heredotus excellently obſerveth, that the Vipers, thus deſtroying one another, was purpoſely ordered by the great God, leaſt thoſe Venemous *Animals* ſhould too much Multiply to the prejudice and damage of Mankind : Therefore we ſee, that all Beaſts and Birds of prey are comparatively Barren (bringing forth very few young ones) whereas thoſe that are prey'd upon are exceeding fruitful, leaſt the latter ſhould be deſtroyed by the former. Father *Ambroſe*, in his *Hexameron*, calls the Viper *Nequiſſimum genus Beſtiæ* ; A moſt poiſonful Deſtructive Creature. Therefore both *John Baptiſt* and our *Dear Jeſus* calls the curſed *Phariſees* [*a generation of Vipers.*] *Matthew* 3. 7. and 12. 34. and 23. 33. As if worſe than the worſt ſort of Serpents, ſeeing they pretended to be better. Vipers Teeth are buried in their Gums, ſo that one would think they could not bite (thus it is with *Hypocrites*, &c.) Yet *Pliny* affirms [*Viperarum Morſus ſunt Inſanabiles*] their bitings are incurable. *Lib.* 11. *Cap.* 37. *N.B. Mathiolus* tells of a Country-man, whom he ſaw, who, in his mowing of a Meadow, happened to cut a Viper in two with his Sithe, and thinking ſhe had been quite dead, he takes up with his hand that part which had her head. But the inraged Beaſt ſhakes her head, and miſerably bites the Mower upon his hand, and then leaps up to his Mouth (as they commonly do) into which ſhe ſpewed out her poiſon, whereof the man immediately dyed.

N.B. And *Hiſtorians* Relate , in latter times , How the *Tartars* dip their Arrows in the Venom of Vipers mingled with Man's blood, whereby they became notoriouſly obnoxious and Mortal to the Chriſtians againſt whom they warred.

All this doth plainly demonſtrate how great was *Paul*'s danger, when ſuch a miſchievous Beaſt faſten'd upon his hand : Yea thoſe very Barbarians, when they ſaw the Venemous Viper hang upon his hand, they were ſo apprehenſive of his danger, that they looked upon him little better than already a dead man (as thoſe *Iſraelites* ſtung with the Fiery *SERPENTS* in the Wilderneſs without the appointed Remedy preſently dyed) whom vengeance would not ſuffer to live any longer, *verſe* 4.

The *fifth Remark* is ; As gracious Souls may meet with very great dangers, ſo the moſt great God doth moſt graciouſly grant them very great deliverances, as he did here to his gracious Apoſtle, not only from being drowned by the late Shipwrack, but alſo from being deſtroyed by this preſent Viper. *N.B.* The very light of Nature led thoſe *Barbarians* to ſome Right Sentiments concerning Divine Vengeance, eſpecially of God's Revenging the Sin of *Murder*, hence the *Heathens* call'd one of their *Furies*, *Tiſiphon*, which ſignifies, a *Revenger of Murder* : And they took *Vengeance* (call'd here Δίκη) the ſame with *Nemeſis*, to be a *Goddeſs*, the daughter of *Jove* (as *Heſiod* ſaid) that is, of *Jehovah*, and ſat upon his Throne, the ſeat of Juſtice, *&c.* Thoſe rude notions were found even in the fallen Nature without the light of the holy Scripture, that notorious Miſcreants and Murderers (tho' they eſcape for a time) yet are liable to the heavy ſtroke of Divine vengeance, as thoſe Barbarians look'd upon *Paul*, as ſome Murderer (becauſe they ſaw him in chains) and now the Viper muſt

diſpatch

diſpatch him in a way of Juſtice: *N.B.* All this ſhews that even blind Nature her ſelf will not be blinded nor blind-folded ſo far, as to a total expunging of that mighty Maxim out of man's mind, namely, that though wicked men may be as wicked as they will, and harden their own hearts for a time againſt all fear of puniſhment from a Sin-revenging God, yet vengeance will overtake them at laſt, therefore did thoſe Barbarians look when *Paul* ſhould have ſwollen with the Viper's venom, & fallen down dead among them, *verſe* 6. This their Expectation made the miracle of *Paul*'s preſervation the more manifeſt: Tho' this people had ſome right (but ſtill rude) notions of Divine vengeance, yet were they under a *threefold* Miſtake, (1.) In confining the puniſhments of wicked men wholly to this Life. (2.) In judging of Mens ſtates by outward Events. And, (3.) In being too haſty in cenſuring before they ſaw the final iſſue: Hereupon aroſe their raſh Judgment upon *Paul*, according to the common cuſtom of the world, which judge all that they ſee afflicted to be notoriouſly wicked.

N.B. But oh! How the God of Nature had chained up Nature, and muzzl'd up the mouth of this Venemous Beaſt from biting *Paul*, as God had done the Lions from devouring *Daniel* in the Den of Lions. *Paul* ſhakes the Viper off into the fire, from whence it came, without any harm, & was then burnt in it: When the *Barbarians* ſaw this Miraculous deliverance, then deem'd they him a *God*, whom they had deem'd a *Devil*.

The *ſixth Remark* is; *The moſt wiſe God would never permit any evil to be, unleſs he knew how to produce ſome great good out of every evil.* As here, this Viper came not by chance upon *Paul*'s hand, but it was directed thither by a ſecret Divine Providence for making *Paul* (the poor contemptible Priſoner) ſtill more famous as a Prophet of God upon the Land, as before he had been upon the Sea, in foretelling what would befal them by that direful Storm. *N.B.* When all the ſpectators beheld *Paul* ſhake the venemous Beaſt from off his hand into the fire, and that with ſo much confidence, and without the leaſt detriment, they muſt rationally be very much moved with Admiraration, obſerving how the natural property of that venemous Viper was ſo marvelouſly reſtrained, by an inviſible over-ruling power of God for *Paul*'s preſervation. Hereby God magnified his Miniſter of the Goſpel, performing the promiſes (recorded *Mark* 16. 18. and *Luke* 10. 19. and *Pſal.* 91. 13.) even according to the literal ſenſe of them. No Serpent could hurt him, becauſe (ſaith *Oecumenius*) ſin had not ſoftened his fleſh to make it penetrable to the Viper's teeth; or rather, becauſe Natural Agents cannot act or exert their Natural Powers without the concourſe and concurrence of ſupernatural Providence. And this new Miracle (in ſuſpending the Divine Concourſe) God was pleaſed to work both for the confirmation of *Paul*'s Authority of a Prophet among his own ſhipwrack'd Companions, and alſo for the better preparation of thoſe poor *Barbarians* to receive the Goſpel by *Paul*'s Preaching to them. *N.B.* Thus, as the skilful Apothecary doth make out of the Fleſh of this very venemous Beaſt (the Viper) that moſt wholſom Theriacle (which we for ſhortneſs call Treacle) ſo named from this very name [*Therion*] here, *Acts* 28. 4. Even ſo, and much more than ſo doth the Lord here make this Soveraign Treacle aforeſaid, out of this very Viper which faſtened upon *Paul*'s hands. If ſorry Man can extract an excellent Antidote out of the rankeſt Poiſon, how much more can the moſt wiſe God draw forth the greateſt good out of the greateſt evil? as he did out of the Fall of the firſt *Adam*, and out of the Death of the ſecond *Adam*, &c. If Man had not ſinned, God had not died, *&c.* *N.B.* And would to God we could learn to ſhake off Satan's Temptations from off our hearts (as *Paul* did this Viper from off his hands) never to return more; as is the common Opinion, that after this Miracle, this *Malta* was ever freed from all poyſonous Creatures, as is our *Ireland*, &c. No venemous Animal can live upon Iriſh Earth, or in Iriſh Air, *&c.* However, let us thus ſhake off all ſlanders caſt on us thus, or at leaſt make, Treacle, a good uſe of them.

The *ſeventh Remark* is; *God will honour his Goſpel and the Miniſters of it in deſpite of evil men who deſpiſe both it and them.* As God moved thoſe *Barbarians* to change their minds (when they ſaw *Paul*'s firſt Miracle of ſhaking off the Viper without harm from her venom, which is alway deadly, eſpecially in thoſe *Hot Countreys*) and to repute him ſuch a God as *Hercules* was, who killed a Serpent in his Cradle, and whom the Inhabitants of this *Malta* worſhipp'd. *N.B.* Thus *Paul* had been Deified before for his Miracle of healing a Cripple, *Acts* 14. 11. tho' there they ſoon changed their minds (quite contrary to thoſe here) in ſtoning him after for a Devil in the ſhape of a Man. Thoſe *Iſlanders* were of a better Behaviour (tho' *Barbarians*) toward him, which they largely teſtified at his farewel from them, *verſe* 10. as well as while he abode amongſt them for the three Winter Months in *Malta*, in which time and place he wrought more

more Miracles, and was honoured with more Honours, beſide, that Honour of the People, *Publius* (the publick Magiſtrate of *Malta*, ſet over the Iſland by the *Romans*) muſt honour *Paul* with Entertainment, and for his ſake all his ſhipwrack'd Companions; he thought it not below him, but rather an honour to himſelf, to treat a Reputed God, from whom he might expect (probably) ſome favour for his *Aged Father*, who was then grievouſly tormented with the Gripes, the *Tormina*, or *Torture* whereof had forced the Old Man into a Fever; therefore doth *Publius* not only prepare Room enough in his Pallace for harbouring *Paul*, and two hundred ſeventy ſix perſons with him (who all, even the *Captain* whoſe Priſoner he was, fared better for him) but he alſo brings *Paul* to pray for his ſick Father, who was (through God's hearing his prayer) perfectly cured thereby, *verſe* 7, 8. Nor was this all the Honour which God graced his Servant *Paul* with in, this ſecond Miracle alſo, but he muſt work more Miracles for the People, as well as for their Prince, in his Old Father, *verſe* 9.

The *eighth Remark* is; *God's care and providence over his pious and painful Servants (in all places where they are ſcattered) is much to be admired.* As here for *Paul*; God took care of him for his preſervation both by Sea and Land: He improved it accordingly, not in Idleneſs, but like a true Labourer in the Lord's Vineyard: He honours God, and God honours him, according to what God ſaid to *Eli*, 1 *Sam.* 2.30. *N.B.* No doubt but the Apoſtle was more grieved when thoſe *Barbarians* thought him a God, than when they thought him a Murderer (tho' their ignorant minds, through the corruption of Nature, hurried them from one Extreme into another in both thoſe Miſtakes) becauſe hereby God was Robbed of his Honour, while it was aſcribed to a Mortal Man, (which yet the Papiſts do practiſe) therefore when *Paul* viſits *Publius*'s Father, he ſhews how he could do nothing of himſelf, but begs of God (*who kills and makes alive*, 1 Sam. 2. 6.) for his Father's Recovery, which God graciouſly granted at *Paul*'s prayer, *&c. N.B.* That *Publius* might be well Repaid for his Labour of love to *Paul* and his Companions, in not ſuffering them to lye in private Inns (where all Accommodations are coſtly, eſpecially to ſo vaſt a Company, who had all loſt their All, *&c.*) but making Proviſion for them all upon free coſt in his own publick Palace. *N.B.* Such and ſo eminent Hoſpitality in this Heathen to the Diſtreſſed, is rarely to be found among Chriſtians, tho' as great as he, yet ſcarce ſo good as he; therefore, God granted *Paul*'s prayer for his Father, who was ſick of a Fever. *Paul* lays his hands upon the ſick and heals him. God rarely refuſeth to Reward thoſe that Relieve men (eſpecially his Saints) in miſery, even in this World, beſides that Reverſion of Reward which he reſerveth for them in the World to come. Moreover, God by this means recommended the Miniſtry of *Paul* both to the very Souldiers (who would have kill'd him in the Shipwrack) and to *Publius* himſelf the Publick Governour of the Iſland, yea and to *Publius*'s People alſo.

The *ninth Remark* is; *Where God giveth his Goſpel to any Place or People, he commonly magnifieth it for its better acceptance, where it is given in mercy.* 'Tis a wonder how both Prince and People here were prepared to receive the Goſpel from *Paul*'s mouth. If the two former Miracles be not enough for that end, becauſe they were more private, yet out of the ſuperabundant Grace of God, they ſhall have more publick Miracles upon *Publius*'s People, as well as upon his *Old Father*: The miraculous cure of whom (ſo ſuddenly, ſo ſafely, ſo ſweetly, [*citò, tutò & jucundè*] yet ſo perfectly, only with Prayer and Impoſition of hands) Fame ſoon ſpread it abroad far and near, eſpecially it being wrought upon their Governour's Father. Whereupon the Impotent Folk of the Iſland (all men naturally being careful for ſaving the Body, tho' careleſs for ſaving the Soul) reſort by ſholes to this wonderful Healer, and were healed, *verſe* 9. even at *their Governour's houſe*: By this time we may eaſily gueſs what a fair opportunity this Apoſtle had (whom Chriſt had made a Fiſher of Men) to ſpread the Net of the Goſpel over ſuch a multitude of Fiſhes (great and ſmall) who all offer'd themſelves freely to come into it. *N.B.* As I cannot but imagine how the poor Sea-men and Souldiers did ſolace themſelves in the midſt of their warm Proviſions through *Publius*'s Hoſpitality, ſaying one to another, ['*Tis good being here*] far better we are now in the *Governour's houſe*, than when we lay floating, and were forced by Shipwrack to ſwim for ſaving our lives in the Tempeſtuous Sea, *&c.* So likewiſe how thoſe perſons who had Diſeaſes and were healed here, did bleſs the Lord for their very Diſeaſes which had been made ſuch bleſſed occaſions of bringing them to the ſaving knowledge of God in Chriſt, whom *Paul* Preached to them, that their Souls might be healed as well as their Bodies: How did they cry out with *God-bleſſing hearts* one to another, Oh what aſtoniſhing mercy hath our former miſery handed in to us! Alas, had we not periſhed,

or

or been nigh perishing in our Bodies temporally, for any thing we know, we might all have perished both in our Souls and Bodies eternally. Thus the most wise God made all things work together for good, *Rom.* 8. 28. That *Paul* should suffer Shipwrack, that he should be cast upon this Island (where God had a great work for him to do, or he had never come thither) That a venemous Viper should fasten upon *Paul's* hand; That the Governour's Father should be sick, and so many of the Inhabitants *&c.* All these had an happy concurrence to open an *Effectual Door* for the *Conversion of many*; for they could not but be convinced universally that *Paul* must be a *Minister of God*, because none could do such Miracles as he did, unless God were with him; and indeed God so far magnified *Paul's* Ministry with his presence in it while he laid himself forth labouring in the Lord's Vineyard during only those *three Winter Months* of his staying there, that he planted a Church of Christ in that Island, which became famous for its stedfastness in the Truth. The soundness of the foundation-stones of that Church appeared, insomuch as those new Converts loaded *Paul's* Ship with necessaries for their Voyage at their parting, which was a real fruit of their effectual Faith, *verse* 10. tho' they saw not *Paul* shake off his own Chain (as he had done the Viper, by his gift of Miracles) for *Paul* was not the Author, but only the Minister of those Miracles, acting where, when, how, and on whom the Spirit of God would have it done; and Miracles were not wrought so much for the ease of the Ministers themselves, as for the confirming their Ministry to others. Sometimes God saved them miraculously, as *Acts* 5. 19. and 12. 7. and sometimes God left them in Bonds, when it would most advance the Gospel, *Phil.* 1. 12.

The *tenth Remark* is; *A clear Call from God doth carry up God's Servants cleverly and chearfully through all Dangers and Difficulties*; as it did *Paul* here, who had an extraordinary Revelation of his Witness-bearing at *Rome*, *Acts* 23. 11. And tho' (as he saith) *He was in perils often*, in his *Voyage* and *Journey* thither, *Paul* must put forth to Sea again (as if he had not got enough of it in his late Shipwrack) and that in an *Alexandrian Bottom* (which had wintered in that Isle according to the Custom of laying up their Ships at the depth of Winter, *Acts* 27. 12. which was now going to make a Trading Voyage, and (for better success) whose sign was *Castor* and *Pollux*, *verse* 11, 12. *N.B.* Such was the Superstition of those ignorant *Painims*, that they conceited these Twins to be Sons of *Jove*, born of *Leda*, and that these two Deities had the command of Tempests, and the care of Mariners, and therefore they putting themselves under their Patronage, could not but expect an happy Voyage. Yea Sea-men still say, that if these two Stars (called *Castor* and *Pollux*, or *Gemini*) do not arise together in the *Horizon*, It presages an approaching Storm; Sure I am our divisions have done no less: But *Paul* knew of a better *Pilot* and *Patron* than the picture of those two young men riding upon white horses, having either of them a *Javelin* in his hand, and by him *half an Egg and a Star*, &c. He knew such Heathenish folly would be so far from procuring favour (for better sailing under this Pagan badge and patronage that they met with before they were cast up at *Malta*) that it might provoke the great God of Heaven, Earth, and Sea to far worse disfavour, yet his Divine warrant for his appearring at *Rome* bears him up above all discouragement.

N.B. The Ship sails safely from *Malta* to *Syracuse* (in *Sicily*) once famous for *Archimedes's Engines* for its defence against *Marcellus* the Roman Generals besieging it: Where the Ship abode three days, to sell some of her wares in her Trading Voyage: From thence she passed to *Rhegium* in *Italy* (derived from ῥήγνυμι *Rumpo*. because Tradition telleth, that there the Sea in a strong Tempest broke off *Sicily* from *Italy*, both which were before but one continent (as the like is related concerning *France* and *England* at *Dover* broke off from *Calais* in *France*) and from thence they passed to *Puteoli* (a Sea-Town not far from *Naples*) where they found some Christians and abode with them seven days, *verse* 12, 13, 14. Which shews, Christ confines not his Church to any one place, but had Christians Scattered up and down both here (who requested *Paul* to spend one Christian-Sabbath with them, that day being one of the seven) as well as at *Rome*, &c.

The *eleventh Remark* is; Oh! how powerful is God's providence in over-powering all passages concerning *Paul* here, that he passeth to *Rome* not like a Prisoner (as indeed he was, and in chains too,) but much more like a Triumpher, *verse* 15. We read how the Roman Conquerers, when they returned to *Rome* (after their Conquests in *Europe*, *Asia* & *Africa*, as the two *Scipio's*, *Africanus* & *Asiaticus*, &c.) were alway met upon the Road thither by eminent Persons to congratulate their great Victories &c. Accordingly was *Paul* met in his Road to *Rome* by Persons more excellent than their Neighbours,

Pr. 12.26. Even by Chriſtians whom they then called one another *Brethren*, an amicable & amiable title for the Brotherhood of Chriſt, who is call'd their elder brother.' Tis a wonder how any Chriſtians could be found in *Puteoli* & in *Rome* it ſelf in *Nero*'s Reign; but the wonder ceaſeth, if it be well conſidered, how it is expreſly mentioned that there were *ſtrangers from Rome* at *Jeruſalem* upon the day of *Pentecoſt*, when thoſe mighty miracles were wrought there, & then *Acts* 2. 10 &c. And we may well ſuppoſe theſe ſame perſons became true converts at that time, who propogated the Goſpel in their *Sphere*, and whoſe hearts God now moved ſo, as not to be aſhamed of *Paul*'s bonds, but to come forth from their homes to meet him, and to ſhew their reſpect to him as a priſoner of Jeſus Chriſt ſome of them coming as far as to *Appij forum*, about one and fifty miles, and others to the three Taberns upon the Road, about three and thirty miles from *Rome*, ſo that God ſtirred up friends to come (ſome one day's journey and ſome two) and to congratulate *Paul*'s coming up to *Rome*, all whom, when *Paul* ſaw, he thanked God and took courage: as owning it an incouragement ſent from Heaven, and a token of good from God, for hereby they enjoyed the ſweet ſociety one of another for ſome ſpace together as they travelled along their way, which could not be but a rich refreſhment to *Paul*, who had deſired ſo much and ſo long to ſee them. yea ſome friends he found even in *Nero*'s Family, *Phil.* 1. 13. and 4. 22. So that *Paul* entred *Rome* more like a long look'd for Triumpher than a poor Priſoner.

The *twelfth Remark* is; *The great, yet gracious, God deſpiſeth not his Priſoners*, Pſ. 69. 33. but looſeth them, *Pſal.* 146. 7. Even thoſe that are Priſoners for Righteouſneſs ſake, 1. *Pet.* 4. 14, 15, 16. As God was with *Joſeph* while a priſoner, and gave him favour in the eyes of *Potiphar*, *Gen.* 39. 21. So he was no leſs with *Paul* a priſoner of Chriſt, giving him favour firſt in the eyes of *Julius* the Centurion, who brought him and the reſt of the priſoners from *Judea*, and who had been his faſt friend from their firſt ſetting forth, *Acts* 27. 3. And ſo continued, even to the time of *Paul*'s ſetling in *Rome*: and 'tis probable it was through the means of his Mediation, that the chief commander over the Judgment Hall (to whom priſoners of State were committed) did not commit *Paul* to the common Goal (where his righteous ſoul would have been continually vexed with the blaſphemy's of the Goal-birds, as *Lot*'s had been with the *Sodomites* in *Sodom*, 2. *Pet.* 2. 8.) but he obtained that favour, of Liberty to take private Lodgings by himſelf having only his keeper with him after the *Roman* manner, *v.* 16. *N.B.* and there was he kept under a reſtraintleſs reſtraint, which favour God gave *Paul* for his comfort, and for the advancement of the Goſpel, for by this means he had an opportunity of going abroad at his pleaſure, *&c.* (tho' chained as *v.* 20.) & he might preach the Goſpel (which was not bound 2 *Tim.* 2. 9) in any place where a door was opened. As his chain was a long light, and therefore a more eaſy chain to bear, ſo his keeper (who bare one half of the burden of the chain) could not but become by this time very tractable and complying to *Paul*'s counſel not only as one under irreſiſtable convictions of his priſoners Innocency, but alſo in the many Donatives and kind Treats he met with among well-wiſhers which might eaſily melt down and ſweeten all kind of Rigour, to his *priſoner* Paul.

The *thirteenth Remark* is; *Goſpel-Miniſters ought as ſpeedily and as effectually, as they can to obviate thoſe objections, and to remove thoſe obſtructions, that may render their Miniſtry unacceptable and uſeleſs*: Thus did bleſſed *Paul* here [*after three days he ſends for the chief of the* Jews *&c.*] *ver.* 17. He ſtates his caſe to them, that he might free himſelf from all ſiniſter ſuſpicion in them of him, as if he came thither to accuſe his country men (whereof, had he a mind, he wanted not matter.) no, his work was to vindicate the cauſe of Chriſt and his own Innocency with as little reflection upon the *Jews* as might be, tho' they had uſed all their Oratory and Intereſt againſt him both before *Felix* and *Feſtus*, the former of which would have ſacrificed *Paul* to the malice of the *Jews* for regaining their favour whom he had notoriouſly incenſed againſt him, and the latter, *Feſtus*, with King *Agrippa* (both unbelievers, had Juſtified *Paul*, *Acts* 25, 26. yet becauſe *Felix* had forced him (by his fawning upon the *Jews* for recovering their forfeited favour, *&c.*) to appeal unto *Cæſar*, they could not releaſe him concluding that what all *Iſrael* hoped for was the cauſe of his chain, *v.* 18, 19, 20. Thus he preſents the truth to them, well knowing, if they had a prejudice againſt his perſon they could never reliſh his Doctrine, no more will men, our Miniſtry, *&c.*

N.B. This fair, and full Apology of *Paul* not only ſtop'd the Mouths of thoſe chief *Jews* from cenſuring him, but alſo opened their mouths both to let him know that the High-Prieſt did not proſecute his perſecution at *Rome* (out of his Reach, and deſponding

ding to prevail where a fair Tryal was like to be had) and likewiſe the *Jews* do requeſt him that a day might be appointed wherein not only themſelves, but alſo all the other *Jews* (of the inferior Rank) might hear him preach both for their own and all the others ſatisfaction, ſeeing Chriſtianity (which he profeſſed) was every where ſpoke againſt, *verſe* 21, 22. and *Acts* 24. 5. 14.

The *fourteenth Remark* is; The Goſpel, like the Seed in the *Parable*, *Mat.* 13. 19, 20, *&c.* meeteth with various ſoils, ſo it did here, *verſe* 23, 24. The Meeting-place, wherein *Paul* preached, was his own private houſe, *verſe* 16, 30. and his publick exerciſe laſted from morning to evening, wherein he expounded the Scriptures, and undeniably proved out of *Moſes* and the *Prophets*, that *Chriſt* (whom the *Jews had Crucified*) was the *true Meſſiah*, and that they were not to look for another, but that the Kingdom of the *Meſſiah* (which God had promiſed, and all the prophets had predicted) was now come and already begun, all theſe his aſſertions he demonſtrated by ſuch Irrefragable and Cogent, yea by ſuch unanſwerable and pregnant, arguments, ſo that he prevailed, and perſuaded ſeveral of them to Believe, tho' others Believed not. *N.B.* Thus the word of God ſoftens ſome, and hardens others, it is therein like *Moſes*, who ſlew the *Ægyptian*, but ſaved the *Iſraelite* alive, as it is the ſavour of Death to ſome and the ſavour of Life to others. The ſame Ark of God, which bleſſed *Obed Edom*, became a Curſe to the Uncircumciſed *Philiſtines*. The ſame Sun which ſoftens Wax, doth harden Clay. And thus *Paul* (who laboured more abundantly than any Apoſtle, 1 *Cor.* 15. 10.) found that true by ſmarting experience, which he Recordeth [*All men have not Faith*] 2 *Theſſ.* 3. 2. and that [*the word preached doth not profit, unleſs it be mixed with faith in them that hear it.*] *Heb.* 4. 2. *Paul* had frequent Tryal of this great truth, *Acts* 14. 4. and 17. 34 and 19. 9. *&c.* Thoſe contrary effects of God's word upon *Paul*'s Auditory made his Auditors [ἀσύμφωνοι] to *ſound diſcords*, verſe 25. A *Metaphor* from muſical Inſtruments, that hold no harmony by being out of tune, ſo theſe hearers jarred, the believers gain-ſayed the unbelievers, *verſe* 29. Defending *Paul* and his Goſpel. But the unbelievers were hardened in their obſtinacy, and the rather became *Paul*'s Adverſaries.

The 15 *Remark* is; Obſtinate Auditors ought to be rebuked ſharply, which is *Paul*'s own phraſe, *Tit.* 1. 13. [Ἀποτόμως] *Cuttingly*, a *Metaphor* from Chirurgeons, who muſt not be *Milch*-hearted, but with a Lion's heart (yet with a Ladie's hand and an Eagle's eye) muſt pare away the dead fleſh, *né pars Sincera trahatur*: leaſt the ſound part be corrupted by it. Thus *Paul* doth here, like the good *Samaritan*. Pours in Wine to ſearch the wound as well as oil to ſupple it. When he ſaw here how the *Jews Jarred*, He ſpake one word more, in this his Farewel Sermon, *verſe* 25. but it was a terrible ſtinging word, ſuch as would ſtick in their Conſciences as the *Invenom'd* Arrows of the Almighty to all eternity. This Cutting and Killing word he quotes from, *Iſa.* 6. 9. which the Authority of the Holy Ghoſt declared to be moſt certain, in its accompliſhed Judgment, 2 *Pet.* 1. 21. Saying, *verſe* 26, 27. here, *Go to this people*, &c. Importing, that as their Fathers did hear and ſee the many prophecies concerning the *Meſſiah* and concerning their miſeries for rejecting him, but would not underſtand, nor believe them: So theſe their Children inherited their Fathers ſins, and ſo ſhould alſo be heirs of their puniſhments. *N.B.* It was but the righteous Judgment of God to give them up to an heavy ear, to a blind eye and to a hoofy hardneſs of heart, becauſe they were wilfully ignorant, 2 *Pet.* 3. 5. wittingly and willingly winking with their eyes (as the word [ἐκάμμυσαν] here ſignifies) ſhutting (as it were) their windows, leaſt the light ſhould come in to diſturb them in their Liberty of Sinning: Therefore God gave them up to ſtrong deluſions, and to believe lyes for their own deſtruction, 2 *Theſſ.* 2. *v.* 11, 12. And becauſe they had (*in effect*) ſaid unto God [*depart from us, for we deſire not the knowledge of thy ways.*] *Job* 21. 14. *Deus non deſerit, niſi Deſerentem*, ſaith *Auſtin*, The *Jews* had forſaken God firſt, and then God did forſake them in withdrawing his gratuitous aſſiſtance from them: Therefore, ſaith *Paul*, verſe 28. *God hath taken the word of Salvation from you, and hath ſent it to the* Gentiles, *who will imbraceingly receive what the* Jews *have ſo refractorily rejected.* Thus the word that is intended to rouze up the Conſcience to a due conſideration of the error or evil reproved, ought to be duly warmed, and muſt tend to make the Phyſick work kindly towards their being truly and througly reclaimed: but thoſe ſtuborn *Jews* had ſore backs and therefore kicked at this warm word, as if it had been ſcalding hot, and being impatient of this wholeſome Reproof, and offended at the light of truth with their ſore eyes, They departed, *v.* 29. and turned to be *Paul*'s Enemies, as *Gal.* 4. 16.

The

The *laſt Remark* upon the laſt Chapter of the *Acts* is; *That Rome-Heathen was leſs cruel, and more Courteous to the preachers of the Goſpel, than Rome-Antichriſtian hath been.* This appeareth from the two laſt *verſes*, Acts 28. 30, 31. *Paul* dwelt two whole years in his own hired houſe, and received all that came in unto him, *Preaching the Kingdom of God*, &c. with all *confidence, no man forbidding him*: From whence we may *Note*, That,

Firſt, The things *concerning the Kingdom of God, and Jeſus Chriſt, may lawfully be preached in private houſes.* This was the practice of the Apoſtles in thoſe pure primitive times, as the Divine Record frequently relateth.

Secondly, *Paul* did not confine himſelf to preach to ſuch a certain Select number only, but ſet the doors of his hired houſe open to entertain all that would come, wherein he imitated the holy example of his Lord and Maſter, who profeſſeth this to be his practice [*him that cometh unto me, I will in no wiſe caſt out.*] *John 6.* 37. *Paul* here ſtood not upon Number, no, nor upon Nation or Quality, he was *God-like* herein being no reſpecter of perſons, but whoever had hearts to hear, he preached Salvation to them, upon the Goſpel-condition of *Faith and Holineſs*, &c.

Thirdly, Nor would he be either Hector'd by threatnings, or allured by Flatteries, to lay down his miniſtry, and deſiſt from his preaching-work: No doubt, but his ſilence would have been his ſecurity, both againſt the malice of the adverſe *Jews*, and againſt the power of the *Idolatrous Pagans*; But a *Neceſſity was laid upon him, and a wo unto him if he preached not the Goſpel*, 1 Cor. 9. 16. which himſelf denounced.

Fourthly, This he did alſo with all *confidence*, and with an undaunted Courage, for his love to Chriſt was ſomewhat like Chriſt's love to him, *ſtronger than death*, Cant. 8. 6. As Chriſt had dyed for him, ſo was he ready to dye for Chriſt, *Acts* 21. 13. and he was the more confident, becauſe none were found ſo fool-hardy to attempt the making him timerous and diffident, as followeth.

Fifthly, [*no man forbidding him*] not becauſe the Jews wanted malice or the Pagans power; but becauſe God, who ſetteth bounds to the raging Sea, *Job* 38. 11. who ſuffered not a Dog to bark at *Iſrael*'s coming ſo calmly out of inraged *Ægypt*, Exod. 11. *v.* 7. and who ſhut the Mouths of the hungry Lions that they hurt not *Daniel*, Dan. 6. *v.* 22. did deliver *Paul* both from *Nero* and from the *Jews*: So that it was then (even in *Rome-Heathen*) as impoſſible to hinder the progreſs of the Goſpel, as to ſtop the Sun from ſhining, or the Wind from blowing. Yet ſuch attempts are in *Rome-Anti-chriſtian* at this day. Wherein the contrary to all the afore-ſaid may eaſily be exemplified. *Joſeph* did indeed provide a Granary, or ſtore-houſe of Corn in every City and Village againſt the famine that lay on the Land of *Ægypt*. But popiſh Countries want ſuch a *Joſeph*: Publick Statutes are made to forbid Chriſtians of the Reformed Religion from having either publick or private places of meeting into worſhip God, and no man incouraging, contrary to this here; where there's no man *forbiding*

The Supplement after the laſt of Acts 28.

CHAP. XXIX.

A Scripture account of Paul, *while at* Rome, *&c.*

WHERE *Luke* the Evangeliſt, tho' guided by the good Spirit of God, yet thought it his duty to deſiſt from giving any farther account of the *Hiſtory* of the *Apoſtles Lives* and *Acts*, and more eſpecially of the Apoſtle *Paul*'s, with whom he was a conſtant companion in *Rome*; There muſt I begin this my Supplement.

N.B. Wherein, becauſe *Eccleſiaſtical Hiſtory* (having only an humane Teſtimony) is found both various and uncertain about the lives and deaths of the Apoſtles; therefore I ſhall not dare to confine my following Diſcourſe unto what is Recorded by *Nicephorus*, *Euſebius* and others, from whoſe Conjectural Relations nothing can be poſitively and with undenyable evidence aſſerted. *N.B.* Now that the Sequel and Supplement of this Apoſtolical Hiſtory may be as Harmonious, Homogeneal, and Symbolizing with the former foregoing twenty eight Chapters, as the matter may admit, I have thought of this Expedient, to bottom my Aſſertions ſtill upon ſuch Hiſtorical Hints

Hints as are found ſcattered here and there in the Sacred Scriptures; namely, in the Canonical Epiſtles of the Divinely Inſpired Apoſtles themſelves, which they wrote upon ſeveral occaſions as they were guided by the Holy Ghoſt to give an infallible Account. *N. B.* Hitherto we have had lent us by the Lord a Divine Clew of Thread to lead us through this vaſt Labyrinth of writing the Hiſtory of the Apoſtles Lives ſo far as *Luke* (who wrote their *Acts*, ſo called) hath led us, which Book of the *Acts* might as well be called [*The Wonders of the Apoſtles*] conſidering what *Wonders* it containeth, not only ſuch Wonders as were wrought by the Apoſtles, but alſo for them, to deliver, preſerve and incourage them in their prodigious *Apoſtolical Work*: Inſomuch as all the Attempts both of the Tempter himſelf (the *Red Dragon*) and of all his *many* and *mighty Tools* (which he imployed) for *ſilencing the Apoſtles*, and for *ſtopping* the *progreſs* of *Chriſtianity* (which was every where ſpoken againſt, *Acts* 28 22.) were confoundingly diſappointed. *N.B.* We may well therefore call that Hiſtory of the Apoſtles (not only the *Acts*, a name wherewith that holy Pen-man *Luke* & the Apoſtles themſelves modeſtly contented themſelves, but alſo) the *Wonder of Wonders*, wherein the Truth and Power of God did ſo wonderfully appear, that the Goſpel ſhould be ſo irreſiſtibly propagated by them, when all men generally, both *Jews* and *Gentiles*, in all Places, and of all Ranks, both Princes and Peaſants oppoſed it: So that the *Doctrine of Chriſtianity* (which the Apoſtles taught) had the multitude, the Powers and Authority, the Wiſdom of the whole World, yea, and if all the ſeeming Sanctity that then was in the World, to wit, among the *Jews*, all theſe every where were againſt it. Chriſt was a Sign ſpoken againſt (as was foretold of him, *Luke* 2. 34.) in all places by all people. *N.B.* Now what could rationally be expected in ſuch a deſperate caſe and concern which the Apoſtles undertook and entred upon, but that every natural man would at the leaſt ſuſpect that which all the World ſo generally condemned. Notwithſtanding all this univerſal oppoſition, yet did the Goſpel prevail, and run through the World like a Sun-beam; yea and did ſo much, ſo univerſally, and ſo conſtantly flouriſh in deſpite of both Angry Men, and of Inraged Devils, that indeed this became by the mighty Power of God, no leſs than a wonder of Wonders. *N.B.* Now, waving *Eccleſiaſtical Hiſtory*, let us ſtill ſtick to the *Sacred Scriptures*, ſo far as they give light to this *Apoſtolical Hiſtory*. Re-aſſuming the paſſages of Providence that attended *Paul* after his coming to *Rome*.

The *firſt Remark* farther concerning *Paul* is; *His writing ſeveral Epiſtles during his Impriſonment at* Rome *to ſeveral Churches and Perſons*. *Luke* (who accompany'd *Paul* to *Rome* (as appeareth by his phraſe [*We*] all along, *Acts* 27. and more expreſly in *Acts* 28. [*And when we came to* Rome] *verſe* 16, &c.) gives no farther account of him, but only of his lying a Priſoner there for two whole years; and Preaching, *&c. Acts* 28. 30, 31. *N.B.* As it cannot be ſuppoſed that *Paul* ſpent all this two whole years time in his Preaching work (for this would have wearied both himſelf and his Auditors) but that there muſt be a due Interval betwixt one exerciſe and another (not ſo much for his private Preparations in his Study, becauſe he had an extraordinary Apoſtolical gift, *&c.*) So nor may it be imagined that ſuch an Indefatigable Labourer in God's Vineyard could careleſly omit the Improvement of his [*Horæ ſucciſivæ*] or ſpare hours in this two whole years time, and therefore 'tis no more than rational to affirm, that during this his long Confinement, he wrote ſundry Epiſtles, *&c.* as above. But beſide the rationality hereof, ſome Scripture-Light may confirm it.

Note, As 1. His Epiſtle to the *Galatians* he wrote from *Rome*; this is render'd the more probable, (1.) From the Poſtſcript of that Epiſtle [unto the *Galatians* written from *Rome*] tho' this be no part of the *Canonical Scripture* (for in other Poſtſcripts to ſome other Epiſtles there are manifeſt miſtakes) yet the moſt Learned do concur that this Poſtſcript is Hiſtorically true; and that not only becauſe the *Greek*, *Syriack*, *Arabick*, and divers other Tranſlations do generally date it from *Rome* (tho' *Beza* date it from *Antioch*, and *Eraſmus* from *Epheſus*, both upon conjectures only) but alſo becauſe of *Paul*'s own expreſſion in that Epiſtle [*Let no man trouble me* (*about the marks of Circumciſion*) *for I bear in my body the marks of the Lord Jeſus*] *Gal.* 6, 17. where he calls his ſuffering Impriſonment for the Teſtimony of Chriſt and his Goſpel, the marks or brands wherewith the World ſtigmatized him, which were not his Burdens, but his Trophies, boaſting better of them than the falſe Apoſtles could of their Circumciſion: Here's ſome Scripture-Light, *&c.*

The *ſecond Scriptural Hint* that gives light to this Aſſertion, is, that the Apoſtacy of the Churches which the Apoſtle taketh to tax ſharply in this Epiſtle to the *Galatians*, telling them that *they were bewitched*, Gal. 3. 1, &c.) muſt be about this time, for 'tis ſaid

[when *Paul* had ſpent ſome time in *Antioch*, he went over all the Countrey of *Galatia* (formerly call'd *Gallo-Græcia*) ſtrengthening the Diſciples] *Acts* 18.23. This was about two years after he was forbidden to Preach there, *Acts* 16. 16. but now he had liberty to plant the Goſpel there. Now there muſt be a due time allowed for the Enemy to ſow his Tares, by thoſe Judaizing falſe Teachers, who had corrupted the Doctrine of Chriſt in their preſſing the neceſſity of Circumciſion, and Preaching Juſtification by the Works of the Law, *&c.* This being the occaſion of *Paul*'s writing, *&c.* caſteth it probably upon this time.

Note 2. At this time alſo *Paul* wrote from *Rome* his ſecond Epiſtle to *Timothy*, wherein he intimates that *Epidemical Apoſtacy of the Churches* afore-mentioned, which he calls a *ſpreading Gangreen* or *Canker*, 2 *Tim.* 2. 17. *Paul* was then a Priſoner at *Rome*, 2 *Tim.* 1. 8. So he wiſheth *Timothy not to be aſhamed of his Bonds*, but come to him (with ſupplies) from *Epheſus* before Winter, 2 *Tim.* 4. 9. *Paul* tells him how all thoſe of *Aſia* had deſerted him, 2 *Tim.* 1. 15. and 4. 16. which could not but perplex the good Apoſtle when all his Friends forſook him in that eminent peril (but of this more afterward in his Tryal;) therefore he tells *Timothy*, he had the more need of his company: This was at *Rome*, 2 *Tim.* 1. 17.

Note 3. And then he wrote that Epiſtle to the *Epheſians*, for he was a Priſoner when he wrote it, *Epheſ.* 3. 1. and that for the *Gentiles*, becauſe the *Jews* hated him for being the Apoſtle of the *Gentiles*, and for his equalling them with the *Jews* in all Priviledges of the Goſpel, therefore they ran him into a Priſon at *Rome*; and the ſame *Tychicus*, who was the bearer of that Epiſtle to *Timothy*, 2 *Tim.* 4. 12. was the bearer of this Epiſtle to the *Epheſians*, *Eph.* 6. 21. to confirm them in the Myſteries of Chriſt.

Note 4. And he wrote then that Epiſtle to the *Philippians* in his own name, and of *Timothy*'s alſo, who was now come to him (in his ſecond year of Impriſonment) according to his aboveſaid Appointment. This Church had ſent *Epaphroditus* to viſit *Paul* a Priſoner with a Preſent, *Phil.* 1. 1, 7, 13, &c. This Meſſenger falls ſick in *Rome*, his Sickneſs was *Paul*'s Sadneſs, but his Recovery was as great a Joy to him, *Phil.* 2. 25, 26, 27. and he returning to *Philippi*, he brought this Epiſtle both to confirm and comfort them in the Faith.

Note 5. And then he wrote that to the *Coloſſians*, who had likewiſe ſent *Epaphras* with a Preſent to him, *Col.* 1, 7, 8. whom he commends in this Epiſtle, *Col.* 4. 12. from himſelf and *Timothy* (ſtill with him) *verſe* 1. *Col.* 1. for the Rooting up thoſe weeds, ſuch as the Mediation of Angels, Jewiſh Superſtitions, *&c.* and for confirming them, *&c.* This was ſent by *Tychicus* and *Oneſimus*, *Col.* 4. 7, 8, 9. *Mark* was now with *Paul*, *v.* 10.

Note 6. By the ſame Meſſenger was that to *Philemon* ſent alſo; for he was a *Coloſſian*, *Philem. verſe* 2. compared with *Col.* 4. 9, 17. *Paul* was Aged and a Priſoner when he wrote that Epiſtle, *verſe* 9, 10. *Paul* uſeth pregnant Oratory here to Reconcile the Maſter to the Servant. The five firſt years of *Nero* had Moderation. *Paul* abides long a Priſoner, and viſits with Letters when he could not in Perſon.

The *ſecond Remark* concerning the Apoſtle *Paul* is, the Tryal he underwent at *Rome*, when he appealed to *Cæſar*.

Note 7. This brings in the laſt Epiſtle which *Paul* wrote, namely, that to the *Hebrews*, whereof that he was the Author, all the moſt ſolid Writers do univerſally concur, becauſe it (1.) Expreſſeth his being in Bonds, *Heb.* 10. 34. and 13. 19. with *Col.* 4. 18. (2.) His well-known Companion *Timothy*, *Heb.* 13. 23. with *Col.* 1. 1, &c. (3.) The Author of it was in *Italy* when he wrote and ſent it, *Heb.* 13. 24. (4.) *Peter* calls it *Paul's Epiſtle*, 2 *Pet.* 3. 15, 16. wherein *Paul* confirms what *Peter* taught, as *Heb* 6. 2. and 10. 26, 27, &c. And (5.) It hath the Signal by which he declared all his Epiſtles are to be known, *Heb.* 13. 25. And (6.) It bears a clear Harmony with the reſt of his Epiſtles; *N.B.* Yet doth he not prefix his Name, ſeeing the prejudice which the *Jews* had againſt him might hinder its Reading or Reception; nor doth he ſtile them (that he wrote to) *Jews*, but *Hebrews*, a more acceptable name, as deſcending from *Heber* by *Abraham*, *Gen.* 14. 13. and a name uſed, *Acts* 6. 2. for *Jews*. *N.B.* As to *Paul*'s Tryal before *Nero*, that Monſter of Mankind (who Ripped up his own Mother *Agrippina*'s Belly, that he might behold where he lay in her Womb after his Conception.) This Epiſtle to the *Hebrews* gives us (at leaſt) an account of the happy Iſſue thereof in thoſe words [*Know ye, that our Brother* Timothy *is ſet at liberty, with whom, if he come ſhortly, I will ſee you*] *Heb.* 13. 23. *N.B.* As this paſſage doth plainly diſcover that the Poſtſcript of this Epiſtle is ſuppoſititious; for had this Epiſtle been ſent by *Timothy* as the Poſtſcript ſaith) it was altogether ſuperfluous to tell them that he was ſet at liberty. So on the other hand, theſe words do intimate the time of *Paul*'s writing this

this Epiſtle moſt likely after his appearing (by vertue of his appeal to *Cæſar*) before the Emperor *Nero* at *Rome*, and a little before the firſt of the ten primitive bloody perſecutions, ſeeing he in that Epiſtle tells the *Hebrews* that [*they had not yet reſiſted unto blood*] Heb. 12. 4. which ſoon followed, tho' they had ſuffered much before, *Heb.* 10. 32, 33, 34. *N.B.* Beſide taking the word [ἀπολελυμένον] as it relateth to reſtrain, then it imports that *Timothy* had been a priſoner (ſuppoſed for his familiarity with *Paul*, as *Epaphras* and others were upon the ſame account) but now was ſet at Liberty, and ſo was *Paul* alſo, who was ready to come along with him, when he ſhould come to them, which preſuppoſeth that *Paul* had then made his appearance before *Nero-Cæſar*, and was acquitted: *N.B.* But beſides this paſſage in the Epiſtle to the *Hebrews*, there be other *Scriptures* that give us a fuller account hereof: As, 1. That in the 2 *Tim.* 4. 16. [*At my firſt Anſwer no man ſtood with me, but all men forſook me, I pray God that it may not be laid to their charge*] and therefore he orders *Timothy* to haſten his coming to him, *v.* 21. looking on him as a faſt Friend when all others failed. From this may be obſerved:

(1*ſt.*) That tho' the phraſe [*At my firſt anſwer,*] ſeems to imply that *Paul* made more *Apologies* than one, and ſo made more appearances than this (as the Poſtſcript underſtands it; making alſo *Timothy* a *Non-Reſident* Biſhop) yet it only intimates that at the very firſt pinch and appearance of danger. All the Chriſtians there (that ſhould have been his aſſiſtants) ſtarted from him, and left him to plead for himſelf, among whom was *Demas*, verſe 10. 2 *Tim.* 4. who ſculked away to *Theſſalonica* out of the reach of *Rome*, when he ſaw this Tryal of *Paul* to be of a very doubtful iſſue.

(2*ly.*) Obſerve, It is not ſufficient for us to maintain the truth our ſelves, but we ought to aſſiſt ſuch as ſtand up for the truth, and not ſhrink from them when they are in trouble for it, and need our aſſiſtance: Thus all *Paul's* Friends ſinned in ſhrinking from him through weakneſs and humane frailty, therefore he begs of God, that he would grant them a remiſſion of that Sin.

(3*dly.*) It was a very ſad Circumſtance in *Paul's* ſufferings, that, when he had appealed to *Nero* himſelf, and when *Nero* himſelf in the Court of *Rome* heard his cauſe and defence, none of the Church that was at *Rome*, nor any of thoſe that were of his own Retinue durſt own him (through a fright) or ſtand by him in ſo ſignal an encounter, and in ſo eminent Danger: where his very Chriſtianity was Crime enough, for which to be executed: And *Paul* himſelf did read his own death near, even in *Nero's* Temper, *v.* 6. 2 *Tim.* 4.

(4*thly.*) Tho' men failed *Paul*, yet God failed him not, but ſtood by him, 2 *Tim.* 4. *verſe* 17. and made him able to plead his own cauſe ſo powerfully that he was delivered out of the Lion's mouth, namely, from *Nero*, ſo called (as Tyrants and perſecutors of the Church have frequently in Scripture that name of *Lions* put upon them, *Ezek.* 19. 2. *Pſal.* 35. 17. and 91. 13. *Pro.* 28. 15. and *Jerem.* 2. 15, 47.) *N.B.* God is never ſo ſweet and ſo ſeaſonable to his Saints as in the day of their deepeſt diſtreſſe God loves to help thoſe that are forſaken of their helps and hopes.

N.B. The next Scripture that giveth light herein, is, thoſe paſſages in that Epiſtle to the *Philippians* Ph. 2. 21. where, at this time of his impriſonment, alſo he complains, that [*all ſeek their own and not the things of Jeſus Chriſt*] juſt like [*all forſaking him*, &c. 2 Tim. 4. *verſe* 16.] then he goes on, *verſe* 23. [*Hoping to ſend* Timothy *preſently to them, ſo ſoon as I ſhall ſee how it will go with me*] He could not as yet ſpare him to accompany *Epaphroditus*, until he came to a certainty, what would be the Iſſue of his preſent impriſonment, telling them withal, that he had ſat down & counted the coſt of Godlineſs, and caſt it up thus, that he had made up a total Reſignation of his own will into the holy will of God (according to *Acts* 21. 13, 14.) comforting himſelf and them with thoſe few *Conſiderations*. As,

(1.) That hitherto his confinement had fallen out for the furtherance of the Goſpel, *&c. Phil.* 1. 12, 13, 14. Tho' the Devil deſigned it for the hinderance thereof, yet through the over-ruling providence of God ſo ordering it, he had Liberty two whole years, and opportunity of Teaching the things of Chriſt, whereby his Chains of Iron became a greater honour to him, than were thoſe Chains of Gold, which King *Agrippa*, the Emperor *Nero*, or any of his Judges wore with ſo much Ambition, therefore would he not have them diſcouraged, but comforted, as the *Corinthians* were, 2 *Cor.* 1. 5, 6, 7. *Acts* 5. 41. *James* 2. 2. It was matter of Joy to him, that all *Nero's* Court began to ring of his ſufferings, ſeeing their inquiry after the Cauſe thereof gave occaſion to impart ſome Notions of Chriſt to them whereby ſome of them, were Converted, *Phil.* 4. 22.

(2.) He lets them know that, ſuppoſing the worſt, though his impriſonment ſhould determine

determine in his death, and that he ſhould then be offered up a Sacrifice, yet as this would be his own advantage, ſo it could be no diſ-ſervice to their faith, *Phil.* 1. 21. and 2. 17, 18. if it ſhould be thus ſealed with his blood.

(3.) Yet was he perſuaded (either by a Prophetick Spirit, in a Revelation, or by the Sanctifying Spirit, ſtrengthening his Faith) that as his priſon had been his Ark of ſafety for two whole years, ſo now, that he ſhould be delivered out of the mouth of the Lion and reſtored to them, to confirm their Faith farther with his perſonal preſence, writing thus to them [*And having this confidence that my ſtill abiding in the fleſh is more needful for you; I know that I ſhall abide and continue with you all for your furtherance and joy of Faith.*] *Phil.* 1. 24, 25. and again [*I truſt in the Lord, that I alſo my ſelf ſhall come ſhortly*] Phil, 2. 24. deſigning to follow *Timothy* to them.

Another Scripture which gives light, that *Paul* weathered out this point, and was reſtored to his Liberty in deſpight of the Lion, after ſo long impriſonment, is. *Philemon verſe* 22. [*but withal prepare me a Lodging, for I truſt that through your prayers I ſhall be given to you.*] This accords with *Phil.* 1. 25. and 2. 24. *Paul* had long longed to viſit the Chriſtians at *Rome*, and had prayed for a proſperous Journey thither, but had been long hindered, *Rom.* 1. 10, 11, 12, 13. and 15. 22, 23. yet was he brought to *Rome* by ſuch a way as he little dreamed of. Little thought *Paul*, that when he was bound at *Jeruſalem* and poſted from one priſon to another, that *God was now ſending him to* Rome, *his longing for it might be one cauſe of* Paul's *making his appeal to* Rome, *Acts* 25. 10, 11, 12, *N.B.* Now God ſent him, and very ſafe, with a great Convoy to *Ceſarea*, and from thence with a great convoy (God's own protection) notwithſtanding both the Shipwrack and the Viper, as ſafe to *Rome*: *N.B.* God goes oft another way to work for granting our deſires, and for doing us good, than we could imagine. *Paul* lyes priſoner at *Rome* two years, at the end of that term, he is ſet at liberty, beſpeaking his Lodgings for him at *Coloſs* where *Philemon* was a Miniſter (call'd *Paul*'s fellow-labourer, whoſe wife was *Apphia* named before *Archippus* another Miniſter, *Col.* 4. 17.) whoſe houſe muſt be now *Paul*'s Lodgings, *Philemon*, verſe 1. 22. Thus have we a full account of *Paul*'s confidence, that through the Church's prayers for him (both at *Philippi*, and *Coloſs*) he ſhould have again his freedom to come amongſt them, and therefore provides to remove his old Lodgings from *Rome* as a priſoner, unto thoſe Cities of *Greece* as a free man again, which moſt probably he did: *N.B.* So that if we trace *Paul*'s hopes and intentions (as they are expreſſed in Scripture) we ſhall find him purpoſing to go to *Philippi* firſt, *Phil.* 2. 23, 24. Nay, yet farther to *Coloſs*, *Philemon, verſe* 22. but ſtill farther than both even into *Judea* (from whence he was ſent priſoner to *Rome*) *Heb.* 13. 23. Telling thoſe Believing *Jews* of *Judea* (which was the ſeat of the Circumciſion, and the proper center of the whole circumference of thoſe diſperſed to whom *James*, *John* and *Jude* wrote their general Epiſtles, *&c.*) that ſo ſoon as *Timothy* was ſet at Liberty, and was come to him, they would both come together into thoſe parts to viſit them: we are not told how long *Timothy* ſtaid from *Paul*, or where *Paul* was when they met together. *N.B. Paul* mentions an intention he had of taking a Journey into *Spain*, Rom. 15. 24, 28. But this intent being long agoe, and he being hindred hitherto, either by the *Evil Spirit*, as 1 *Theſſ.* 2. 18. or by the Holy Spirit otherwiſe diſpoſing of him, as *Acts* 19. *v.* 6, 7. or by other intervenient yet important occaſions, as *Rom.* 15. 22, 23. or by his own infirmities through ſcourges, *&c.* or by the urgent intreaties of others, as *Acts* 10. 48, and 16. 15. and 28. 14. *N.B.* But now he found ſome urgent cauſes of ſteering his courſe another way, for the Apoſtacy he heard of in the eaſtern Churches plainly declared to him, that there was more need for him to haſten thither than to go weſtward: So that tho' this Journey into *Spain* was really intended, yet is it generally concluded, that he was prevented of it: *Man's way is not in himſelf*, Jer. 10. 23. but is *overruled by God*, Prov. 16 9. However 'tis conjectured that *Paul*, after this releaſe, left *Rome* and *preached in* Italy till *Timothy* came to him: What became of this Apoſtle or *Timothy* the Scripture gives no farther light after this that he was reſtored to the Churches (which he had planted) for ſome years, but an attempting to trace him farther (without Scripture light) is the way to loſe our ſelves.

CHAP.

A Scripture Account next of James, Peter, Jude *and* John, *after the laſt account of* Paul.

CHAP. XXX.

Firſt of James *and then of the reſt.*

THIS Chapter containeth the Lives *of the other Apoſtles*, ſo far as the light of the ſacred Scriptures doth lead us, waving all other narratives from more uncertain and fallible hands (the moſt of which may be marked for monkiſh evaporations, and the frothy exuberancy of wanton brains, *&c.*) And ſticking ſtill as cloſe as we can to the infallible guidance and conduct of the word of God wherein we have yet ſome farther account of four *Apoſtles*, namely, *James*, *Peter*, *Jude*, and *John*, in their *Apoſtolical* Books. *N.B.*. The firſt is *James*, who wrote the *Epiſtle* of that name: Not he that was the Son of *Zebedee*, *Matth.* 10. 2. who was ſlain not long after Chriſt's *Aſcenſion* by *Herod* in *Jeruſalem*, probably long before any of the *Apoſtles* began to write any of their Epiſtles, *Acts* 12. 1, 2. But he who was the Son of *Alpheus*, *Matth.* 10. 3. Call'd *James* the *leſs*, *Mark* 15. 40. And the *Lord*'s *Brother*, *Gal.* 1. 19. (As being of Kin to his Family) and reckoned with *Peter* and *John* as a principal Pillar, *Gal.* 2. 9. Who ſucceeded his martyred name-ſake (*James* the Son of *Zebedee* that Thundering Brother of John,) In his *Apoſtleſhip* at *Jeruſalem*. *N.B.* And ſat Preſident of the Council there, *Acts* 15. And concluded it there (not withſtanding the preſence of *Peter*) which had been no better than an uſurpation, had the ſupremacy been ſolely belonging to *Peter* as the *Romaniſts* affirm. *N.B.* This *James* was the *Reſidentiary Apoſtle* at *Jeruſalem* for many years, and wrote his *Catholick Epiſtle* but a little before his own Death, and when the Deſtruction of *Jeruſalem* and of the *Jews* drew nigh, as appeareth by thoſe two Expreſſions he uſeth in that Epiſtle, to wit, [*the coming of the Lord draweth nigh, and behold the Judge ſtandeth before the door,*] James 5. 8, 9. Wherein he intimateth, that the vengeance of God upon that City and People (for killing Chriſt, *&c.* Which is foretold by our Saviour at large, *Matth.* 24.) did now approach very near. *N.B.* As this *Apoſtle*, being the Miniſter of the circumciſion in *Judea*, could not but be moſtly look'd upon with a malicious eye, by the bloody perſecutors of the Goſpel there, ſo he could not but obſerve with his own eye, how thoſe preſaging ſigns (predicted by Chriſt, *Matth.* 24.) grew on apace: He lived to ſee falſe Prophets ariſing, iniquity abounding, love waxing cold, a betraying and undoing one another, *&c.* All fore-runners and forewarders of that approaching Deſtruction, from whence he could not but certainly conclude that the Judge was at the door, and that particular Judgment day, wherein Chriſt would render vengeance on, and avenge the quarrel of Innocent ſufferers, upon Tyrannical perſecutors. The whole *Jewiſh Nation* being now got to the very height of Rage againſt the Goſpel and the Believers of it to the very depths of ſuffering for it, therefore doth he properly direct his *Epiſtle* to all the twelve Tribes ſcattered abroad (as the Lord had threatned them, *Deu.* 28. *verſe* 64.) Wherein he comforts the perſecuted, *Chap.* 1, &c. But denounceth a direfull doom againſt the perſecutors, *Chap.* 4. and 5. His inſiſting upon that point of profeſſors animating their faith by their works, makes it more than probable that this Epiſtle was wrote after theſe Epiſtles of *Paul* were written, wherein the Doctrine of free-grace is ſo ſtrenuouſly aſſerted; *James* obſerving how that wholeſome and comfortable Doctrine concerning free Juſtification, by faith without works was at that time perverted, by a licentious and ſenſual ſort of Profeſſors (rather Libertines than Chriſtians) makes his remedy ſuitable to their malady. And chiefly endeavours to reform manners correcting the extravagancy of thoſe looſe coats. Thus they that would make ſtraight a crooked ſtick do bend it the contrary way to its own crookedneſs; And thus (as *Auguſtin* ſays) this *Apoſtle* did, ſeeing ſome turning the grace God (which *Paul* had preached) into wantonneſs: He preſſes the point of works thus far as to juſtify their faith by their works or their faith could never juſtify their perſons, and that their Religion was vain, if their practice contradicted their profeſſion. *N.B.* *Paul* wrote

to a people many times of a *Phariſaical temper*, who, of themſelves lay too much ſtreſs upon good works, and therefore might he (in the wiſdom of God given him) look upon it as ſuperfluous to preſs *Phariſees* to a neceſſity of good works: but *James* wrote to ſuch as were looſe profeſſors (who relyed too much upon a bare Hiſtorical faith which is found in Devils. *James* 2. 19.) And who neglected the fruits of a ſaving lively faith to bring them forth, but turned the Doctrine of Grace into an occaſion of Licentiouſneſs. Therefore doth he ſo ſharply tax that notorious abuſe, and inſiſts more fully on matters of practice; the Doctrine of Faith having been ſo largely inlarged upon by other hands: *N. B. Euſebius* (out of *Egeſippus*) Relateth how this *Apoſtle James* ſuffered Martyrdom at *Jeruſalem* by the then outragious *Jews*, who threw him down from the top of his Pulpit (ſome ſay from the pinnacle of the Temple) and then knocked him on the head with a Fuller's Club (as *Abel* was by *Cain*'s) in the ninth year of *Nero*. The deſtructive wars of the *Jews* happening in his twelfth, *Joſeph. de bell. Lib.* 2. *Cap.* 25. And his *Antiqu. Lib.* 20. *Cap.* 8.

The *ſecond Apoſtle* next to *James* in order of Time to be diſcourſed of, in this *Supplement* of the *Lives of the Apoſtles*, ſo far as Scripture-Light ſtill leads us, is *Peter*, who is likewiſe named after this *James the leſs* (laſt mentioned in this Relation) *Gal.* 2. 9. which order of placing theſe two Apoſtles doth ſpoil the Papiſts Argument for *Peter*'s Primacy. Concerning *Peter* the Scripture mentioneth little of his Motions and Actions after his Deliverance from Priſon by the Angel, who ſomewhere abſconded till the Angel had alſo deſtroyed *Herod* who had impriſoned him, *Acts* 12, *&c.* Then he appeared at the Council held at *Jeruſalem*, *Acts* 15, &c. After that no more is mentioned of him in the *Book* of the *Acts* of the *Apoſtles*: Yet mention is made of his Motion from *Jeruſalem* to *Antioch* after this, *Gal.* 2. 11, &c. where *Paul* withſtood him to the face, becauſe he was to be blamed, *&c.* *N.B.* That this happened after the Council at *Jeruſalem*, is apparent from the place and time of this Conteſt; for (1.) The Place was *Antioch*: And (2.) The Time was while *Barnabas* was with *Paul*; now *Paul* and *Barnabas* came from *Jeruſalem* to *Antioch* with the *Decrees* of that *Council*, and at *Antioch Barnabas* parted from *Paul* (as hath been related in *Acts chap.* 15.) after which parting we never read of their being together any more; while *Paul* and *Barnabas* were together at *Antioch*, *Peter* came thither; *N.B.* From whom *Paul* was ſo far off, like one taking Inſtructions from him, as from a Superiour, that he *withſtood him to his face*, which would have been unmannerly, had *Peter* been the ſupreme Apoſtle, and had *Paul* given no better place to his Preſident and his Better; as holy *Bradford* phraſeth it. *Paul* reproves *Peter*, and that publickly, for his diſſimulation, and halting betwixt two Opinions (as *Elijah* had reproved the Seed of *Halting Jacob*, Gen. 32. 31. 1 Kings 18. 21.) for before the *Jews* (who were *Chriſtians*, yet zealous for the Ceremonial Law, *Acts* 21. 20.) came from *James* at *Jeruſalem* to *Antioch*, *Peter* had freely converſed with the *Gentile-Chriſtians* at *Antioch*, and had eaten of ſuch meats with them as were prohibited by the Law of *Moſes*; but after thoſe Zealots came, *Peter* withdrew from Communion of that *Gentile-Church*, out of fear of diſpleaſing thoſe zealous *Jews* by the lawful uſe of his Chriſtian Liberty, leſt they ſhould upon their return to *Jeruſalem* raiſe up the Rage of the *Jews* againſt him by their Reports. *N.B.* When *Paul* ſaw how *Peter* made not ſtraight paths to his feet, *leſt that which was lame be turned out of the way* (as *Paul* ſaith, *Heb.* 12. 13.) not walking with a Right foot, *Gal.* 2. 14. but giving a great ſcandal to the *Gentiles*, and no ſmall blow to *Paul*'s Preaching (who had taught the Aboliſhment of Ceremonies, and freedom from the *Moſaical* Yoke) by his warping from that plainneſs and ſimplicity which the Goſpel required, *Paul* rebuked *Peter* before them all, *&c.*

The *Remarks* upon *this Hiſtory* are theſe; *Firſt*, That *the Scriptures ought to be ſearched* (according to Chriſt's command, *John* 5. 39.) that the *Sacred Stories* concerning *Chriſt's Apoſtles* may be gathered up and Recorded together, ſo far as the moſt wiſe God was pleaſed to Reveal them. What is not Recorded in one place, may be found out in another, by comparing one place of Scripture with another, as the word [συμβιβάζων] (*Acts* 9. 22.) ſignifies, a Metaphor borrowed from Builders, who Erecting their Fabricks, do fit one piece or part of their work to another, and then bring them and joyn them together, finding each part then perfectly agreeing with the other, *&c.* Thus *Paul* did prove there that *Jeſus was the Chriſt*, by quoting the Promiſes and Prophecies of the Old Teſtament, and comparing them with God's Performances in the New, *&c.* And thus muſt we ſupply out of the Epiſtles what *Luke* hath not related in his *Acts of the Apoſtles*.

The

The *second Remark* is; *That the sins of Teachers, are the Teachers of sins.* Great mens faults go as seldom unaccompanied, as do their persons. The dangerous consequence of the miscarriages of men eminent in the Church (as well as in the State) is evident here in *Peter*'s Prevarication, which had many Aggravations, for not only those Christians who were Members of the Church at *Antioch* (being *Native Jews*) followed *Peter*'s Pattern, but also *Barnabas* (*Paul*'s Fellow-labourer, and Joynt-Commissioner with him to bring the *Decrees* of the *Apostolical Council* about that very case of Non-Compliance with *Legal Ceremonies*) joyned with *Peter* in the same Hypocrisie (as the Original word is) *Gal.* 2. 13. What need then have we *to prove all things?* 1 Thes. 5. *v.* 21. seeing good men, yea, great men may seduce us: And how cautelous ought those that are good and great to walk uprightly, lest by their warpings (which are of the worst sort) they become seducers of others.

The *third Remark* is; *The plaister ought to be so broad as is the wound.* *Peter* had prevaricated publickly before them all, and therefore is *Paul*'s Reproof of *Peter*'s Offence accordingly; according to what *Paul* taught *Timothy*, 1 *Tim.* 5. 20. The salve must be as wide as the sore. *Peter* here feared not Danger so much as Offence, and herein he had not done amiss, but that in avoiding a lesser scandal, he falleth into a far greater; and *Peter*'s practice proved a compulsion to make others, yea eminent Professors, to comply with it. The company we keep do in some kind compel us to do as they do; and because what *Peter* did, was not done privately, so as to offend some private person only, but it was done openly, whereby the *Church of Antioch* was offended. *N.B.* Therefore *Paul* reproves him openly, tho' *Baronius* be as bitter against *Paul* for so doing, as ever *Paul* was against *Peter* for this foul fault: And *Bellarmin* shifts this off, saying, that it was not *Peter* but *Cephas*, who was one of the *Seventy Disciples*. Whether *Peter* made his next Motion from *Antioch*, the *Sacred Writ* mentioneth not: Yet have we upon *Divine Record* two Epistles writ by *Peter*, which do indeed give us further light concerning *Peter's Life and Actions* after his being (as aforesaid) at *Antioch*, as appeareth by these *Remarks*.

The first is; The place where *Peter* was when he wrote these Epistles: His first Epistle *Chap.* 5. 13. Gives us an intimation that he was in *Babylon* of *Chaldea*. *N.B.* When *Cyrus* made proclamation of leave to the *Jews* (after their 70 years Captivity) to return into their own Land, multitudes of them found themselves so well seated and accommodated in *Babylonia*, and in continuance of time they were so naturalized to the Countrey of the *Caldeans*, that they refused to Remove their habitations, but fixed their stakes and standing there, so in success of time they grew into a great nation, and a distinct people, insomuch as they had a *prince of the Captivity* (as they call'd him) of their own blood over them there.

Now when those three Ministers of the *Circumcision* (*Peter*, *James* and *John*) divided their Apostolical employ by lot (as *Paul* was the Minister of the *Uncircumcision*) *Peter*'s Lot fell to be in *Babylonia* amongst those numerous *Jews* in their now Voluntary Captivity, and from *Babylon* it self (the Center of that Country and where he had gathered a Church) doth he send his first Epistle: *N.B.* The *Romanists* fondly fancy this *Babylon* (*Peter* mentions here) to be *Rome*, as *Rev.* 17. that they may prove *Peter's Episcopal Chair* to be there, alledging, that *Peter* call'd *Rome* so, because he would not have it known where he was. *Oh!* how uncomely was such Timerousness (who had been so bold before) in this *their Prince of the Apostles*, and the pretended Head of their Church. But tho' this Far-fetch'd Fancy be granted to them (who rather than not find *Peter*'s Primacy, will go to Hell to seek it) yet therein do they grant us that their *Rome* is that *Mystical Babylon* in the *Revelation*, against which so many dreadful Plagues are denounced there.

The *second Remark* concerns the Persons to whom *Peter* wrote, who were call'd the *Strangers of the Dispersion*; such as were scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bythinia*, 1 Pet. 1. 1. The naming of all which places giveth some probable ground that *Peter* had at some time before Preached the Gospel there, and therefore wrote to the *Dispersed Believers* his *two general Epistles* for their better confirmation in the Faith; and not to the *Jews* only, but to the *Gentiles* also that had *embraced Christianity*. As *Paul* (the *Apostle of the Gentiles*) wrote principally to those of the Uncircumcision, at *Rome*, *Corinth*, *Ephesus*, &c. yet he excludeth not those of the Circumcision that believed among them: So *Peter* included the *Gentile-Christians*, tho' primarily he wrote to the *Jews*, seeing both were joyned in one Faith and Worship.

The *third Remark* is concerning the *Time when* Peter *wrote his Epistles*; whereof indeed we have no certainty in Scripture; so the precise point of Time cannot be positively

tively aſſerted: *But we have* (ſaith Dr. *Lightfoot*) *ſome Chronical Hints in ſome paſſages of the firſt Epiſtle*, which render a fair probability that it was written about the year of our Lord 65. and the 11th of *Nero*'s Reign, which was a *Center betwixt two Critical Years*, the *Year before the beginning of the perſecution of the Chriſtians at Rome*, and the *Year after the beginning of the deſolating Wars in Judea. N.B.* Beſide the Apoſtle's general Exhortation of the Elect (alluding to his Lord's words) [*They ſhall deceive, if it were poſſible, the very Elect*] *Matth.* 24. 24.) to exerciſe patience under thoſe miſeries already felt, and worſe feared. There be particular paſſages (as [*The End of all things is at hand*] 1 *Pet.* 4. 7. [The *fiery Tryal*] *verſe* 12. and [The *time is come that Judgment muſt begin at the houſe of God*] *verſe* 17, &c.) which ſeem to point out this very time that Chriſt foretold, *Matth.* 24. 7, 8, 9, &c. and *Luke* 21. 12, &c. wherein the *deſolating Wars of the Jews happened* (which was but the *beginning of Sorrows*) and *Nation Roſe up againſt Nation*, &c. and *then ſhall they deliver you up and kill you*, &c. All which was commented upon, and accompliſhed, when *Nero* ſet *Rome* on fire, and burnt down Ten of the Fourteen great Wards of the City, but he at that time killed the Chriſtians for his own Crime, as if they had been the Incendiaries, and had burnt the City; and may it not be ſaid How eſcaped *Peter*, if he now ſate Biſhop at *Rome*, as the *Romaniſts* do affirm? ſurely he muſt go to the Pot with thoſe whom *Paul* ſaluted, *Rom.* 16. Yet he forgot *Peter* in thoſe Salutations: Whereas *Paul* himſelf (with *Luke* and *Timothy*) were pack'd away (as is aforeſaid) before this Storm did fall, not only upon *Rome* and *Italy*, but upon many parts of the Empire, *&c. N.B.* And now Judgment began upon the *Jews* (among theſe fiery Tryals) who always helped forward the Perſecution of the Goſpel; but now ſuch a mad Phrenzy falls upon them, that they caſt off the *Roman Yoke*, whereby they incenſed the *Romans* to deſtroy them: Then was the *Abomination of Deſolation ſet up in the Temple*, Matth. 24. 15. *N.B.* Then God gave his People this Sign [*When ye ſee* Jeruſalem *compaſſed about with Armies*] (which was done by *Ceſtius Gallus* a little before that fatal and final Siege of *Titus Veſpaſian*) Luke 21. 20 then were the Chriſtians to flee into the Mountains, and to take the beſt courſe for their own ſafety, *verſe* 21, &c. and *Matth.* 24. 16, 17, 18. *Then their Deſolation was nigh*, and *ſuch Tribulation* (which is call'd *Affliction it ſelf*, Mark 13. 19.) came ſo great upon the *Jews* in *Judea* (ſuch as *never had been, nor ſhall be*, Matth. 24. 21.) that the heart of Man can hardly hear the Hiſtory without Tears, as *Joſephus* relateth it. Yet the Lord provided a [*Pella*] for his own People, a City beyond *Jordan*, which was *their Sanctuary* and *City of Refuge*, as *Zoar* was for *Lot* for a time, till it proved too hot to hold him, which made him *flee to the Mountains* alſo as *Judea* proved too hot to hold the *Jews*) *until the Indignation was overpaſt*; as *Euſeb. Eccleſ. Hiſt. lib.* 3. *cap* 5. tells us. *Peter* being now in *Babylon* of *Chaldæa* had *Intelligence*, what great miſeries had befallen the *Jews* in *Judæa* (which was but the *beginning of Sorrows*, as he had heard his Lord ſay. He thereupon concludes, that the *Deſolation* of the *Jewiſh Nation* drew nigh, and likewiſe his *own Martyrdom*, therefore doth he improve his little time (he had now to live) in writing his *ſecond Epiſtle*, wherein he firſt telleth them [*I know that I muſt ſhortly put off this Tabernacle, as our Lord hath ſhewed me.*] 2 Pet. 1. 14. which he knew would come to paſs before the *Deſtruction* of *Jeruſalem*; for *Chriſt* had told him, that he *might not live to ſee the Lord's coming to judge Jeruſalem* for all her Iniquities, which *John* ſhould live to ſee done. *John* 21. 18, 19, 20, 21, 22, 23. (which ſhall be ſpoke to by and by) and in *this Epiſtle* alſo, he deſcribes *Jeruſalem's Deſtruction* in the ſame Terms as his Lord had done, *Matth.* 24. and as the Scripture doth the *Ruine* of that *Curſed people*, and their City in other places, namely *Deut.* 32. 22, 23, 24. and *Jer.* 4. 23, &c. Uſing the ſame expreſſions [as the *Heavens paſſing away with a noiſe*; *the Elements melting with heat*; *the Earth burnt up*, &c. 2 Pet. 3. *v.* 10, 11.] Such as the Deſtruction of the whole World is uſually expreſſed by in other Scriptures to alarm the ſecure, *&c.*

The *fourth Remark* is; *the manner of* Peter's *death, whereof we have ſome Scripture-light, and of him only of all the* Apoſtles. As *Peter*'s ſecond Epiſtle leaves us ſome light concerning the time of his death (as well as of writing that Epiſtle, to wit, a little before his death, as is above ſaid) which he ſaith, was to be very ſhortly, yet muſt that phraſe of his [*as our Lord Jeſus Chriſt hath ſhewed me*, 2 *Pet.* 1. 14.] borrow ſome light from, *John* 21. 18, 19, &c. to make the manner of his death the more manifeſt, where Chriſt tells *Peter* that he ſhould dye a violent kind of death [*wherein another ſhall manacle and pinion thee, carry thee priſoner where thou wouldſt not*] and that he ſhould follow his Maſter in the manner of his death in being Crucified at his Martyrdom as Chriſt had told *Peter* [*thou canſt not follow me now, but thou ſhalt follow me afterward*] *Joh.* 13. 36. This our Lord ſpake [*ſignifying by what death* Peter *ſhould glorifie God*] *John* 21. 18, 19.

That

That *Peter*'s hands ſhould be ſtretched out and nailed to the Croſs, as Chriſt's were when Crucified, *&c.* This muſt be *Peter*'s *Exitus* (or way of deceaſe) and the manner of taking down his Tent and Tabernacle, 2 *Peter* 1. 14, 15. when *Peter* heard his own fate, he then is too curiouſly inquiſitive to know what was *John*'s deſtiny, *ver.* 20, 21. Our Lord checks his curioſity, bids him mind his own concern (of executing his maſter's commands and Imitating his Example) not troubling himſelf with the concerns of others, yet withall intimating that *Peter*'s death ſhould be before *John*'s, who ſhould live till he came, to wit, in judgment againſt *Jeruſalem* to deſtroy it, *ver.* 22. *John* lived to ſee the holy City deſtroyed, but *Peter* was crucified a little before, *N.B.* And yet that he might dye in charity to *Paul*, who had (as before) expoſed him to ſome open ſhame by his ſo publickly reproving him: He makes a moſt honourable mention of him as his Beloved Brother, *&c.* 2 *Pet.* 3. 15, 16. Whereby he declares to all the world upon record, that he had nothing the worſe thoughts of him, for being ſo ſharply rebuked by him, but rather loved him the better for his faithfulneſs, according to *Solomon*'s ſaying. [*Rebuke a wiſe man and he will love thee.*] *Prov.* 9. 8, *&c.* *N.B.* This is the laſt Account and the Total which the ſacred Scripture gives us concerning the great Apoſtle *Peter*. Therefore the life of *Peter* written by the *Jeſuit Xaverius* that mock-Evangeliſt among the *Indians* in the *Perſian Language*, and tranſlated into Latine by *Ludovicus de Dieu* is no better than a fardle fraught full of many impudent Fables, wherein (take only this ſhort taſt) he telleth how *Peter* ſolliciteth the Bleſſed Virgin, to intercede for him with her Son to procure his pardon for his *Thrice Denying him*: As likewiſe how Chriſt made *Peter* and his Succeſſors to be he Lord's Vicars upon Earth, and much more [*ejuſdem farinæ*] of the ſame Bran; as appeareth in the Animadverſions upon that fabulous lie: That *Peter* was martyr'd by the *Jews* in *Babylonia*, where he now was, is far more probable, becauſe ſuch a Frantick Madneſs was now judiciarily fallen upon them in all parts, and a bloody Rage againſt the Goſpel, the Devil at this time beſtirring himſelf in the *Jews*, knowing his time was ſo ſhort. *N.B.* That *Peter* left no more Writings behind him ſave thoſe two Epiſtles, makes more againſt Popery than for to countenance it.

The *third Apoſtle* that ſtill the ſacred writ gives ſome light into their lives, is the Apoſtle *Jude*, on whom take theſe *few Remarks*.

The *firſt* is; *His Name which is prefixed* to his *Epiſtle* according to the common manner of writting Letters and Epiſtles in that time, *Acts* 23. 26. and all the Apoſtolical Epiſtles) and not ſubſcribed as our manner is; he is called *Jude*, whom *Luke* calls *Judas*, Luke 6. 16. *Matthew* calls him *Lebbeus*, Matth. 10. 3. and *Mark Thaddeus*; Mark 3. 18. So that he had three Names, *Luke* calls him the *Brother of* James *the leſs*, to diſtinguiſh him from *Judas Iſcariot* and from him who was the mover of Sedition, *Acts* 5. 37. His Mother ſeems to be the Wife of *Cleopas*, the bleſſed Virgin's Siſter; *John* 19. 25. *Matth.* 27. 56. compared with *Matth.* 13. 55. In which ſenſe his Brother *James* is called the *Lord*'s *Brother*, Gal. 1. 19. as he calls himſelf *James*'s *Brother*, Jude, *verſe* 1. And ſuch was his humility and his Brother's alſo, *James* 1. 1. that neither of them writ themſelves [*a Brother or Kinſ-man of Chriſt*] nor yet [*an Apoſtle*] as both *Paul* and *Peter* do: but both of theſe Brothers ſtile themſelves, only, [*the Servants of Chriſt*] which they eſteemed more honourable than the moſt glorious Title in the world: Thus *David* in his Title to *Pſalm* 18. uſeth the like phraſe [David *the Servant of the Lord*] which he accounted a greater honour than his being *KING of Iſrael*. *Jude*'s other Name [*Lebbeus*] ſignifies *Hearty*, being an Humble and Hearty Servant of Chriſt.

The *ſecond Remark* is; *The length of his Life*: As Chriſt promiſed (by way of Equivalency) to *Peter*, that he ſhould not be Martyred in the middle of his Life, but that he ſhould live God's Servant all that time, and that, not until he came into his old age he ſhould then dye God's Sacrifice, as appeareth in the foregoing diſcourſe of him. So it is as apparent that the Lord performed his promiſe of prolonging the Life of his *Kinſman* Jude, inſomuch that he ſurvived and over-lived all the Apoſtles except *John*. This truth is proved from *Jude*'s own word, in his Epiſtle *verſe* 17. Saying, [*Remember, beloved, the words which were ſpoken by the Apoſtles of our Lord* Jeſus Chriſt] adding in *verſe* 18. [*How they told you, that there ſhould be Mockers in the laſt times*, &c.] which paſſages make it plainly appear that *Jude wrote his Epiſtle very late*, even later than any of either *Paul*'s or *Peter*'s *Epiſtles*, for thoſe two were the very Apoſtles, eſpecially that gave any ſuch fore-warnings upon Record, *Acts* 20. 29. 1 *Tim.* 4. 1. 2 *Tim.* 3. 1. and 2 *Pet.* 2. 1, 2, *&c.* which reference renders it alſo probable, that thoſe *Apoſtles* might be

dead at *Jude*'s writing his Epiſtle: However, he putteth the *Chriſtian-Jews* in remembrance of thoſe Apoſtles Sayings, which he would not have to dye with them, ſeeing thoſe Mockers of Goſpel-Myſteries ſtill lived among them.

The *third Remark* is; The ſubject matter of *Jude*'s Epiſtle, which is much like to that of *Peter*'s ſecond Epiſtle, not only in matter, but alſo in ſtyle, and therefore ſome *Cavillers* will not have this *Canonical*, becauſe (as they ſay) it was borrowed from *Peter's*, and not dictated by the Holy Ghoſt. *N.B.* But by the ſame Rule *Obadiah*'s prophecy may be reputed *Apocryphal*, becauſe 'tis like that of *Jerm.* 49. *ver.* 14, *&c.* and the ſame may be ſaid of *Pſalm* 60. becauſe it is in a great part the ſame with *Pſal.* 108. and ſo is *Pſal.* 14. with *Pſal.* 53.

But tho' many paſſages in this Epiſtle do agree with that of *Peter*'s, yet is there ſo much difference in the whole, as makes it manifeſt, that it was not Tranſcribed thence, and yet the Spirit might dictate the ſame truths to ſeveral Pen-men, eſpecially when the evil of theſe times required it, that the ſame truths might be confirmed by the more witneſſes. *N.B.* 'Tis probable this *Jude ſtood up* in his Brother *James* his charge among the Circumciſion of *Judea*, ſo he directs his Epiſtle to all thoſe that were preſerved in thoſe Apoſtatizing times (and not to any one particular Church as *Paul*'s were) like as his Brother *James*'s had done to the twelve Tribes in general: *Jude* exhorts thoſe *Chriſtian Jews* to maintain the truth with holineſs of life, leaſt they ſhould be ſeduced by falſe Teachers whoſe manners he deſcribes to whom he thundersdamnation

But to amplifie a little longer upon the Life of this *Jude*, who wrote that Epiſtle General and Catholical, placed next before the Revelation of *John* the Divine, he was one of the twelve Apoſtles, called *Judas*, as above, but he was not that ſtigmatized *Judas Iſcariot*, the Apoſtate that hanged himſelf, *&c.* The occaſion of this Apoſtle's writing that Epiſtle was this; He ſurvived almoſt all the Apoſtles, *Paul*, *Peter*, and *James* were now dead, and *John* only was now alive, *Euſebius* ſaith, This Apoſtle *Jude* lived till the time of *Domitian* the Emperor, about fifty years after Chriſt's death. However, he lived to behold a moſt deplorable decay among the Churches of Chriſt: He ſaw in his day how many profeſſors of the Goſpel did then deny the power of godlineſs, and degenerated into groſs and open prophaneneſs, and, to uſe his own phraſe, [*they turned the grace of God into wantonneſs.*] *v.* 4. Namely, the *Nicolaitans*, Rev. 2. 6. 14, 15. The *Gnoſticks*, and other looſe Hereticks of that age, who had learnt the Devil's Logick of arguing from *Mercy* to *Liberty*, and unlearnt that ſacred Leſſon (taught in Chriſt's School) to wit, *Mercy* moſt ſtrongly obligeth to duty: The more merciful God is to man, the more dutiful muſt man be to God: leaſt God ſay [*do ye thus requite the Lord* (returning your wicked Liberty for my holy Mercy) *O! ye fooliſh people and unwiſe*] Deut. 32. 6. and as it was ſaid to *Huſhai* [*is this thy kindneſs to thy friend?*] 2 *Sam.* 16. 17. This ſad ſight and obſervation ſtirred up the Spirit of this holy Apoſtle to write this Epiſtle, wherein he admoniſheth all true Saints to contend earneſtly for the Faith, *&c.* and to beware of being polluted with the Apoſtates ſins, after he had diſcovered the black Aggravations of thoſe heinous ſinners, and denounced the certainty of God's Judgments againſt them, for their notorious provocations, at the appointed time: aſſuring them, that the day was approaching wherein the Lord will Judge all wicked men, for all their ungodly words and works, *&c.*

In order hereunto, this Apoſtle giveth three famous inſtances of Apoſtates.

The firſt is; Thoſe degenerate *Iſraelites* are brought in for an Example, who murmured in the wilderneſs, and luſted after the Fleſh-pots of *Ægypt*, after they had been ſo miraculouſly delivered out of that long and grievous houſe of Bondage: Yet God deſtroyed all them that believed not, *v.* 5. which ſhews that their paſt preſervation from that Fiery Furnace (as it is called, *Deut.* 4. 20.) was but a Reſervation for a future puniſhment by fiery Serpents, *&c.* for God threatened to deſtroy them after he had done them good, *Joſh.* 24 20 even ſo, cloſe Hypocrites and looſe profeſſors, who ſeem to be redeemed from the Bondage of ſin, yet dare return, with the Dog to his Vomit, and with the Sow to its wallowing in the mire, *&c.* The latter end is worſe with them than the beginning, *&c.* 2 Pet. 2. 18, 19, 20, 21, 22.

The *ſecond Inſtance* this Apoſtle *Jude* introduceth, is, that of the Apoſtate Angels, *verſe* 6. who, notwithſtanding the higher dignity of their nature above that of Man's, *Pſal.* 8. 5. yet upon their Rebellious diſobedience they were left to a moſt dreadful doom, *&c.* Their voluntary ambition changed thoſe glorious Angels into damned Devils. This argument is not [*a pari ad par*] from one equal caſe to another, as in the firſt inſtance, *verſe* 5. but [a *Majori ad Minus*] from the greater to the leſſer, arguing, if God ſpared not ſuch more noble Creatures, the Angels, who, by the grace of Creation,

Creation, were advanced to the higheſt excellency of all Created beings, then aſſuredly, God will not ſpare men, whatever Goſpel-priviledges they have, and whatever glorious profeſſions they make, when the wicked practices of their lives do give the lye unto all their holy profeſſions, ſuch Backſliders as begin in the Spirit, but end in the fleſh, *Gal.* 3. 3. that ſeem [*Sancti Juvenes*] young Saints but prove [*Satanici Senes*] old Devils, not only God's Soul can have no pleaſure in them yea rather loaths them, but alſo, there is a deep pit, behind all ſuch as draw back, which they ſee not, even the bottomleſs pit of endleſs perdition, *Heb.* 10. 37, 38. Apoſtates do haſten into Hells mouth. 'Tis moſt true, the Lord loveth a returning Prodigal above an Apoſtate Angel.

The *third Inſtance* is; That of *Sodom*, &c. *ver.* 7. Which Example is moſt fitly adapted to the former two. The Angels had been betruſted with the bleſſings of Heaven but they loſt them all by their Apoſtacy. The *Iſraelites* had the priveledges of the Church in the wilderneſs (ſo called, *Acts* 7. 38.) but by their murmurings they loſt not only all thoſe, but they alſo fell ſhort of *Canaan*, &c. Now come in thoſe *Sodomites*, &c. Who had been bleſt with a moſt pleaſant Land (called the *Garden* of the *Lord*, *Gen.* 13. 10. like another paradice, yea and they had been bleſt alſo with a marvelous deliverance from Captivity by the proweſs of *Abraham*, *Gen.* 14. 11, 15. Thus had thoſe five Citys the great bleſſings of this lower world, (as the Angels had of Heaven, and the *Iſraelites* had of the Church) yet theſe alſo made a forfeiture of their mercies (as well as the two former) namely, by giving themſelves up unto filthy Leudneſs: God wrote their ſin upon their puniſhment, as they had burned actively with the fire of Hell in their unlawful Luſts, ſo they were burned paſſively with fire from Heaven: The Lord rained down (as it were) Hell out of Heaven upon them, *Geneſis* 19. 24. 25. yea and above all this, we are told here, that they are ſuffering the vengeance of eternal fire, and ſo ſhall all carnal profeſſors having only a form without the power 2 *Tim.* 3. 5. We may live by a form, but we cannot dye by a form, and if we live and dye after the fleſh, we are damned to all Eternity, *Rom.* 8. 7. A form of piety, and the power of impiety, may conſiſt together in the ſame perſon.

N.B. When this holy Apoſtle *Judas*, not *Iſcariot* the Apoſtate, (who cryed, *how is it Lord that thou manifeſts thy ſelf to us and not to others in the world chap.* 14. 22.) had ſtirred up theſe Chriſtians of his day [*to contend earneſtly for the faith, &c.* ver. 3.] which was then oppoſed by ſeducers crept in among them. *ver.* 4. ſuch as the *Gnoſticks*, who gave themſelves up to all manner of prodigious pollutions, *&c.* At that time; (in whoſe ſtead the Ranters, *&c.* Are ſtarted up in our day, who are [*likewiſe filthy dreamers, defilers of the fleſh*, &c.] *ver.* 8. this Scripture-expreſſion is ſadly fulfilled (before our eyes) the Apoſtle proceds to declare the certainty of thoſe ſeducers deſtruction, not only from former examples as before but from the likeneſs of their ſins with thoſe which God had puniſhed in ſinners of old, *verſe* 8, 9, 10.

Then he amplifies his concluſion ſaying, (woe to them they ſhall all likewiſe periſh) *ver.* 11. as *Cain*, *Balaam* and *Korah*, &c. did, and then he illuſtrates the ſin of thoſe ſeducers by five elegant compariſons, comparing them (*1ſt.*) *to ſpots* (*2dly*) *to clouds without water*, &c. (*3dly.*) *To decayed Trees*, ver. 12. (*4thly.*) *To raging waves of the ſea*, &c. and (*5thly.*) *To wandering ſtars*, &c. *ver.* 13. After all this, the Apoſtle urgeth another argument to certifie the deſtrctuion of thoſe ſeducers, adding a third branch to his two former, both of examples and of compariſons, namely, the prophecy of *Enoch*, *ver.* 14, 15. which was likewiſe of the moſt ancient date, as all his examples were, becauſe ancient things have the moſt of Veneration in them, 1 *Chron.* 4. 22. In this ancient and infallible prophecy of *Enoch*. *Jude* declareth the loſt eſtate of thoſe Apoſtates at Chriſt's coming to judge ſinners, *ver.* 14, 15. and then he applyeth it to to them, *ver.* 16. ſhewing that theſe ſeducers were the ſame ungodly perſons which *Enoch* had deſcribed, and therefore ſuch as are liable to the Judgment threatned. Laſtly, this Apoſtle having diſpatched the doom upon thoſe Hereticks, he returns to exhort thoſe Chriſtian *Jews*, (whom he had ſpoke unto in the preface, *ver.* 1, 2, 3.) *1ſt.* That they beware of ſuch ſeducers alledging the warning words of thoſe Apoſtles who wrote before him, to wit, *Paul*, in 2 *Tim.* 3. 1, 2, 3, 4. and *Peter*, 2 *Peter* 3. 2, 3. who, both of them, foretold the carriages and condemnation of thoſe peſtilent perſons, *verſe* 17, 18, 19. *2dly.* He exhorts them to an edification on their moſt holy faith, *verſe* 20. *3dly.* To a Supplication in the holy Ghoſt, *Ibid.* *4thly.* To a Conſervation of themſelves in the love of God, *verſe* 21. And *5thly* to an expectation of the coming of Chriſt *Ibid.* In all which *Jude* directs them to the right means of perſeverance, both as to thoſe two bleſſed duties, to wit, conference and prayer, and as to thoſe two bleſſed graces, namely, Love and Hope, intimating, that it is not enough to get grace, but we

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muſt be careful to keep it, that we leave not our firſt Faith, 1 *Tim.* 5. 12. nor loſe our firſt love, *Rev.* 2. 4. but do our firſt works of obedience, *verſe* 5. having our laſt works to be our beſt, *verſe* 19. and not decline, as *David* did in his old age, 2 *Chr.* 17. 3. who then fell into foul ſins of adultery and murder: Now the Apoſtle having done his directions in thoſe duties that concern themſelves, he directs them in their carriage towards others, even to the very Seducers, *verſe* 22. 23. to be gentle to the ſimply Seduced, 2 *Sam.* 15. 11. *Gal.* 6. 1. but rough to Rebellious Ring-Leaders, *Tit.* 1. 11, and 13. Laſtly, he ends in a Doxology, *verſe* 24, 25. Praying that God may keep them, *&c.*

Note well; Some do *Queſtion* the Pen-man of this Epiſtle; *Objecting*,

Firſt, Becauſe he gives not himſelf the Title of an *Apoſtle*.

Anſwer, Nor doth *James* call himſelf ſo, *James* 1. 1. Nor doth *Paul* ſtyle himſelf an *Apoſtle* in four of his Epiſtles, to wit, to the *Philippians*, to the 1*ſt.* and 2*d.* of *Theſſalonians*, nor to *Philemon*.

Objection the 2*d.* This Pen-man Ranks himſelf after the Apoſtles, *verſe* 17.

Anſwer, Tho' his writing this Epiſtle was indeed after the writing of the other Apoſtles in point of time (as above) yet this degrades him not in his Office and Authority.

Objection the 3*d.* He ſpeakes both of a Contention about *Moſes*'s Body, and of *Enoch*'s Prophecy, neither of which are found in Scripture-Record.

Anſwer 1*ſt.* As to that about *Moſes* the Subſtance of it is Recorded, *Deut.* 34. 5, 6. and tho' the other Circumſtances were but *Jewiſh Traditions* & therefore doubtful before, yet now the holy Spirit in *Jude*, makes them undoubtedly true, as is done to the names of theſe Magitians that oppoſed *Moſes*, whom *Paul* calls *Jannes* and *Jambres*, 2 *Tim.* 3. 8. So *Moſes*'s quaking at *Sinai*, *Heb.* 12. 21. And *Jacob*'s worſhiping on the top of his Staff, *Heb.* 11. 21. And *Joſeph*'s being laid in Irons, *&c.* Pſal. 105. 18. none of theſe Circumſtances doth the Scripture mention in their proper places, yet now are they all Sanctified (as well as certified) by the Pen-man of the Holy Ghoſt, and have put upon them the ſtamp of Divine Authority.

Anſwer the 2*d.* As to *Enoch*'s prophecying, *&c.* tho' that was but a Tradition, yet the ſame may be ſaid of this, as of the former, moreover, that *Enoch* preached to the old world of the final day of Judgment, is here made Authentick, and now is put into Sacred Canon: Some ſay that *Enoch* wrote it, and his Book (ſaith *Tertullian*) was kept by *Noah* in his Ark, tho' now loſt, but 'tis more probable he only preached it and not wrote it, for undoubtedly *Moſes* was the firſt writer, ſeeing Chriſt began at *Moſes*, &c. *Luke* 24. 27. had *Enoch* wrote a Book before *Moſes*, ſurely our Saviour would have begun there. Learned *Rivet* affirmeth, that *Jude* had a Special Revelation aſſure him, that this Prophecy (quoted by an Apocryphal Author) did verily come from *Enoch*.

Objection the 4*th.* This Epiſtle ſeems to be only a Tranſcript from 2 *Pet. Chap.* 2.

Anſwer 1*ſt.* Tho' that 2*d.* Chapter of the ſecond of *Peter* carry a great congruity with this Epiſtle of *Jude* in reſpect of its ſubſtance, as it is a diſſwaſive from Apoſtacy, yet there is ſo much diſparity and difference in circumſtances as do plainly diſcover, this is no Tranſcript from that, *&c.*

Anſwer the 2*d.* Why may not the holy Spirit dictate the ſame truths to ſeveral Penmen at ſeveral times, to be declared to ſeveral perſons, *&c.*

Anſ. the 3*d.* Upon this account of likeneſs (as before) the prophecy of *Obadiah* may be rejected, becauſe the ſame matter is moſtly found in the prophecy of *Jeremiah*, So, *Pſ.* 60. is Moſtly the ſame with *Pſal.* 108. and ſo is *Pſal.* 14. the ſame with *Pſal.* 53. and ſo it may be ſaid of many other Scriptures, *Paul* wrote the ſame relative duties both to the *Epheſians* and to the *Coloſians*.

Anſwer the 4*th.* Tho' ſome of the Antients did Queſtion this Epiſtle, *&c.* yet more of them do confirm its Authority, not only they but alſo all modern Authors finding the Spirit of an *Apoſtle* all along breathing in it as well as in all others. There is in this Epiſtle the ſame Majeſty, Purity, Efficacy, Spirituality and power upon mens Conſciences; all which do demonſtrate its Divine impreſſion: Moreover the Rabbins ſay, that *Enoch* inſtituted that great excommunication of *MARAN-ATHA*, 1 *Cor. Chap.* 16. 22.

What became of *Jude*, at laſt, the Scripture mentions not, but *Euſebius* tells of his going to *Agbarus* King of *Edeſſa* whom he cured and converted (according to the letter our Lord returned in *Anſwer* to the King's firſt letter ſent to him) and there he lyes interred: but other *Eccleſiaſtical* writers ſay, that he went with his Brother *Simon*

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into *Perſia* where he was ſlain by the *Pagan Prieſts*, &c. This is only humane Teſtimony.

Now come we (through the ſupplies of the Spirit of Chriſt, *Phil.* 1. 19.) to the *fourth and laſt of all the Apoſtles*, to wit, *John* (having no Scripture-light concerning the Hiſtory of the reſt of the Apoſtles, and therefore are here omitted in this Diſcourſe) who, as he was the *beſt Beloved Diſciple*, ſo was honoured above the other by his Loving Lord, both in *writing Scripture* (being made an *Evangeliſt in his Goſpel*, an *Apoſtle in his Epiſtles*, and a *Prophet in his Revelation*) and alſo in *prolonging his Life* the longeſt of all; for he *ſurvived all his Collegues*, and *died laſt of all the Apoſtles* (as is ſuppoſed) *about an hundred years after the birth of Chriſt*, and is thought to have gone to, & continued in *Aſia*, till the *Third of the Ten Perſecutions under* Trajan.

The *Remarks* upon this *laſt living, and over-living Apoſtle John* (who lived till the Ninety ſeventh year of his Age, and was the only Apoſtle that ſaw his Lord's prediction of the *Deſtruction of Jeruſalem* fulfilled) are theſe.

The *firſt* is, as *John* is frequently called the *beſt Beloved Diſciple*, John 13. 23, 24. So, he had moſt of his Lord's perſonal Favours, in being uſually preſent at his chiefeſt Miracles (as at his *Transfiguration* on *Tabor*, *Matth.* 17. 1. *Luke* 9. 28. in *Raiſing Jairus's Daughter*, *Mark* 5. 37. &c.) and ſo *at his Agony in the Garden*, Luke 22. 8. at the *High Prieſt's Hall*, John 18. 15. and *at his Paſſion under the Croſs*, John 19. 25. 26. where Chriſt commended to him the care of his Mother: To which may be added his firſt Teſtimony of *Chriſt's Reſurrection*, John 20. 2, 8. His being an Agent in the firſt Miraculous Cure after Chriſt's Aſcenſion, *Acts* 3. 3, &c. His boldneſs for Chriſt Crucified, *Acts* 4. 13. and his conferring the Holy Ghoſt, *&c.* at *Samaria*, *Acts* 8. 14, 15, 17. As alſo, His being call'd by his Lord [*Boanerges*, a Sun of Thunder] *Mark* 3. 17. and a Pillar of the Church, *Gal.* 2. 9, &c.

The *ſecond Remark* is; *This Apoſtle ſpent moſt of his time in Aſia*, which ſeems to be his Province falling to him (as ſome ſay) by *Lot*, when the Apoſtles divided their Apoſtolical work. Tho' it ſhould not be granted that the ſeven famous Churches (call'd *Golden Candleſticks*) in the leſſer *Aſia*, were founded by *John* (who Preached moſtly in thoſe parts, but that they were founded (as others think) by *Peter* and *Paul*; yet this is plainly evident, that after the death of *Peter* and *Paul*, *John* took upon him the charge of theſe Churches, and was much converſant among them: Hereupon ſome not improbably conjecture, *N.B.* That the Epiſtle from *Laodicea* (mentioned in *Col.* 4. 16.) muſt be meant the *firſt Epiſtle of John*, which was wrote by him while he abode in *Laodicea*; This is ſafer to ſay, than that it was an Epiſtle written by *Paul* from *Laodicea*, which is now loſt (as the Papiſts ſay) and therefore they do infer, that the Canon of the Holy Scriptures is defective. And to affirm that Epiſtle to be the firſt Epiſtle of *John*, is better done than thoſe Quakers do, who have Printed a Tranſlation of that ſpurious and Apocryphal Epiſtle from *Laodicea*, and plead for it. However, this is certain, *John* wrote an Epiſtle to *Laodicea*, and to her Six Siſter-Churches in *Aſia*, wherein he declareth great Declinings in thoſe Divided & Apoſtatizing Times, whereof *Paul* pertinently giveth this intimation, ſaying, [*All they that are in* Aſia *are turned from me.*] 2 *Tim.* 1. 15. No wonder then if *John* found the *Synagogue of Satan*, *Satan's Throne*, *falſe Apoſtles* (working Magical wonders) a *Jezebel*, and corrupt Doctrines, *&c.* (as *John's Epiſtles*, Rev. 2. and 3. do expreſs) among thoſe that were deſerters of *Paul*, and had been aſhamed of his Bonds: And no wonder then if this Apoſtle, obſerving the notorious decay of Truth, Piety and Charity, wrote his *firſt General Epiſtle* as a ſuitable Salve for theſe ſad Sores of the Church, wherein, throughout, he inter-weaveth Purity of Doctrine, Piety of Life, and Love to the Brethren, the better to fortifie them againſt the Seducers of that day; and his other *two Epiſtles* are very much of the ſame Argument, in the cloſure of which he intimates his deſire and purpoſe ſhortly to come to them; and he wrote his Goſpel againſt ſuch as denied the Deity of Chriſt.

The *third Remark* is; *The powerful providence of God, in this Apoſtle's preſervation from the Reſidue of his perils, in thoſe Primitive Pagan Perſecutions*: we find him in the Iſle *Pathmos*, *Rev.* 1. 9. Some ſay he went thither voluntarily to avoid Perſecution, and to Preach the Word there; but this is improbable, becauſe thoſe Iſlands in the *Archipelago* (where *Pathmos* is) have in them few Inhabitants. That very Text tells us, he was there, not [*to*] Preach the Word of God, but it was [*for*] Preaching it in *Epheſus*, and other places, for which the perſecuting Emperor baniſhed him thither. *N.B.* The Pagan Perſecutions were now begun by that Monſter *Nero* (out of the

mouth of which *Ravenous Lion* the Lord delivered *Paul*, 2 *Tim.* 4. 17. & ſo did he deliver *John* from him, for he was not baniſhed till the Reign of *Domitian*) but within Three years time after *Nero* had begun his *Barbarous Cruelties* againſt the *Chriſtians*, that Tyrant died by his own hands to eſcape publick, and a more ſhameful execution: *N.B.* In him ended the blood and family of the *Cæſars*, and then had the Churches of Chriſt reſt (as 'tis ſaid, *Acts* 9. 31. on a like occaſion) from bloody perſecutions for twelve years and upward, *&c.* by reaſon of the ſhort Reigns of *Galba*, *Otho*, and *Vitellius* (God ſo ordering it for his Church's good) that no ſooner had the Soldiery of *Spain* proclaimed *Galba* to ſucceed *Nero* in the Empire; but *Otho* riſeth up againſt him, and cuts him off in the 7th. *Month* of his Reign, and ſet up himſelf: but before *Otho* was well warm in the imperial Chair, that *Debauchee Vitellius* roſe up againſt him, put his army to the foil, for which *Otho* ſlew himſelf, ſo he rendred his life and his Empire up both together to him: When he had Reigned (if it may be called a Reign) only 95. days. *N.B.* Nor did *Vitellius* fare better by his beaſtly & bloody practices, for before the year went about, the rumor of *Veſpaſian*'s ſtirring in *Ægypt* againſt him, made his Rabble of Roaring Ruffians (like himſelf) ſoon to forſake him, the Citizens (almoſt undone by his Riotous exceſſes, *&c.*) ſeiz'd upon him, dragg'd him through the ſtreet, caſt all kind of filth at him, wounded him with weapons, and at laſt threw him off the ſtairs into *Tyber*, as he had barbarouſly done to the Brother of *Veſpaſian* who ſucceeded this wretch, and who (with his Son *Titus* his ſucceſſor) exerciſed more moderation towards Chriſtians: But about 82 years after Chriſt, *Domitian* (*Titus*'s Brother, and one of a curſed carriage from his Cradle) ſteps up, and about the year 90. ſets on foot that ſecond grand perſecution (as *Nero* had done the firſt) againſt the Chriſtians, wherein this *Apoſtle* was not devoured by that bloody Beaſt, but only baniſhed into *Pathmos* where he lay five years a priſoner till *Nerva*, who ſucceeded this Tyrant *Domitian*, when he was ſlain by his own Servants, after he had Reigned about 6. or 7. years, and who releaſed *John* and many more, and countermanded that cruel perſecution of Chriſtians; for which this Emperor *Nerva* was ſtiled a *Parent* and *Patriot* as well as a Prince of his Empire: And 'tis ſaid, that *John* (thus marvelouſly both preſerved and releaſed by the power and providence of God) returned to *Epheſus* again and dyed there about three years after, in the year 98. but for five years before his releaſe, himſelf tells us, that he was a companion of the Chriſtians in Tribulation, *Rev.* 1. 9. All which pretious time God would not have ſo good a man to loſe, but to improve, and therefore falls he into a Divine Rapture upon the Chriſtian Sabbath (call'd the Lord's day) in *Pathmos*, Rev. 1. 9, 10. wherein he received the Revelation from Chriſt, which is a prophecy repreſenting the affairs of the Church of God concerning both her dangers, and her deliverances from the Apoſtles times to the laſt coming of Chriſt.

N.B. This prophecy *John* was commanded to write, and to depoſit it in the hands of theſe ſeven Churches of *Aſia*, which then were the moſt famous in that part of the world, tho' miſerably enough corrupted (as is above mentioned.) 'Tis not a ſmall matter that unchurches a true Church of Chriſt, and thoſe ſeven golden Candleſticks were to Communicate the light of this Divine Prophecy to other Churches with the promiſe of a bleſſing upon thoſe that read or heard it, ſo as to make a believing uſe of it, *Rev.* 1. 3. and 22. 7. ſuch pretious treaſure as Chriſt hands out to his Church in it, may not be ſlighted: *The manifeſtation of thoſe Divine Myſteries by our Mediator to this Apoſtle makes the Family of Faith to be of God's Court and Council: Great is the comfort to know God's ſecrets*, Pſalms 25. 14. 1 Cor. 2. 16. Gal. 6. 10, *&c.* *God will not hide from* Abraham, *Gen.* 18. 17.

N.B. I have already given a large *Analytical account* of this whole book of the *Revelation* in my Scripture Prophecy, which is the latter part of my Church Hiſtory to which I refer the *Reader*. Adding here only that it contains three Kingdoms. 1. The *Pagan*, which ended at *Conſtantine* the *Great*, about 325 years after Chriſt, 2. The *Pa-pagan* Kingdom both being the Kingdoms of the *Dragon* the one litteral and the other myſtical. And, 3. The Prince of Peace his Kingdom, or the Kingdom of the *Lamb* of God; for the *Lamb* will have his Kingdom as well as both the *Dragons*; He will divide the ſpoil with the ſtrong, *Iſa.* 53. 12. being the ſtronger man than the ſtrong *Pagan Prince*, or the ſtrong *Pa-pagan* Pope, yea or the ſtrong *Dragon* or Devil himſelf, *Luke* 11. 21, and 22. and when Chriſt takes to himſelf his great power to Reign, *&c.* *Rev.* 11, 15, 17. then that Kingdom of the Stone ſhall not only become the Kingdom of the Mountain to fill the whole earth, *Dan.* 2. 35, 45. *N.B.* (a little ſtone from ſmall beginnings, growing into a great mountain, 1 *Cor.* 15. 24. filling the whole world) but alſo it ſhall be

be a perſevering Kingdom and perpetual (not like the other foregoing Kingdoms which had their certain bounds and periods appointed them beyond which they could not paſs only days are allowed for thoſe Kings, but *Chriſt's Kingdom ſhall never have an end of days, weeks, months or years, Dan.* 2. 44. and 7. 9, 12, 14, 18, 27. *N.B.* And the *Celeſtial* Beings (glorified Saints and glorious Angels) ſhall bleſs the Lord for exerting his power and for recovering the Kingdom of Chriſt out of the hands of Antichriſt and ſetting his King upon his holy hill of *Zion*, *Pſa.* 2. 6. where he ſhall Reign for ever and ever, *Reve.* 11. 15, 17. and 12. 10. ſinging *Halelujahs* becauſe the Lord God Omnipotent Reigneth, *Revel.* 19. 6. and the Kingdom of this Prince of Peace (as Chriſt is called *Iſa.* 9. 6.) ſhall be a peaceable as well as a perpetual Kingdom, for then all his foes ſhall be made his foot-ſtool, *Rev.* 11. 18. and 16. 17. and 19. 15, 16, 19, 21. *N.B.* And the thouſand years mentioned, *Revel.* 20. 2, 3. cannot bear a lower conſtruction than this at the leaſt that they denote [*ſtatum tranquillum*] a ſerene calm and ſublimely peaceable time of long continuance for the Church of Chriſt to enjoy her free liberty for worſhiping God in ſpirit and truth without any moleſtation or temptations to idolatry, then no impoſitions and penalties, for non-conformity (as formerly ſhe hath had) either from *Pagans*, *Jews*, *Turk or Pope*, *N.B.* And this muſt be before the day of Judgment, for after this large ſpace of time which the *Lamb* grants to his Bride (upon her marriage with him at the *Jews* converſion, *Rom* 11. 15. *Rev.* 19. 7.) of a long feaſting with him in a peaceable and plentiful injoyment of all Goſpel ordinances (call'd the *marriage-ſupper Matth.* 22. 2. and 25. 10.) *Satan* is let looſe again (after his long reſtraint) and beſtirs himſelf in all quarters of the world to ſtir up his Vaſſals for making one more attempt to ruine the *Lamb*'s Bride, *Rev.* 20. 7, 8, 9. where that mixt multitude of the Devils rude rabble (gathered from all parts of the earth, all which is but the Devils round walk *Job* 1. 7.) is compared to *Ezekiel*'s *Gog* and *Magog* for the like number, deſign and ending in their own deſtruction, *Ezek.* 38. 4, 6, 18. to 23. then follows the viſion of the day of Judgment, *&c. Rev.* 20. 10, 11, &c. But the grand [τὸ ζητούμενον] *poſtulatum* or inquiry is, at what period of time will Chriſt begin this his third peaceable Kingdom?

The *Anſwer* in ſhort is this; (1.) It is a ſpecial favour of God to his chilrden, that he hath made ſo great a diſcovery of ſuch Divine Secrets and Myſteries both by *Daniel* and by *John* concerning the wonderful over-ruling providence of God, in Governing the world, and his Church in the world, according to his own pleaſure. Should we know no more but this in the General, *That Chriſt our Reedemer is reſolved* (at ſome time or other) to take unto himſelf his great power and to put down all contrary powers (as verily he will, 1 *Cor.* 15. 24. *Rev.* 11. 15, 17. *&c.*) and in the mean time will order all matters of the world (both *Pagan* and *Pa-pagan*) *in ordine ad Eccleſiam*, for his Church's beſt good, *Romans* 8. 28. *Pſalm* 84. 11. and 128. 1, 2. *Iſaiah* 3. 10, &c. This alone is very comfortable.

(2*ly.*) The firſt of the three periods (afore-mentioned) in this prophecy, concerning the *Pagan* power, is certainly accompliſhed in *Conſtantine* the firſt Chriſtian Emperour (tho the determination thereof was not ſo expreſly revealed in the ſeal-prophecy, as is that of the *Pa-pagan* power in the Trumpet-prophecy) The *Pagan* Empire perſued the perſecution of the Church in ten ſucceſſive perſecutions (*John* living in the ſecond thereof) But when God raiſed up *Conſtantine*, the *Pagan* State and Religion was in ſuch a conſternation under the effects of the ſixth Seal (wherewith the Book was ſealed, *Rev.* 5. 1.) that the Ruine thereof (reſembled to their apprehenſions) the dread of the day of Judgment *Rev.* 6. 12. to the end: This began about the year 311. and was carried on to year 325. yet this reſt to the Chriſtians (who ſtill ſuffered by the *Arrians* and by *Julian* the Apoſtate) was not a compleat quiet reſt till *Theodoſious*'s time about the year 390. This ſmall time of reſpite from perſecution may be probably ſignified by [*that ſilence in Heaven for half an hour*] *Revelations* 8. 1.

(3*ly.*) That which more nearly concerns us to make a more narrow enquiry after, is, the ſecond period, under which we live and ſuffer: We muſt know for our comfort that tho' God be very choice in keeping the keys of time hanging at his own Girdle, *Dan.* 8. 26. and 12. 4, 9. *Acts* 1. 7, &c. yet ſuch hath been his Divine condeſcenſion in this caſe, that he hath not altogether hid it as an, *Arcanum* or ſecret, from our knowledge. For beſide that in the General which the Angel (Chriſt, *Dan.* 12. 7.) ſware that as the *Pagan*, ſo the *Pa-pagan* power ſhall be no more or any longer, *Rev.* 10. 6. as he had put a period to the former ſo he would ſurely put a period to the latter, and more particularly He hath pointed out the Period (tho' not of the *Pagan*, yet) of this *Pa-pagan Dragon*

expreſly

expreſly revealing that his leaſe (allowed him to live and to do his *Exploits*) ſhall not laſt any longer than 1260 years: *N.B.* Reckoning thoſe prophetick days as, *Num.* 14. 34. and *Ezek.* 4. 6. and as *Daniel* reckons his 70 weeks by 490 days (there being juſt ſo many days in ſo many weeks) for 490 years, otherwiſe the promiſe of the *Meſſiah*'s coming had failed in his account, *Dan.* 9 24. and reckoning the 42 months (mentioned, *Rev.* 11. 2. and 13 5.) to be the ſelf-ſame time with the 1260 days, (mentioned, *Rev.* 11. 2. and 12. 6.) For in thoſe Countries they counted 30 days to each month, and but 360 days to each year.

This great *Remark* is therefore worthy to be well weighed, how our Lord hath revealed to us that the four great diſpenſations of Divine providence (namely 1. Thoſe new *Gentiles* or *Pa-pagans* treading down the outward Court, the formal profeſſors that worſhip not within the Oracle, *Rev.* 11. 2. 2. The witneſſes, or faithful Miniſters prophecying in Sackcloth all this mournful time, *Rev.* 11. 3. 3. The Woman or Chriſt's Church, lying hid in the wilderneſs ſo long, *Rev.* 12. 6. And 4. The Reigning of that *Apocaliptick* Beaſt repreſented in his double capacity of *Secular* and *Eccleſiaſtick* power *Rev.* 13. 1, 11. (*N.B.*) All thoſe do *Synchronize* together, and as contemporaries do all run in parallel lines all along from their beginnings to their endings, one with another, at the ſame time: So that thus far our Lord hath apparently condeſcended for the comfort of his Church: *N.B.* That if we can but find out where to fix the *Epocha* or beginning of any one of thoſe four Remarkable providences, in what year any of them had its firſt riſe and Original; we might then without difficulty diſcover the punctual period of all the other three: Oh! how comfortable would it be, could we but find out when the witneſſes ſhall put off their Sackcloth and take down their harps (which they have not caſt quite away, but only hung them up upon the Willows by the banks of *Babylon*'s Rivers) and then tune them again to ſing the Songs of *Zion* and to ſound out the praiſes of the God of *Iſrael*, Pſal. 137. 1, 2, *&c.* We are aſſured of this, that at the time appointed the end ſhall be, *Dan.* 8. 19.

Note well; 1. Likewiſe, how comfortable would it be to know the preciſe time when the Lord will call back the woman (his Church and Spouſe) out of her wilderneſs-State (into which he hath now allured her, *Hoſea* 2. 14.) or according to a plainer Verſion [*I will allure her, after that I have brought her into the wilderneſs*:] ſhewing, that God firſt viſits and chaſtizes her for playing the Adultereſs, *verſe* 13. and then comes to comfort her by alluring her with kind Intreaties to return again to her firſt and beſt Husband *verſe* 7. and ſpeaks comfortably to her heart, like a kind Husband, who wins his Diſloyal Wife home to him after her wandrings from him, making uſe of her preſent Diſtreſſes to gain her again to himſelf, and into a condition more honourable and happy to her, *Hoſ.* 2. 14, 15, 16, 19. I will be reconciled to thee; I will take thee upon new Amicable Terms, and betroth thee again to my ſelf for ever in my Kingdom, *&c.*

Note well, 2. 'Tis likewiſe no leſs comfortable for us to know when thoſe *New Gentiles* (ſo the Papiſts are call'd, for bringing in *Gentiliſm* again into the Church, and ſcarely differing in any thing, ſave that the old *Pagans* worſhipped many ſupreme Gods, but theſe new *Pa-pagans* own one only) ſhall have done treading down the outward Court, or generality of Chriſtians? whoſe worſhip is not warranted by the word, ſo cannot indure a meaſuring by God's reed, the rule of the Goſpel: and therefore leſs under God's care for preſervation than thoſe that were to be an holy Prieſthoon and more ſpiritual, 1 *Pet.* 2. 5. worſhipping God in the inner Court of the Prieſts and Levites, according to the Rule of the Divine Rod, the word of God: It however, ſhould grieve us that the Chriſtian Church call'd the holy City (as the *Jews* in general were call'd the *Holy Nation*) *Rev.* 11. 1, 2. ſhould ſtill be troden under foot more and more, by the foul feet of the Beaſt, which yet will not be for ever becauſe limited to 42. Months only.

Note well, Laſtly, Oh! how comfortable would it be to know the priciſe and punctual period of the Reign and domineering of this *Behemoth* or *Beaſt* of *Beaſts*, *Heb.* The plural *faminine*, as if he had many Beaſts in his belly, and therefore is deſcribed as a double beaſt, *Rev.* 13. 1. 11. becauſe he began in the civil power of the *Roman Empire*, but was quickly *Metamorphoſ'd* in the *Eccleſiaſtick* power of the *Biſhop* of *Rome*, in compariſon of whoſe power, that when *Phocus* had gratified *Boniface* the *Biſhop* with the primacy for the ſupporting him in the *Imperial* Chair, after he had murdered the *Emperour Mauritious*, his Maſter, and placed him ſelf in it. The Emperor's power was indeed very ſmall ever after; Therefore is he ſaid to exerciſe all the power of the firſt Beaſt, healing his former wound by reviving the adoration of *Images* under a new name of *Saints*,

by

by which Idolatry lived again and doth live, yet is it also limited to 42 months, *Rev. ch.* 13. *v.* 5, 12, 15 and those two Beasts are but one Beast, *ver.* 17, 18, *&c.*

N.B. That the Lord may make me as another *Barnabas* (a Son of Consolation, *Acts* 4. 36.) unto the Disconsolate Church in this our Day, with a blessed Voice in the Temple, *Isa.* 66. 6. I shall lay down this *General Rule first*, that the choicest and most soveraign Cordials, wherewith we ought to Refresh and Revive our Trembling Spirits (when we are even fainting away with fear prevailing over our hope) are the *exceeding great and precious Promises of God*, 2 Pet. 1. 4. which are called by the Evangelical Prophet [the *Breasts of Consolation*] *Isa.* 66. 11. Those are the blessed Suckling Bottles that all God's Children (who are *taught of the Lord*, Isa. 54. 13. John 6. 45.) must learn to *suck*, that they may *be satisfied*, so, as no longer to look upon the *consolations of God* like *small matters to them*, Job 15. 11. for no small gifts can come from the hand of so great and so gracious a God, who is the *God of Consolation*, Rom. 15. 5. and the *Consolation of Israel*, Luke 2. 25. He is the *God of all Comfort*, 2 Cor. 1. 3. that is, of all true Comfort, of all kinds of Comfort, and of all degrees of Comfort; He is the Fountain from whom they all flow, and such a *Father of Mercy*, as when one comforting Mercy is spent upon us, God still abides as a Father, able to beget more and new comforting Mercies for us, that the *Heirs of the Promises* might have *strong consolation*, &c: *Heb.* 6. 17, 18. even *everlasting Consolation* in our *Lord Christ*, 2 Thes. 2. 16. Now as there is a Natural Instinct which instructeth Lambs and all such like young Animals immediately (as soon as brought forth) to suck the Teats of their Dams, *&c.* So there is a Divine and Spiritual Instinct, which teaches all the *Lambs of Christ* to suck the precious Promises (those blessed Breasts of Consolation) that they may be as *Napthali, satisfied with favour, and filled with the blessing of the Lord*, Deut. 33. 23. Behold the marvelous congruity betwixt this Instinct of Nature in all young Animals, and that great Grace of Faith in all God's Children; 'Tis said, the *Just shall live by his Faith*, Hab. 2. 4. (a Text so famous, as to be three times quoted in the New Testament, *Rom.* 1. 17 *Gal.* 3. 11. and *Heb.* 10. 38.) All which Divine Scriptures do [ὁμοθύμαδον] unanimously hold forth the most eminent and most excellent exercise of that great Grace of Faith, so exceeding useful to us both while we live, and when we die: The Just (or truly justified ones) *cannot live without it*; 'Tis as the *Merchant Ship, that fetcheth our food from far*, Prov. 31. 14. even from Heaven it self sometimes, as it did Manna, *Psal.* 78. 24, 25. *John* 6. 31. This Grace makes men able to live even in the worst of times; and sure I am, *none dare die without it*; 'tis the saving Grace, as *Heb.* 11. 13. All God's Worthies died in the Faith, *&c.* Thus far in the general; but now come to particulars. *N.B.* We must learn (all of us) as becometh the Babes of Christ, to suck out satisfaction to our Souls from such blessed *Breasts of Consolation* as are most suitable to our present condition of any kind of Calamity.

The first Instance I shall give here, is that exceeding great and precious promise which God most graciously granted unto *Abraham* (that Father of all the faithful, *Rom.* 4. 16.) when a pang of fear came upon him, and when his Faith was fallen below his Fear, and his Fear was swollen up above his Faith, then God comes seasonably, and says to him [*Fear not* Abraham, *I am thy Shield, and thy exceeding great Reward*] Gen. 15. 1. When *Abraham* was made able to suck out the sweet Milk of this precious Promise by the Mysterial Mouth of a lively Faith, then his former fainting fits of a desponding fear were done away, and then could he walk (as it were) hand in hand with his God through all his following Tryals, and became able to follow his heavenly Father (as we may say *blindfold* [*not knowing whither he went*] *Heb.* 11. 8. yet all along, well knowing with whom he went, for he always walked as a Child in his Father's hand, saying (as *David* said afterward) *Though my God lead me through the Valley of the shadow of death, I will fear no evil, for God is with me, his Rod and Staff still comfort me, therefore surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever*, Psal. 23. 4, 6. 'Tis expressly said of *Abraham*, that [*he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully perswaded, that what God had promised, he was able also to perform*, &c.] *Rom.* 4. 20, 21. Now what *Malady* of fear did here befal our Father *Abraham*, may befal any of the Sons and Daughters of *Abraham*, yea undoubtedly often times does so. As Faith in God's Promise was this holy Patriarch's *Remedy* against his *Malady* of fear: So accordingly it ought to be our Remedy also: If we could *believe more in the Lord our God*, we should be better established against all distrustful fears, and be more prosperous in our works and ways, 2 *Chron.* 20. 20. *Isa.* 7. 9. for God proportioneth his performing unto the measure of our believing, saying to us, as to the Man in the Gospel [*As thou believ-*

lieveſt, ſo be it unto thee] *Matth.* 8. 13. *Mark* 9. 23. This is a very great Truth, that whoſoever of the Sons and Daughters of *Abraham* do their duty (according to that Divine Command, *Rom.* 4. 12.) of walking in the ſteps of faithful *Abraham* in this World, they ſhall be ſure of lodging in the boſom of Father *Abraham* (as *Lazarus* did, *Luke* 16. 22.) in the World to come, *&c.*

The *ſecond Inſtance* (that I ſhall add alone here) concerneth the Church of God in general, as the firſt did every Child of God in particular, both which may fall into fainting fits of hopeleſs fear, this is that exceeding great and precious promiſe, out of which all the Children of the Church ought to ſuck the Milk of conſolation in a diſconſolating day of diſtreſs upon the Church of Chriſt, namely, that bleſſed Breaſt of comfort recorded by *Zechariah* [*Rejoyce greatly O! daughter of Zion*, &c. *Behold thy King cometh unto thee, Juſt and having Salvation*, &c:] *Zech.* 9. 9. This is that full and ſtrutting Breaſt of conſolation which all the Children of the Church are commanded to ſuck and be ſatisfied, to milk out and be delighted with the abundance of her glory, *Iſa.* 66. *ver.* 11. to wit, when her King comes in his glory to comfort her, this choice Cordial the Prophet *Zechariah* prepared for the Church's comfort in her Captivity, about 500 years before Chriſt's coming in the fleſh, and it was ſo famous a Prophetick promiſe, that when it became a performance at the coming of Chriſt, we find this ſame Prophecy quoted by all the four *Evangeliſts*, as *Mat.* 21. 5, 7, 9. and *Mar.* 11. 2, 10. and *Luk.* 19. *ver.* 30, 38. and *Joh.* 12. 13, 14, 15, 16. *N.B.* But long before this Prophet *Zechariah* we find that *Evangelical* Prpohet *Iſaiah* gives us the ſubſtance of this very Prophecy in his day, ſaying to the ſame purpoſe [*what ſhall one then anſwer the Ambaſſadors (or Meſſengers) of the Nations?*] *that the Lord hath founded Sion, and the poor of his people ſhall truſt in it*, Iſa. 14. 32. ſee *Pſa.* 87. *ver.* 1, 2, 3, 4, 5. and 102. 16. where *David* (long before *Iſaiah*) moſt highly extolls *Sion*'s foundation, and its ſuperſtructure alſo, when the Lord ſhall appear in his glory: but this Prophetical *Evangeliſt* (*Iſaiah*) comes yet more near to this Prophecy of *Zechariah*, ſaying [*Behold the Lord hath proclaimed unto the end of the world (as the beſt Tidings that can be heard in the world) ſay ye to the Daughter of Zion, behold! thy Salvation cometh, behold his Reward is with him and his work before him*] Iſa. 62. verſe 11. *Note hence*, (1*ſt.*) Here are three [*Behold*s] to give the greater Luſtre upon the the matter there mentioned (2*ly.*) *Zions* King and Salvation are Synonima's, ſignifying one and the ſame, for *Zechariah*'s [*King cometh*] is *Iſaiah*'s [*Salvation cometh*] and thus old *Simeon* call'd *Chriſt his Salvation*, *Luk.* 2. 30. (3*ly.*) When *Zion*'s King cometh then *Zion* ſhall be called [*a City ſought out and not forſaken*,] Iſa. 62. 12. This is the ſum and ſubſtance of all the beſt news upon the earth, we may draw water with joy out of this well of Salvation, *Iſa.* 12. 3. A *Mandamus* from *Zion*'s King can ſave *Zion* at her loweſt State *Pſ.* 44. 4. and 74, 12, and 48. 2. *N.B.* This Prophetick promiſe of Chriſt's coming with Salvation unto *Zion*, doth afford *twelve comfortable conſiderations.*

The *Firſt*, *Cordial* is; If the Tidings of Chriſt's firſt coming unto his Church (tho' then he came only in the form of a Servant and in his State of Humiliation) yet the Promiſe thereof was ſuch good news to *Zion* and ſo grand a ground of her greateſt joy, as both thoſe Prophets, [*Iſa.* 62. 11. and *Zech.* 9. 9.] do teſtifie. Then how much more joyful tidings muſt needs be *Chriſt*'s ſecond coming in his State of Exaltation unto his Church? when he ſhall come in his Kingdom and in the *Clouds* of *Heaven* with *Power* and great *Glory*, *Mat.* 24. 30.

The *ſecond Cordial* is; If the *Ante nati*, or thoſe born before Chriſt, namely, the *Old Teſtament Saints*, could be content to wait the full term of four Thouſand years from the firſt Time that Chriſt was Promiſed in the ſeed of the Woman, *Gen.* 3. 15. (as a *Congruous Remedy* to man's *Curſed Malady* by his firſt foul fall) before that promiſe was performed at the Birth of Chriſt: Then why cannot the *Poſt nati*, or ſuch as are born after Chriſt, (namely, the *New Teſtament Saints*) be content to wait until the term of only two Thouſand years more be run quite out before his ſecond coming in Glory which is but half the time that the Patriarks and Prophets waited for his firſt coming as a Servant only and not as a Lord and King in his Grandeur of Majeſty. 'Tis well known that the time ſince the Birth of Chriſt amounts not yet to Seventeen Hundred years, ſo there is yet Three Hundred years and more to make up the numbers of two Thouſand (which is but the one half of the afore-ſaid 4000 in the Old Teſtament times: yet, our Lord comforts us with ſaying [*For the Elects ſake theſe days ſhall be ſhortned*] Mat. 24. 22. and the world may not laſt *thus* Six Thouſand years as the Rabbins ſay, only from this ground, as the Creation of the world laſted ſix days, ſo its continuation ſhall be Six Thouſand years becauſe 'tis ſaid [*a Thouſand years are but as one day with God*, &c.] Now what a ſhame it is that we of the new Teſtament times, ſhould be ſo ſhort ſpirited, as to be ſo ſoon weary of waiting for our Lord's coming,

ing, especially considering, how we lay under the blessed influence both of Christ's Birth, Life and Death, yea and of his Resurrection, Ascension and Intercession, *&c.* None of which were priviledges of Old Testament times, yet they waited for the consolation of *Israel*, *Luke* 2. 25. we should adjure our selves not to awake our love till he please, *Can.* 2. 7. & 3. 5.

The *third Cordial* is; Tho' there be a time for our Lord's going from his *Zion*, to wit, when *his Glory* departs from her, as it did gradualy from his Sanctuary, *Ezek.* 10. 18. and 11. 23. Because *Zion*'s sins do sometime seperate betwixt her Lord and her, *Isa.* 59. 2. then is it that the spouse complains [*My beloved had with drawn himself*, Cant. 5. 6. This is the time of Zion's trouble, but she shall be saved out of it, *Jer.* 30. 7. because there is a time of *Zion*'s Kings returning to her again, wherein he saith to her [*I am returned with my mercies to* Jerusalem *and I will yet comfort* Zion] Zech. 1. 16. 17. Tho' *Zion* be sad, when her King goeth from her, yet is she commanded here to rejoice greatly, for behold her King cometh unto her, *Zech.* 9. 9.

Thus we are told how *Christ* did depart from his Disciples, this made them melancholly, therefore 'tis added, for their comfort, that *in like manner he will return to them again*, Acts 1. 9, 11. To the same effect Christ had told them before his death, Saying, [*Let not your hearts be sad, if I go from you, 'tis to prepare a place for you, and I will come again to you and receive you to my self, that where I am, there ye may be also.*] John 14. 1, 2, 3. And he adds [*I will not leave you comfortless*, or, *Gr. Orphans, for I will come to you again.*] verse 18. and 28. yea, for their greater comfort, he tells them, his absence from them was both expedient and should be only for *a little while, and then they should see him again*, John 16. 7, 16. which proving a problem or a dark saying to the Disciples, our Lord explains it, *verse* 17, 18, 19, 20. As it was but a *little time* indeed betwixt his Death and his Resurrection, *&c.* So it must be but a little time betwixt us (living in this last age of the world) and our Lord's returning to us, though he tarry his appointed time, yet are we assured he will surely come and will not tarry, therefore must we *wait for him*, Hab. 2. 3. the Lord is not slack *concerning his coming*, 2 Pet. 3. 9. we must be *looking for his return*, Isa. 8. 17. so that when he returneth we may be able to cry with comfort [*This is our Lord we have waited for him, we will rejoyce in his Salvation*, Isaiah 25. 8, 9.

The fourth comfortable consideration is; Though, during this distance of time betwixt *Sion*'s King's departing from her, and his returning to her again, be the time of *Zion*'s trouble and travel. The Church Militant here upon Earth is compared to a Travailing Woman, tho' pangs take hold of her, and she is in pain, labouring to bring forth, *Mic.* 4. 8, 9, 10. yet this traveling-pain, these labouring pangs do not last long, she is at length delivered to her great satisfaction and comfort: This same alluslon our Lord himself maketh, that the time of his Absenting himself from his Church would be her Traveling time, she should suffer the pangs and pains of a Travailing woman, and she should have sorrow, because her hour is come, yet so soon as she is delivered of a *Man-Child*, she then *remembers no more her fore-going anguish*, but all her former sorrow is swallowed up with present joy, because God hath enabled her to *bring forth a man-child into the world*, John 16. 20, 21, 22. And thus the Woman (*Christ's Church*) is said to bring forth a Man-child, which was caught up into Heaven for its security from the Dragon, *Rev.* 12. 5.

Thus likewise we are told when *Christ* comes to be formed in the hearts of true penitents by such godly Ministers as Travel in birth for their Conversion (as blessed *Paul* did, *Gal.* 4. 19.) then there is joy in *Heaven over one sinner that repenteth*, Luke 15. verse 6, 10, 23, and 32. Now assuredly the Church of Christ shall not alway go with her great Belly, nor shall she long complain (as *Hezekiah* did in his Day) that the Child of Reformation is brought to the Birth, and there is no strength to bring forth, *Isa.* 37. 3. The Lord will hasten her deliverance in his own due and appointed time, *Isa.* 60. 20. and *Dan.* 8. 19. He will work wonderful works which we never looked for, *Isa.* 64. 3. *Who hath heard, or seen such a thing*, that *before* Zion *travelled, she brought forth*, before her pain came she was delivered of a *Man-child*, a *Nation is born in one day so soon as* Zion *travelled she brought forth her Childeren: Shall I bring to the Birth, and not cause to bring forth?* (saith the *Lord*, &c.) Isa. 66. 6, 7, 8, 9. As 'tis the voice of the Lord that maketh the Hinds (those girt Creatures) to Calve, *Psa.* 29. 9. and *Job* 39. *ver.* 1, 2, 3, 4. So, and much more than so, 'tis the Voice of the Lord from his Temple, that openeth the Church's Womb, and causeth her to bring forth her sorrows with Joy, and the same Voice from the Temple calleth upon all that love her, to rejoice for joy with her, and to suck the Breasts of Consolation unto satisfaction, and to milk out so as to be Delighted with the Abundance of her Glory, *Isaiah* 66 6 10, 11, 12, *&c.*

The

The *fifth Cordial* is; Tho' there be four famous Joys that are temporal, and Tranſitory here upon Earth, and all Recorded in Scripture. namely, *1ſt.* The Joy of Harveſt. And *2dly.* The Joy of Victory both theſe be named in Iſa. 9.3. as very great earthly joys for 'tis well known, what ſtrange tranſporting Joys are practiced by Country-men at the laſt Load of Corn led out of the Field into the Barn, to which we add the ſhearing of Sheep, which is called a good day, *&c.* 1 Sam. 25. 8. 36. And 'tis well known what ſtrange Triumphing Joys are made by the Conquering Soldiers when they run to divide the Rich Spoils of their Conquered Enemies. *3dly.* There is the Joy of marriage, mentioned in, *Cant.* 3. 11. Where the day of *Solomon's* Eſpouſals is call'd the day of the gladneſs of his heart: And 'tis no leſs to other meaner men, unto whom it cannot but be matter of Joy; When man at his Marryng a Woman, doth verily find again his Loſt Rib that was taken out of his ſide, *Gen.* 2. *v.* 21, 22. Therefore marriage is near in ſound to a merry age. *(4thly.)* There is the Joy (that ſucceeds this Joy of Marriage) namely, the Joy of a Man-child born into the World (as is afore-mentioned) this is likewiſe matter of great Joy, becauſe thereby, Names, Poſterities, Families and Generations are upheld in the World throughout all Counteries over the face of the Earth, and without which the World would ſoon come to an end, *&c.*

Yet this Joy of the Church bringing forth the Man-child of *Reformation* is a Joy that far tranſcends all the other four former Joys, not only as it is, 1. A Spiritual and Heavenly Joy (wherein it exceeds all Joys that are only Carnal and Earthly & which ſtrangers do not intermeddle with, *Pro.* 14. 10.) But alſo, 2. Becauſe It is an everlaſting Joy, *Iſa.* 35. 10. & 61. 7, & 65. 17, 18, 19. Thus our Lord tells his Diſciples, their *Joy at this Man-child's Birth* (upon his return) will be joy which no man taketh *away from them*, Joh. 16. *v.* 21, 22, 'Tis call'd a day of Refreſhing [Αναψυξεως,] *Refrigerij*, a cooling day after hot perſecutions, *Acts* 3. 19. yea, And 3. Its a moſt extenſive happineſs as it is a day of *Reſtitution* of all hings Αναπαλαστασεως, *verſe* 21. as the ground of this *Joy* is greateſt, ſo 'tis a joy that laſts longeſt: Moreover, 'tis ſaid to the *faithful Servant* [*Enter thou into the Joy of thy Lord.*] Matth. 25. 21. and again, *verſe* 23. Intimating this *Joy* is too great to enter into us, but we muſt enter into it, and when it is once entered into, we muſt enjoy that *Joy* fore ever.

The *ſixth comfortable Conſideration* is; To behold *Chriſt* coming in his Kingdom (*with power and great glory*, Matth. 24. 30.) to ſave *Zion* from her Enemies (Spiritual as well as Temporal) and to make all her Foes to become her Foot-ſtool, *Pſal.* 110. 1. *Matth.* 22. 44. *Mark* 12. 36. *Luke* 20. 42. *Acts* 2. 35. 1 *Cor.* 15. 24, 25, 26. *Heb.* 10. 13. and 10. 13. This muſt needs be a moſt joyful ſight (thus often Recorded in Scripture) and infinitely tranſcending thoſe three famous ſights which Father *Auguſtin* ſo earneſtly wiſhed to ſee, namely, [*Romam in flore, Paulum in Ore, et Chriſtum in Carne*] that is, Old *Rome* in her Antient ſplendor, bleſſed *Paul* preaching with his Charms of Eloquence, and our moſt bleſſed Redeemer in his humane nature, *walking about and doing good*, as Acts 10. 38. We are told how the *Tulep* (call'd a Lilly) doth *out-ſhine* Solomon *in all his glory*, Matth. 6. 28, 29. How much more glorious will the ſight of *Chriſt* be in his State of Exaltation, who was greater than *Solomon* in his State of Humiliation, *Matth.* 12. 42. An exalted *Chriſt* is a rare ſight, ſo excellent, as only to be ſeen of Angels, 1 *Tim.* 3. 16. yet it is ſaid, *that ſome men ſhall not taſte of death, till they ſee Chriſt come in this Kingdom*, Matthew 16. 28.

The *ſeventh Comfort* is; Tho' the ordinary time (propoſed in the precious promiſe of *Chriſt's* coming *to ſave* Zion in the common way of Divine Providence) be uſually when *his whole work is done upon* Mount Zion) namely, 1. His *Humbling-work* for Sin. 2. His *Purging* and *Purifying* work from Sin. And 3. His *Preparing* work for her Reception of his ſaving mercy.) Iſa. 10. 12. Then will her King come to diſquiet the Inhabitants of *Babylon* (who have ſo long diſquiet the Inhabitants of *Zion*) Ier. 50. 34. Yet by his extraordinary prerogative of free grace, ſometimes, when *Zion's* King beholds unſufferable *inſolency* in her Enemies: This will bring him ſooner, before he can find any innocency in her ſelf, and before that Three-fold work (afore ſaid) be wrought upon her. *Obſerve* how the Lord argues [*I would ſcatter them*, &c.] were it not, that I feared the wrath of the *Enemy*, leaſt their adverſaries ſhould behave them inſolently, and ſay, [*me non voluiſſe aut non valuiſſe*] that I *would* not or *could* not ſave them, *&c.* Deu. 32. 26, 27. Therefore ſaith the Lord, The *feet of my Peoples Foes ſhall ſlide in due time*, &c. *verſe* 35. but my People, themſelves, ſhall be exalted *in due time*, 1 Pet. 5. 6 If they be not *weary of well doing* they ſhall *reap in due Seaſon*, Gal. 6. 9 God will not grant the deſires of the wicked (as *David* prays) leaſt they ſhould exalt themſelves, *Pſalms* 140 8. *His Mercy*

Triumphs

Triumphs over his Justice, James 2. 13 and saves them with a Non-obstante, with a *Nevertheless*, and with a *Notwithstanding their Sins*, &c. Psa. 106. 8. and 78. 38. but 'tis more distinctly demonstrated in *Ezek* the 20. wherein we have the whole sum of the Law and of the Gospel, and where mercy many times catcheth hold of the hands of Justice and keeps them from striking his Servants, as appeareth from *verse* 4 to 44. all along: God oft wrought for his own name's sake, that it should not be polluted, *&c. verse* 14, 21, and 43, 44. when they had more highly provoked him, so that he could not save them for their sake, yet brought he them into the bonds of the Covenant, *verse* 37. yea and his most gracious repentings were (after all this) so kindled together, as to cry out [*how shall I give the up Ephraim*, &c] I cannot find in my heart to be so unkind to thee [*for I am God and not man, and I have holy ones in the midst of thee*, &c.] *Hos.* 11. 8, 9 *I will not destroy the* Vine *for the sake of the few Clusters that have blessings in them*, Isa. 65. 8. God would not destroy *Sodom* and her four Cities, had there been found but ten *Righteous Persons* in those five *Cities*, Gen. 18. 32. We therefore do well to argue in prayer to God, as *Moses* did, [*What will the Egyptians say*, &c.] Exodus 32. 12. and Numb. 14. 13, 14. and as *Joshua* [*What wilt thou do to thy great Name?*] *Joshua* 7. 7, 8, 9. both those Arguments then did prevail with God, and why not now, *&c?*

The *eighth Cordial* is; Tho' God will (and out of his very *faithfulness*, Psal. 119. 75.) Chastize his Childern, for whom he loves he chastens, yet he doth not love to chasten, *Heb.* 12. 6, 7, 8. *Rev.* 3. 19. *Lam.* 3. 33. He hath tears in his eyes when a Rod is in his hand, *&c.* Therefore he assureth us, he will not chide for ever least their Spirits should fail, and the souls that he hath made, *&c. Isa.* 57. 15, 16, 17, 18, 19. He always corrects in measure, *Jer.* 30. 11 and measures it only out by Peck and by Peck, and not by whole Bushels at once (as the *Hebrew* runs) *staying* his *rough wind in the day of his East wind*, Isa. 27. 7, 8. The Lord saith [*I will bear your cryes for I am gracious*] Exo. 22. 27. And even as a Father pitties his *Child*, *so the Lord pitties* us, Psalm 103. 13. 'Tis well known, that a little correction satisfies a kind Father for a great fault in his dear *Child*, when the *Child* swoons under its scourging, then the Father lets the Rod fall down on the ground, takes up his *Child* into his Bosom, and falls on kissing it to fetch life into it again, thus God did to *Ephraim*, Jer. 31. 18, 20. He stirs not up all his wrath, *Ps.* 78. 38. but in midst of wrath remembers mercy, *Hab.* 3. 2. His rule is [*as we are able to bear it*] 1 *Cor.* 10. 13. And his anger is but for a *very little while*, and then it ends in burning the Rod, Isa. 10, 5, 25. So that we have need, but of a little more patience, Heb. 10. 36. *James* 1. 4. *Rev.* 13. 10. And God will give an expected end, *Jeremiah* 29. 11.

The *ninth Cordial* is, *Zion's* King is not so *Titulo tenus*, in an empty Title, and no more, but will come and set up his fifth Kingdom after all the four Grand Kingdoms (the *Assyrian*, the *Persian*, the *Grecian*, and the *Roman*) be destroyed. The Humane Philosophers do question whether there be a *Quinta Essentia*, a Fifth Essence distinct from the four Elements, Earth, Water, Air, and Fire: Yet Divine *Daniel* doth demonstrate that there shall be a Fifth Kingdom; tho' *Daniel* doth obscurely compare the four aforesaid Kingdoms unto four Boysterous and Blustering *Winds*, *Dan.* 7. 2. the fourth whereof (namely, that of the *Roman Cæsars*) was more *violent* and more *permanent* than any of the other *Three*; for *first*, The Foundation of that Kingdom was laid in violence and blood at the beginning of it; as *Julius Cæsar* (who was the first of the *Cæsars*) was violently (as it were) digged out of his Mothers belly when he came into the World, and accordingly was his Soul as violently digged out of his Body, with stabbing Bodkins when he went out of the World. And *secondly*, This *last* of the four blustering Winds hath *lasted* longest in blood and violence for near to Two thousand years. But we are told of a small still Wind or Voice, 1 *Kings* 19. 11, 12. *which had the Lord in it*, whereas neither the *strong Wind*, nor the *Earthquake*, nor the *Fire* (all foregoing) *had none of them the Lord in them*: This *small still breathing Wind* or Voice may have a relation to the *Kingdom of Christ*, who is call'd a *Prince of Peace*, Isa. 9. 6. and *Peace upon Earth*, *good will to men*, Luke 2. 14. and whose *Kingdom* consists of *Peace and Joy*, Rom. 14. 17. This is the *small still Voice* that will at last most effectually becalm all the four violent Winds, *&c.* But *Daniel* doth more plainly declare the four aforesaid Kingdoms; all which he expresly compared to *four foul Beasts*, Dan. 7. 3, 4, 5, 6, 7. then, after the final fall of all those four Beastly Kingdoms, he addeth a *fifth Kingdom*, which he calleth [the *Kingdom of a Man*] *verse* 13, 14. to wit, of God-man, the Lord Jesus, *whose Kingdom* shall never be destroyed. *N.B.* Christ's Kingdom hath not a *finis consumptionis*, but only a *finis consummationis*: Tho' it shall be consummated when his Mediatory work endeth; yet then it will not be *consumed*, but only swallowed up by

his Eſſential Kingdom, which ſhall then comprehend it to all eternity; his Mediatory Kingdom laſts until he hath made all *his foes his footſtool, &c.* 1 Cor. 15. 24, to 28. becauſe he is both the *Maſter* & the *Maker* of the *Macrocoſm*, or great World, & *able to ſubdue all*, Phi 3. 21.

The *tenth Cordial* is; This *King of Sion* hath a true right and propriety to his fifth Kingdom, even to all the Kingdoms and Common-wealths in the whole World. 'Tis told us in expreſs words [*whoſe Right it is*, &c.] *Ezek.* 21. 27. Now the *Lord Chriſt* hath a Royal Right hereunto by Three manner of means or ways; as *firſt*, by a *Divine Eternal Ordination*, he was *verily fore-ordained* for this tranſcendent Royalty, 1 *Pet.* 1. 20. which word holds forth, how careful our heavenly Father was to make all matters ſure concerning Man's Redemption by the Meſſiah; this great work was *God's eternal purpoſe*, Eph. 3. 11. and ſuch a profound Myſtery was in that work, as made the holy Angels not only to admire it, but alſo deſirous to peep into it (as the word παρακύπτω ſignifies) 1 *Pet.* 1. 12. and *Eph.* 3. 10. *Secondly, Chriſt* came to this Royal Right by his Father's *free and gratuitous Donation*: The Father bids the Son [*Aſk of me, and I will give Thee the Heathen for thy Inheritance, and the utmoſt parts of the Earth for thy Poſſeſſion*, Pſal. 2. 8, 9. *N.B.* If all things were conveyed to Chriſt himſelf by way of Asking, why then ſhould we, poor Chriſtians, expect any good thing without asking, eſpecially when he bids us [*Aſk and ye ſhall have*, &c.] *Matth.* 7. 7, 8. Chriſt indeed had a Natural and Eſſential Kingdom (as he was God, co-equal with the Father, *Phil.* 2. 6.) This he had not by way of asking, but did enjoy it from all Eternity, and ſhall hold it to all Eternity: But his other (the Mediatory, Oecumenical, and Diſpenſatory Kingdom) *Chriſt* hath as a Donative and Gift (upon that Eternal Covenant made betwixt the Father and the Son) for his faithful fulfilling the great work of fallen Man's Mediator, as his Rich Reward; and this is that Kingdom which he will deliver up to the Father when the End of it is accompliſhed, and then the Son (as Man) ſhall be ſubject, that God may be all in all, 1 *Cor.* 15. 24, 28. *Thirdly*, Chriſt hath this Royal Right by way of *ſpecial and peculiar Exaltation*. 'Tis ſaid, Chriſt *humbled himſelf*, &c. wherefore *God exalted him*, &c. *Phil.* 2. 8, 9. the word [ἐκένωσε] ſignifies, *Chriſt* did *empty* himſelf in his State of Humiliation, paſſing through many little Deaths all his life long, and at laſt underwent that curſed and painful Death on the Croſs as to his *Body*; and as if this had been too little, his *Soul* alſo was *ſorrowful to the Death*, Matth. 26. 38. Yea, he humbled himſelf ſo low as to lay down his Body three days in the *Grave*, &c. Therefore God *declares his Decree* to give him Royal Honour, *Pſal.* 2. 6, 7. and to exalt him ſo high, as not only to be above the *Grave* in his Reſurrection, and above the *Earth* in his Aſcenſion, yea and above the *Heavens* alſo in ſeating him at his Right hand upon a Throne of Glory in the higheſt Heavens. Beſide all this, God ſets his King upon his holy Hill of *Sion*, above all other Hills, and advances his Son's Scepter above all worldly Scepters, yea and dignifies him with a Name above every Name of Honour and Dignity both *in Heaven, on Earth*, and *under the Earth*, Phil. 2. 9, 10 11. Then the *Sun of Righteouſneſs*, Mal. 4. 2. (which had lain long under a laſting Eccliſpe) breaks forth into its former Native Splendor and Glory.

The *eleventh Cordial* is; This King of *Sion*, who hath now a true *Tittle* to, & a *Right Propriety* in a *fifth Kingdom*, will in due time become the *full Poſſeſſor of it*, whereof he is ever the Right *Proprietor* and *Owner*: So 'tis ſaid [*Until he come whoſe Right it is, and I will give it him*] *Ezek.* 21. 27. which intimateth, there is a time appointed by the Father, wherein he will give to his Son a plenary poſſeſſion of all that he hath purchaſed a propriety in by his Death; and to explain what this is, we are told that Chriſt will take to himſelf his great Power and Reign, overturning all that oppoſe, and cauſing them to comply with this Conquerour; then all the *Kingdoms of the World ſhall become the Lord's and his Chriſt's*, Rev. 11. 15, 17. Chriſt indeed ſaith, *My Kingdom is not of this World*, John 18. 36. Yet is it *in this World*; *Chriſt* is better call'd [*King of Nations*] than *Tidal* was, *Gen.* 14. 1. as well as he is call'd [*the King of Saints*] *Rev.* 15. 3. For when any grievous Calamity was about to come upon the Church of God from any of her *Evil Neighbours*, Jer. 12. 14. to wit, the curſed Nations that compaſſed her about (as ſo many greedy Tygers, Bears, Boars, Lions, Leopards, Wolves, *&c.* ſaith *Luther*) then God ſent his Prophets to comfort his Church againſt this coming Calamity with this ſoveraign Cordial of Chriſt's coming as a King to *Relieve* and *Reſcue* her from thoſe Ravenous Beaſts by his Irreſiſtible Power and Regal Authority. There be many famous Inſtances hereof, not only that great Text, *Zech.* 9. 9. and that alſo, *Ezek.* 21. 27. but likewiſe (tho' many more might be mentioned) I ſhall here add only one more, namely, that of *Iſa.* 9. 6, 7. at which time there was to come a moſt unparallel'd Calamity upon the Church, *Iſa.* 7. 17, 18, 19. and 9. 1. Then to preponderate

rate and out-weigh the perplexity of that matchleſs Miſery, the Prophet of God there doth comfort the Church, not only with the *Birth*, but alſo with the *Kingdom of Chriſt*, ſaying, [the *Goverment ſhall be upon his ſhoulders*, the *Mighty God*, the *Prince of Peace*, and of the *Increaſe of his Kingdom there ſhall be no end*] *Iſa.* 9. 6, 7. The ſame may be obſerved in thoſe two Prophets that followed *Iſaiah*, namely, *Ezekiel* and *Zechariah*, as above quoted, all intimating the truth of Father *Bernard's* excellent notion [*Tamen Chriſtus Rex eſt etiam in hoc Mundo, ſcilicet, in ordine ad Eccleſiam*] that is, though his *Kingdom be not of this World*, John 18. 36. which wholly *lyeth and walloweth in wickedneſs*, 1 John 5. 19. and whoſe *God is the Devil, blinding their minds*, &c. 2 Cor. 4. 4. Yet *Chriſt is King in this World*, in his ordering and over-ruling all the Affairs of the World, ſo far as they do relate to his Church in the World. Thus Chriſt is call'd [*Lord of all*] *Acts* 10. 36. If it be asked [*of all what?*] 'tis anſwered, he is Lord of all perſons, of all things, of all Kings, of all Kingdoms; he is Lord of his Church, and he is Lord of the World, and therefore he will not ſuffer his Church to be long wronged by the World. Now, in order that this *Proprietary* Chriſt may become Poſſeſſor of his Royal Right, the Lord reſolveth to *overturn, overturn, overturn* all Impediments, *&c. Ezek.* 21. 27. which threefold Repetition declareth both the certainty and the frequency of that overturning work; there muſt be many overturnings both of the Jewiſh and of the Gentile Nations: The Lord ſaith [*Yet once*, and *yet once more* will I ſhake both Church and State, *&c.* Then the *deſire of Nations ſhall come*, Hag. 2. 6, 7. and then, that which *cannot be ſhaken ſhall remain*, Heb. 12. 26, 27. and then ſhall we *receive a Kingdom which cannot be removed*, verſe 28. In the mean time we are told of an [ὁ κατέχων] *He who now letteth, will let*, to wit, Antichriſt, *until he be taken out of the way*, 2 *Theſſ.* 2. 7. Namely, by the Breath of Chriſt's mouth and by the brightneſs of his coming, *verſe* 8. Thoſe be the means whereby the Myſtery of iniquity ſhall be overturned, and if one over-turning will not do, God will overturn three times, *&c.*

The *twelfth comfortable Conſideration* is; That this Joyful time, appointed by the Father, wherein he will give to his Son, *Chriſt*, all that right of Royalty over all, as a rich reward for his Accompliſhing the great work of Redeeming the world, doth now draw nigh, but to aſſign the preciſe point of time, day or hour when it ſhall be: This is the [τὸ ζητούμενον, or *Poſtulatum*] the problem that hath proved an harder Queſtion to reſolve, than all thoſe problems that the Queen of *Sheba* propounded to prove the wiſdom of wiſe *Solomon*, namely to give an exact Aſſignation of that preciſe point of time, wherein the Father will give *Livery* and *Seaſin* (as the Law-term Runs) to his Son, that *Chriſt* may become King *de facto* in his due time, as he hath been King *de Jure* (by vertue of that eternal Covenant betwixt the Father and the Son) from all eternity: To reſolve (I ſay) aright this moſt abſtruſe Queſtion, *Hic labor, hoc opus eſt*: 'Tis a point of enquiry that hath *poſed & non-plus'd* the moſt Mercurial and the Acuteſt and moſt refined wits in the world, yea, even, godly wiſe men (who have thought that they ſtood in the wiſdom of God, and had the mind of *Chriſt*, as 1 *Cor.* 2. 16.) have moſt notoriouſly plaid the part of fools in their extravagant conjectures upon this dark prophecy (ſhooting ſhort of the Mark, *&c.*) whereof time it ſelf is the beſt expoſitor. Our Lord hath ſufficiently corrected man's fond curioſity in his telling us [but of that *day and that hour knoweth no man, no not the Angels in Heaven, neither the Son* (as he is the Son of man) *but the Father only*,] Mark 13. 32. And the Lord (juſt before his Aſcenſion) ſaid unto his Diſciples [*It is not for you to know times and the ſeaſons the Father hath put in his own power*] Acts 1. 6, 7. But it was then accounted enough for them to know that they ſhould receive Power at Pentecoſt, *&c.* verſe 8. and ſuitable to thoſe ſayings, afore-ſaid, The Prophet *Zechary* had ſaid long before [*That day of Chriſt's coming, is one day which ſhall be known to the Lord*] *Zech.* 14. 4, 6, 7, 8. which phraſe is excluſive of any man's knowledge. And *Note well*; That prophecy of *Zechary* hath reſpect to *Iſa.* 60. 19, *Rev.* 21. *v.* 23. and 22. 5. The Phariſees asking Chriſt [*when the Kingdom of God ſhould come*] He anſwered them [*The Kingdom of God cometh not with obſervation*] Luke 17. 20 That is, not by humane might or power, but by God's Spirit, *Zech.* 4. 6. Our *Engliſh* Law ſaith [*nullum Tempus occurrit Regi*] That is, Subjects muſt not ſet a time to their Soveraign, nor ſend an ordinary Poſt for him, much leſs may we limit the King of Kings to our time, *Pſal.* 78. 41. Our time may be always ready, but my time (ſaith Chriſt) *is not yet come*, John 7. 6. And never was our Lord ſo ſharp upon his dear Mother, as when ſhe would have limited him to her time, ſaying to her [*What have I to do with thee Woman mine hour is not yet come*] John 2. 4. 'Tis ſufficient for us to know that this day of Salvation is nearer in our day, *Rom.* 13. 11. than it was to our Fore-fathers in former days: We may ſafely ſay, 'Tis now about the fourth watch of that long night of Antichriſtian darkneſs,

Darkneſs, Antichriſt's Evening (at which time the light begins, *Zech.* 14. 7.) ſhall be Chriſt's morning, and his time of coming to comfort his (not-comforted) *Zion*, *Iſa.* 54. 11, 12. as he did to his Diſciples, *Mat.* 14. 25, 26, 27. Rebuking the ſtorm that the Beaſt hath rais'd againſt the Ship (his Church) and his preſence ſhall then bring her ſafe to ſhore, as *John* 6. 16. to 21. *N.B.* And tho' Chriſt come not with obſervation (as above) that is, as great Conquerours in Chariots of Triumph, and with numerous ſtately, live-Guards, *&c.* Yet we may truly ſay, that this King is come in our day, riding upon a company of Aſſ-Aſſinating Aſſes, as *Zech.* 9. 9. *Matth.* 21. 5. confounding the Language of thoſe *Babel-builders*, and cauſing them to impeach one another: This is now for ſaving *Zion* while we were in a dream, *Pſal.* 126. 1. Nay not dreaming of any danger. God is exalted in his own ſtrength, *Pſal.* 21. 13. and hath wrought wonders with the Jaw bones of theſe Aſſes far beyond *Sampſon*, Judges 15. 15, 16, 17. *Chriſt* hath cut the cords (or plow traces) of the wicked, *Pſal.* 129. 3. Oh! that they may never be able to Plow any more, *&c.* The Mount of *Olives* *Chriſt*'s feet have made to cleave aſunder to open a way for our deliverance, *Zech.* 14. 4, 5. Oh! pray that this may be a precurſor or forerunner of greater deliverances, that Chriſt may come quickly, leaping over mountains (the proudeſt Tyrants) *Can.* 2. 8. *Rev.* 22. 20. But we may not know the hour of his coming, *Rev.* 3. 3. Therefore *Watch*, &c.

I ſhall conclude this Tract with theſe few *Remarks*. The *firſt* is; 'Tis a peculiar Divine favour and priviledge that the prophecy concerning *Antichriſt's period* which brings both a longer and worſer perſecution upon the people of God than did the *Pagan* power is both ſealed and dated, which is a ſingularity above other Prophecies and Promiſes of God. *N.B.* But becauſe this Beaſt's time of riſing hath not a Divine date upon it as well as the time of his ruine hath, that therefore we are at a loſs where to begin the right reckoning. Lo, Here is wiſdom, *Rev.* 13. 18. that is, Either herein is the wiſdom, the *unſearchable wiſdom of God*, for the exerciſe of his Church, or 'tis ſo abſtruſe and profound a point that it will exerciſe the moſt refined wits, and the moſt Spiritual wiſdom of the greateſt Divines in all Ages: The moſt valuable Authors do unanimouſly concur that his riſe muſt be fixed betwixt the fourth and ſixth Century, and ſuppoſing he roſe in the year 400 (for he could not riſe before the *Pagan* power was expired under the ſixth ſeal's Prophecy which laſted ſo long. *N.B.* 200 years may be allowed him for growing into his virile State of Domineering Royalty which carries the Account to the year 600 and whether we ought to reckon from his firſt Riſing or firſt Reigning [*hoc reſtat ad probandum*] Gueſſing is but a vanity where there wants Scripture light to ground and guide, And 'tis but a too lightly valuing a man's Reputation to venture raſhly upon ſuch Rocks, as too many famous men have ſplit their Credit upon by their particular determinations which time the beſt Expoſitor hath confuted as falſe, but much more of this in my diſcovery of *Antichriſt* largely handled there, *&c.*

The *ſecond Remark* is; Tho' *Antichriſt* have ſtill many ſcores of years, wherein to continue and make war with the *Saints*, *Rev.* 13. 5, 7. (As fixing the *Epocha* upon the *Sixth Century* doth neceſſarily imply.) *N.B.* Yet our Lord hath hitherto Interlaced (with the tedious time of this Beaſt's *Beaſtly Reign*) ſome lucid intervalls to ſupport the feeble faith, and trembling hopes of his people: As in the ten *Primitive perſecutions* God now and then ſtoped the carreer of thoſe *Pagan perſecutors*, and gave his perſecuted Saints a little leave (as in *Job*'s phraſe) to ſwallow down their ſpittle but more eſpecially when *Conſtantine* came to the Crown. *N.B.* And after the Church had about 97 years Reſt by times which may be well meant [*That ſilence in Heaven for half an hour*] Rev. 8. 1. At the opening of the ſeventh ſeal (after the ſix ſeals had deſtroyed the *Pagan State* which the *Dragon* had made his drudge to deſtroy the Goſpel-Church) that brought forth the Trumpet-Prophecy, ſo therein all along God gave his Church ſome little revivings *in their bondage* under the *Papagan* power or *Antichriſt* hitherto, and will do ſo till the vials deſtroy him.

The *third Remark* is; Nor was this all to give his perſecuted people now and then ſome reſpite & intermiſſion or ſome cooling times from hot perſecutions only, but God alſo ſcatter'd *Cordials* for Corroborating and Comforting their Spirits in the Evil day. *N.B.* as, (*1ſt.*) It was a comfort to the Church that all the *Pagan perſecuting Emperors* were ſo ſhort lived, inſomnch that 27 of them God blew out of the *Imperial Chair*, in the ſpace of 200 years, and then the Devil was defeated of his firſt deſign, for ſo far was he from routing up the Church, by the *Pagan* power, that it ſelf was routed up by *Conſtantine*, &c. This the Church over-lived to ſee; *N.B.* (*2ly.*) No leſs Joy it was to the Church to ſee the Devil defeated in his ſecond deſign againſt her by his powring out the Puddle water-flood of *Arrianiſm*, for then the Lord hid her in the Wilder-

neſs,

neſs, *Rev.* 12. 6, 14. And made the Earth help her, *verſe* 16. to wit, the *Goths* and *Vandals* which the four firſt Trumpets Summon'd in upon the *Roman Empire* in the year 410 and waſted the weſtern part of it about the 480*d.* year. All which Interſpace the Church injoy'd peace in the Exerciſe of Religion; yea, and during this double deſign of the Dragon againſt the Church (the former in the form of a *Pagan*, the latter of a Chriſtian, *Arrian*, yet denying Chriſt's Deity, *&c.*) beſide the *white robes given to thoſe crying Souls under the Altar*, Rev. 6. 11.

N.B. The whole 7*th. Chapter* of *Sealing and Securing* 144000 is brought in for the comfort of the *Church*: Nor did his ſecond deſign ſucceed; for beſide the hiding place prepared of God for his *Church in perſecution*, ſhe was born as upon the wings of Eagles (as *Exodus* 19 4. and *Deut.* 32. 11.) to ſoar above its reach, *Rev.* 12. 6, 14. So that the *Church* had a liberty to condemn the *Arrians*, *Pelagians*, *Neſtorians* and *Eutychians*, by the 2*d.* and 3*d* General Councils which ſwallowed up the Flood. *N.B.* (3*ly.*) Still 'tis a comfort to the *Church* to be preſerved under Anti-chriſt (the laſt attempt of a daring Devil (when he found it impracticable to deſtroy the whole *Church*) he makes war againſt the Remnant of her ſeed, that keep cloſe to the rule of God's word, *Rev.* 12.17. Tho' he ſlay the witneſſes, yet he cannot bury them, God ſtirs up Friends to preſerve them from periſhing: And as the fifth Trumpet blew up the *Saracens* (who entered *Spain* the 714 years within 80 years time over-ran it and many other Countries, *Italy* it ſelf, &c. & were got to the very gates of *Rome* which could not but cauſe the *Pope* to pull in his puſhing horns; ſo the *Sixth* Trumpet brings up the *Turks* about the twelfth Century in *Ottoman*'s year (as 'tis ſaid) 1296 (Joyning with the *Saracens*) They are a curb to *Papiſtry* and a ſcourge to *Papiſts*, *Rev.* 9. 20. for none worſhip Images as *Papiſts* do, As the *Turks* hath been a Rampart to the *Proteſtants*, ſo hath he been and is ſtill Rampant to Popiſh Countries: what farther Service God hath for him of that Kind is yet unknown but the ſounding of the ſeventh Trumpet (which pours out ſeven Vials gradually upon the beaſt to deſtroy him) brings the greateſt comfort, *Rev.* 11. 15. The accompliſhment of this is that which we muſt wait for, the viſion being yet for an appointed time, *Hab.* 2. 3. *Dan.* 8. 19. &c. then expireth the Kingdom of the Beaſt and then Chriſts Kingdom beginneth: Then the Temple of God (for Chriſt's worſhip and witneſſes, both which hath been ſuppreſt) ſhall be opened, *Rev.* 11. 19. This is the third State of the Church deſcribed, *Rev.* 20. A ſerene and peaceable ſtate till the battel with all the wicked of the world, which ſhall end with Chriſt's coming to Judgment and then follows the Triumphant ſtate *Rev.* 21. 22. *Chapters*. Seeing theſe ſayings there can agree with no other State *Rev. Chapters* 12, 13. 14, 15, to 20. do explain what is foretold in *Chap.* 11.

The 4*th Remark* is; There is certainly a time predicted and prefixed by God, wherein the *Beloved City* (as the Church is called, *Rev.* 20. 9.) ſhall have a Golden Age, and Halcyon-Days for a thouſand years upon Earth, which ſpace of Time is repeated ſix ſeveral times expreſly, *Rev.* 20. 2, 3, 4, 5, 6, 7. tho' this whole Book of the *Revelation* be moſtly myſterious; and, as *Jerom* ſaith (*Epiſt. ad Paulinum*) *quot habet Verba, tot Sacramenta*, ſo many Words, ſo many Myſteries; which may moſt ſurely be aſſerted concerning the 20th Chapter, that hath been a ſubject of ſo many differing and contrary Interpretations, and variety of Opinions, which is wittily called an *Holy Diſeaſe*: Yet this was the Judgment of the *Antient Fathers* in the very next Age to the Apoſtles. As, (1.) *Tertullian contra Marcion.* (2.) *Irenæus Tract. contra omnes Hæreſes.* (3.) *Juſtin Martyr* (who of a Philoſopher became a *Chriſtian*) about thirty years after the death of this *John* the *Divine*, the Pen-man of this Book of the *Revelation*. (4.) *Papias*, who was St. *John*'s Scholar, and a godly Biſhop in that Time. (5.) *Hilarius*, a Divine of eminent Endowments. (6.) *Lactantius*, that Eloquent and Candid Writer (call'd the *Chriſtian Cicero*) *Inſtit. lib.* 7. where he expreſſeth this Golden Age of the Church in *Virgil*'s Verſes, only with a little change of their Order. (7.) Yea *Auguſtin* himſelf. And (8.) His Contemporary *Jeronimus* (in his Catalogue of Antient Fathers) do afford their Suffrages, as to the main of this comfortable Doctrine. All theſe Fathers were Stars of the firſt Magnitude in the Firmament of the Primitive Church, all grounding their Opinions upon *Iſa* 65 17. and 66. 22. *Behold, I Create New Heavens, and a New Earth*, &c. and upon *Mich.* 4. 1, 3, &c. with *Iſa.* 2 2, 4 in both which places it is ſaid, that in the laſt Days, the Church ſhall have a glorious Victory, and a Kingdom, *&c.* and that then *Swords ſhall be beaten into Plow-ſhares, and Spears into Pruning-hooks; Nation ſhall not lift up a Sword againſt Nation, neither ſhall they learn War any more; but every man ſhall ſit under his Vine, and under his Fig-tree, and none ſhall make them afraid*, &c. Yea, and upon more ſuch Prophetick Scriptures, both in the Old and in the New Teſtament (too many to

mention here) which never had their Accompliſhment in any Age to this Day. It muſt indeed be acknowledged, that the Hereſie of *Cerinthus*, and the old *Chiliaſts*, or Millenaries, were long ago exploded, *&c.* But we find this Reaſon for condemning them, namely, becauſe this *Cerinthus*, being a *Jew*, had his fooliſh Conceits concerning the Thouſand Years from his Judaiſm, and the *Chiliaſts*, his Followers did Judaize alſo with him; they all entertained Carnal Conceits concerning Divine Matters, and carnally interpreted this Scripture of a Thouſand Years, as if it held forth only a Temporal Felicity, to wit, that the Earth during theſe Thouſand Years, ſhould be, not a Paradiſe of Spiritual Delights, but a Stew of all Impure Pleaſures, and a Stage of all Libertiniſm and Senſual Licentiouſneſs: Not unlike to that ſtupid Phantaſtick Paradiſe which the Turks doatingly dream of from their Impoſtour *Mahomet*, in their abominable *Alcaron*: This alſo is the fond Fancy of the Blinded *Jews* concerning their *Mock-Meſſiah*, whoſe Coming they do expect. To this *Tremellius* the *Jew* excellently anſwers [*de mille annis*, in *Rev.* 20. *nihil eorum narratur quæ Cerinthus tam impiè garriebat*, &c. that is, Here is (in the Thouſand Years) nothing told of which *Cerinthus* profanely prated; for, where is any luxurious Eating and Drinking? where is Marriages, and mad Merriments? and where are Sacrifices and Feſtival Days to be obſerved at *Jeruſalem*, &c? The holy Scripture names not any thing of ſuch unholy practices; therefore *Cerinthus* and his Followers are juſtly Branded for Hereticks by both Antient and Modern Divines, who unanimouſly affirm, that this *Beloved City*, the *New Jeruſalem*, ſhall enjoy a Thouſand Years, not of Carnal Pleaſures, but of Spiritual Joys, wherein holy Men and holy Women ſhall live in peace from Perſecutors, and in love one with another, without Differences either of Opinion or Practice, *&c.* rejoycing together in a moſt bleſſed and heavenly manner, while Satan is Chained up, *&c.*

To conclude; Though this Golden Age (call'd a *Day of Refreſhing*, and of the *Reſtitution of all things*, Acts 3. 19. 21.) be affirmed by *Antient Fathers*, and confirmedby Modern Authors, both Foreign (as *Alſtedius*, *Keplerus*, *Cunæus*, *Daubricius*, *Piſcator*, *Molinæus*, and *Tychobrake*)and Domeſtick (as Dr. *Hackwil*, Dr. *Twiſſe*, and Mr. *Mede*, &c. which ſhews it is no Outlandiſh Toy, nor any Yeſterday Fancy: Yet in what Year this New World ſhall begin, all theſe great Lights of the World look'd upon it, as one of the great Secrets of Heaven, which (as *Nuncius Propheticus*, who ſubſcribes himſelf *T. B.* ſaith well) Our Dim Eyes cannot pierce thoſe Ten-fold Orbs above to diſcern. Indeed ſo many Men, ſo many Minds. *Alſted* determines upon Ninety four, others upon Ninety ſeven for the firſt Year hereof: Others judge the time uncertain; and certainly their Judgment (in my Judgment) is moſt certain: Let us turn our private Opinions into both publick and private Prayers, that the Lord Jeſus may haſten his Glorious Kingdom, and be like a Roe upon the Mountain of Spices, *&c.*

The 5th *Remark*; I have inſerted ſome more of my fifty years Collections out of many learned Authors about this Millenary point which hath been canvaſed *pro* and *con* as a profound Myſtery in all ages of the Church, *&c.*

(1*ſt.*) *Hierom* on *Ezekiel* ſaith in *Lib.* 11. *Cap.* 36. that *Tertullian*, *Lactantius*, *Victorinus*, *Irenæus*, and *Apollinarius*, five learned men, were all of the Millenarian opinion. And *Aben-ezra* upon *Iſa.* 65. 22. [*as the days of a Tree, ſo ſhall the days of my People be, and they ſhall long enjoy the work of their hands.*] ſaith thus, As this Tree, there mentioned, doth endure a thouſand years before it periſheth, even ſo thoſe that ſhall be raiſed at the time of the Meſſiah's appearing [*tamdiu victuri, quamdiu patriarchæ ab Adamo ad Noam*] Shall live ſo long as the Holy Patriarch's did, from *Adam* to *Noah*, ſome of which lived very nigh to a thouſand years: Other Rabbinical Criticiſms carry the ſame congruity, namely, that *John* in the *Revelation* doth number all by ſevens, as 7 *Churches*, 7 *Spirits*, 7 *Stars*, 7 *Candleſticks*, 7 *Angels*, 7 *Seals*, 7 *Vials*, 7 *Thunders*, all which numbers do plainly point to the ſeventh, or Sabbatical year, and under the ſix *Seals*, *Angels*, *Vials* and *Trumpets*, is comprized the ſixth age of the world, or the laſt ſix thouſand years thereof, allowing 333 years, and the third part of a year to each, which make up about two thouſand years: of the ſame alloy is that curious Notion; As the *firſt Adam* did fall upon the ſixth day, and upon the ſixth hour of that day, and was judged in the ſame hour at Evening: And as the *ſecond Adam* was Crucified upon the ſixth day and at the ſixth hour of that day, *&c.* So on the ſixth age of the world expiring God will take away all evils out of the world, and then begins that ſeventh or Sabbatical year of reſt to his Church, *&c.* Moreover, *Juſtin Martyr* reads that phraſe aforeſaid, *Iſa.* 65. 22. [*the days of my people ſhall be as the day of the tree of life*] which words (ſaith he) do implicitly point at the thouſand years that the firſt *Adam* ſhould have lived in his Paradiſe-felicity had he not eaten of the forbidden Tree, *&c.*

(2*dly.*)

(2*dly.*) Learned *Weems* in his Ceremonial Exercitations obſerveth a three-fold errour concerning *Chriſt.* 1. *Error perſonæ*, a miſtake of his perſon: Hence we are told of *Falſe Chriſts*, &c. 2. *Error Conditionis*, a miſtake of his condition, thus the *Jews* look'd for a Meſſiah to come in worldly grandeur and glory at his firſt Appearing, *&c.* And, 3. *Error Temporis*, that is, a miſtake about the *time* of his coming the ſecond time, *&c.* How many miſtakes have been made about this abſtruſe point, I have diſcovered at large in my *Diſcovery of Antichriſt*, Chapters 12, 13, 14, 15. I ſhall add a little here to what I have related there, and before here in foregoing paragraphs Dr. *Fulk* and *Diodate*, take the time of Satan's binding for a long time indefinitely, *Zegerus*, *Emanuel Sa*, and *Eſtbius* all ſay, 'tis meant all the time ſince the firſt publication of the Goſpel; *Ribera*, *Haimo* and *Gagneus* take it for the time until Antichriſts riſe, who (as they ſay) muſt continue but three years and an half before the day of Judgment: *Junius* begins theſe thouſand years, thirty ſix years after Chriſt's death, for then Satan raged againſt the Chriſtian Church until *Hildebrand*, before he was reſtrained, *&c.*

Brightman reckons at *Conſtantine* to Pope *Boniface* the eighth, and ſo do *Napier* and Mr. *Fox* the Martyrologiſt. *Cotterius* begins them at 1517 when *Luther* aroſe to a reformation, at which time was the riſing of the witneſſes: But *Alſted* and *Archer* begin them at 1666 and 1694, the latter of theſe two Dr. *Hall* (in his *Revelation Revealed*) moſt highly honoureth, ſaying of him, that Mr. *Archer* was a *London* Divine of ſuch Sanctity, and Eſtimation, as none doubted (ſaith the Doctor) to file him among men as pretious as any the Earth bore in his time, yet ſome miſtakes attended this pretious man, both in reckoning Chriſt's Reign to begin at 1666 year, and in fixing the call of the *Jews* and the ten Tribes upon 1650, or 56 year, both which time it ſelf hath confuted: Tho' Dr. *Hall* give this high character to Mr. *Archer*, yet was he of a differing opinion to him, ſaying, the Ten Tribes were 2340 years ago ſo diſperſed as duſt before the wind, ſo that now they have no known *Being* in the world, and for them to be fetched again out of the Rubbage of Paganiſm and Mahometaniſm, *credat Judæus Apella*, let the circumciſed Jew believe it, *&c.* As to *Alſted*, he is an Author of Univerſal Reputation, as appeareth by his *Encuclopædia* and other learned Works. He wrote in *Latin* his Aſſertion of the glorious Kingdom of Chriſt here on earth; Illuſtrates it from ſixty five places of holy Scripture, and anſwers thirty five Objections againſt it, which is faithfully Engliſhed by famous Mr. *Burton*, who calls it [*The beloved City*] and well-worthy of ſerious peruſal; Yet this great profeſſor of the Univerſity at *Herborne* hath his Miſtake alſo, in fixing the beginning of Chriſt's Reign on Earth upon 1694 year or ſooner. This his Conjecture is likewiſe expired *Re infectâ*, as well as the former: we may well ſuppoſe the cauſe of ſo many men's miſtakes as to times and things is this, that ſeeing the ſenſe of thoſe dark prophecies layeth [not *in Superficie, ſed in medulla Scripturæ* (as the *Father* phraſeth it) not in the outſide of the letter, but in the marrow of the Spirit, therefore was it a prudent anſwer of Dr. *Andrews*, when a plain man asked him his opinion about thoſe obſcure paſſages in the *Revelations*, he modeſtly ſaid, [*My Friend, I am not yet come ſo far*, &c.] Yea and great *Calvin* (if *Bodinus* wrong him not) was forced to acknowledge that he was *Nullus in propheticis*, and knew not what many obſcure paſſages of the *Revelations* meant. Seeing (as *Jerom* ſaith) *Quot habet verba, tot Sacramenta*; ſo many words ſo many Myſteries as before.

(3*dly.*) There be many great lights of the *Church* that are in the dark about thoſe difficult points, rendring their Reaſons for their diſſenting, ſuch as learned Dr. *Lightfoot*, who in his comment upon the *Acts*, pag. 12. doth condemn the Millenarian opinion as erroneous, *&c.* And other learned men argue thus:

1. The firſt Leſſon that God taught *Adam* (after he had taught him the Leſſon of *Chriſt*) was, that he ſhould not expect Chriſt's Kingdom upon Earth, becauſe he then curſed the Earth to him, and what ſhould *Chriſt's bleſſed ones* for ever in Heaven, *do a thouſand years on the curſed earth*? ſeeing *Chriſt* ſaith, *His Kingdom is not of this world*, &c.

2. Tho' *Millenaries* (ſay they) underſtand Satan's binding to be, that he ſhall no more perſecute the *Church*, but 'tis expreſſed, *Rev.* 20. *v.* 3. 8. that he *ſhall not deceive the Nations*; now there is vaſt difference betwixt perſecuting, and deceiving, and betwixt Church and Nations.

3. They ſay alſo that the firſt Reſurrection, *Revel.* 20. 5. is meant the calling of the *Jews*, which is called *a life from the dead*, Rom. 11. 15. and John 5. 24, 25.

4. They add likewiſe, that the Reſurrection of the *Gentiles*, or the thouſand years of chaining up Satan from deceiving the *Gentile Nations*, did begin at the deſtruction of the *Jewiſh Temple*; for then (tho' the Goſpel had been preached before) did Judaiſm ceaſe, and Chriſtianity began, *&c.* Hence was that day called a Terrible day, *Joel* 2. 31.

Acts

Acts 2. 20. as if it had been the *day* of *Judgment*; and Christ discourses so of them together, that you cannot know them asunder they are so alike, in *Matth.* 24, &c. Many more Arguments against the Millennium may be found in Dr. *Willet*'s *Hexapla* on *Rom.* 11th. and on *Daniel*, &c. in Dr. *Hall* and in *Ross*'s *Pansebeia*, too long to inserit here, which *Alsted* and others have industriously Answered. The safest choice (I Judge) in polemical points is only to speak by permission (as the Apostle's phrase is, 1 *Cor.* 7 6.) and not over Dogmatically, *&c.* Dr. *Goodwin* concludes his Sermon on the fifth Monarchy with this prudent caution, saying, *Whether so, or so,* I leave undetermined. And the Rabbies old *Salvo'* (with a little variation) seems now very seasonable, namely [*Elias cum venerit, solvet Omnia*] when the Messiah (*Elias*'s Master) cometh, he will resolve all those Sacred Riddles; we must therefore pray with the Spouse, *Make haste my Beloved, and run like the swift Roe* to unriddle all Mysteries, *&c.*

The *last Remark* is; What became of *John* after he had delivered this *Revelation* to the Churches of *Asia* the Scripture is silent. We are told his *Epistles and Gospel* were writ after his return to *Ephesus* from *Patmos* where he had his *Revelation*, & were published by *Gaius* his Host and Deacon, mentioned, *Romans* 16. 23. *N.B.* And that he was put into a vessel of boiling oil at *Rome* which did him no harm, and that he slumbreth yet under the earth at *Ephesus* where he made his own grave out of which he had preached, *&c.* But these & many other stories *ficta magis quam facta esse videntur.* seem vain fictions rather than real facts saith *Pareus*, and be but monkish Evaporations, saith *Prideaux.* No better what is told concerning *Andrew*, *Philip*, *Thomas*, *Bartholomew*, *Simon* the *Canaanite*, *Matthew* (saving that he wrote his Gospel) and *Matthias*, chosen by Lot in *Judas*'s stead, is, if not Fabulous, at least uncertain: *N.B.* Where the Scripture hath not a Mouth to speak, we may not have a Tongue to ask. *Now unto the King Eternal, Immortal, Invisible, the only wise God be honour and glory for ever and ever,* Amen. 1 *Tim.* 1. 17: *Now the God of peace, that brought again from the dead our Lord* Jesus Christ, *that great Shepherd of the Sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his Sight, through* Jesus Christ, *to whom be glory for ever and ever,* Amen, *Heb.* 13. 20, 21.

Δόξα μόνῳ τῷ Θεῷ

Deo Soli Gloria.

FINIS.
